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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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"LET NOTHING DISCOURAGE YOU; NEVER GIVE UP"

This became the motto of a young man who was forced to spend seven long years in bed because of an injury to his spine. Seven years of suffering would be enough to cause most young men to become discouraged and lose all their ambition. But this Georgia boy was endowed with far more faith and greater aspirations than most and at the age of 31 years he was able to enter college and graduate. He finally became a member of Congress and at one time was offered the nomination as Vice-President of the country. Today Wm. D. Upshaw is going about the country teaching this motto to thousands of boys and girls. He never recovered physically from his injury sustained in youth and has to use crutches, but the spirit of the man has not been influenced by his physical handicap. Congressman Upshaw, spoke in First Church, Philadelphia, recently and brought a message of cheer and inspiration to old and young in the Sunday School session. He is actively engaged in the fight to keep the Volstead Act, a part of the Prohibition legislation. The following extracts are from a speech he delivered at the regular church hour and indicate the fervor and enthusiasim this crippled man puts into his work.

"America today is engaged in the greatest moral battle any nation has ever known. A battle which is not primarily an economic one and yet one in which true economy is easily seen, a battle not entirely industrial yet no industrial leader in the land can deny that industry is being tremendously influenced, a battle not largely agricultural yet the farmers of the country are vitally interested, a battle which is not altogether political yet the political leaders of the nation cannot hope to escape its challenge. Indeed it has become a battle for the soul of this nation and for the ideals of this Republic. We are trying to prove to the eyes of our children and the nations across the seas that this nation is capable of enacting a great principle into a law.

"The Eighteenth Amendment brings to all of us a four-fold clarion call—to national loyalty, to state loyalty, to practical patriotism and to personal patriotism. I have no time for the American citizen who claims the protection of his flag while on foreign soil, but who goes there feeling that he there can drink all he wants to. I am somewhat uneasy about the man who hasn't enough religion to keep him going straight while he is away from home.

"What America needs today is a new baptism of conscience. The man who cannot stand behind the Prohibition Amendment should sever his allegiance with the American flag," he said. "He cannot call himself an exponent of Americanism, because it is the duty of every man to project himself beyond the church-house door in upholding the Constitution of the United States. In regard to those who favor the repeal of the Amendment, let me say that any one who does not like the way laws are enacted in this country should book passage for Europe.

"The frankness of the modificationists in the open admission that their aim was the repeal of the Eighteenth Amendment is astounding. All this propaganda for light wines and beer is a pretense concealing the real purpose of the movement. The mask has been torn off the movement against the Prohibition Amendment and the hypocritical purpose of repealing the amendment has been revealed. The battle against liquor is the most vital in America today, and I consider it the duty of every real American to defend the tenets of our Constitution. Furthermore the emancipation of woman has been a great boon in the upbuilding of the country. It means the ultimate moral triumph of every important issue in America. The Eighteenth Amendment is here to stay."

Congressman Upshaw denounced the attitude of Nicholas Murray Butler, president of Columbia University, in regard to the liquor question.

"The student life of American education is degenerating into lawlessness fast enough without the president of a large university advocating law-defiance. If cynics don't like the policies of the country, let them leave it. Nicholas Murray Butler is free to take the next boat to Russia. The Eighteenth Amendment deals with depraved appetites, and if everyone would stop buying liquor the bootleggers would be forced out of business. Law can never triumph if you let wet men enforce a dry law. We've got to support the organization that is fighting for the majesty of the law."

TEMPERANCE SOCIETY OF THE BERNE, INDIANA CHURCH

The Temperance Society of the Berne church is considering the question of whether this organization shall be continued or dissolved or whether it has accomplished the purpose for which it was brought into existence or whether it still has a mission to perform. The society has had an interesting history and we are glad to quote the Adams County Witness for the story, as it appears in a recent issue:

This Temperance Society was organized on February 4, 1886, with J. F. Lehman, Moses Moser, Joel Welty, John A. Sprunger, Levi. A. Sprunger, F. G. Eichenberger, C. C. Sprunger, Eli Riesen and N. G. Fankhauser, as the charter members and Mr. Lehman their chairman.

In those days Berne had one saloon for each one hundred inhabitants. In the book "Saloon Fight at Berne" we read:

"At that time everybody patronized the saloons; not only men who made no profession of Christianity, but preachers went in and took their glass of beer as well as anybody else. When farmers brought their grain or livestock to town they always expected a glass of beer together with their pay; and after going into a store to buy a bill of goods, the merchant again had to 'set it up' before settlement was made. Nearly everybody kept wine and cider in the home, and at almost every social gathering the little brown jug or red pitcher was in evidence."

Although this society never pledged any of its members to total abstinence, but had for its original object that of an anti-saloon society, to create a sentiment to compel the saloon keepers to run their business within the bounds of the law, and persuade men to be more temperate and more moderate in the use of liquor, it met with the most violent opposition even among a majority of church members. It was several years before these "fanatics" were permitted to hold a meeting in a church of the community. In summer time monthly gatherings were held in schoolhouses throughout the neighborhood and in winter time in a hall over Sprunger, Lehman & Co's. clothing store.

As the society took shape and grew in membership, it worked as a leaven in the community and gradually changed the public sentiment in favor of temperance and against saloons, so that by ten years later, the number of saloons decreased while the population in Berne more than doubled.

Then in 1902 the open fight against the saloons and to close them up was begun and lasted nearly five years with almost daily battles. The decisive victory came in March, 1907, when the last blind tiger was raided and two dray loads of wine and beer and whiskey were confiscated and poured out in the street. From then on until 1922 Berne was a dry town, not only in name but in reality. Now it all depends upon whether we have a dry town council and a dry town marshal.

Today prohibition is the law of the land and no man is a good citizen who does not obey it. The day of the saloon is gone. The object for which the temperance society in Berne was organized has been accomplished. Some of the men who sacrificed much in the early days of its activities are today engaged in other progressive movements that also have as their object the welfare of our young people and the community as a whole, and they have the same opposition to overcome that confronted them forty years ago and twenty years ago. It always has been and always will be so. History always repeats itself.

A PRAYER

"Keep me dead to all below,
Only Christ resolved to know,
Firm, and disengaged and free,
Seeking all my bliss in Thee"

SOVIET GOVERNMENT ALLOWS PRINTING THE BIBLE IN RUSSIA

It has been extremely difficult, if not impossible, for the last four or five years to get Bibles into Russia. A few shipments for which permission was secured by Russians from their government have been admitted. All others have been stopped, whether sent by way of the Black Sea, the Caucasus, China or the Pacific ports. Permission, however, now has been granted to print considerable editions at the government printing offices in Moscow and Leningrad.

There are no plates at hand from which to print these Scriptures and the changes in spelling required by the action of the government would make old plates valueless, if available. The American Bible Society, as a Christmas present to the Russian people has offered to pay the cost of making a new set of plates, amounting to $10,000 or $15,000. The version is to be the same and the general appearance of the book will be the same as the earlier editions. The books will be circulated without purpose of profit for the good of all religious groups in Russia, and under their supervision and direction.

WOMAN'S WORK

SERVICE

I have no wealth of gold to give away
But I can pledge to worthy causes these:
I'll give my strength, my days and hours of ease,
My finest thought and courage when I may,
And take some deed accomplished for my pay.
I can not offer much in silver fees,
But I can serve when richer persons play,
And with my presence fill some vacancies.
Some for release from service give their pelf,
But he gives most who freely gives himself.

—Edgar A. Guest.

BUSBY, MONTANA

Dear Sisters: As the yearly gifts have been sent here for the Indians at Christmas time it makes me realize anew that we are one in spirit and in aim, that we are all working together in a common cause; namely to bring Christ to such who do not know him.

We are truly thankful to our Heavenly Father for the new souls that have been added to His Kingdom during this past year. Some of these had been faithful attendants at the services for a number of years, but they did not take active part until they were baptized. That they find joy in learning to read the Bible, in leading meetings, and taking active part in prayer, is very evident. It is interesting and satisfying to the Indians to have their young men be chairman at the meetings; they give out the number in the song books, read the songs (this is still necessary here, for not many can read), read the Scripture passage, lead in prayer, and call on others for remarks and prayer.

Prayer is never lacking at an Indian meeting if opportunity is given and they are called upon to pray. Prayer is natural to them and comes spontaneous. Only one man said to us, "Teach me to pray." He was answered that he could pray if his heart was right and he had the right desires. He takes part in prayer now at almost every meeting. Their prayers are usually very long, and very complete. When non-Christians pray they pray for health, food, long life, and the necessities of life, but a Christian's prayer is very different; they are thankful for the Word of God, for salvation, forgiveness of sin, and they pray for their relatives that they may come to know the truth.

Their meetings are usually very long too, lasting several hours. The longest meeting we had was an outdoor meeting that lasted five hours. Some refreshments were served during this meeting, but the session was never broken up. One man also came for a discussion one day and he and Mr. Habegger sat in the office six hours without ever leaving their chairs. It was difficult for us to get accustomed to their ways, but since we can understand their talks, prayers, and discussions it never becomes tiresome.

One of the Christian women came to me one day and said that I should give her some good food to take to her daughter's grave. The day before a man who was not a Christian told her that he dreamed about her daughter, who died last year, and that this girl told him she was hungry and wanted something good to eat because she was starving. This dream worried the mother very much, and so she came to ask me for food to put to her daughter's grave. I told her it was only a dream and that it signified nothing. Her daughter was a Christian too and before she died she had said, "The Lord's Will be done, He shall do with me as is best, I would like to live, but if He calls me I am ready to go," Mr. Habegger then also read her Revelation 7:13-17. She was satisfied.

The Christians are looking forward to the Christmas celebration. They have asked for a series of meetings again like we had two years ago. On Christmas eve a pageant, "God With Us," will be given. The speaking will be in Cheyenne and the carols in English, and some translated Christmas songs will also be sung. On Christmas morning there will be services and then the gifts will be given which the missionary societies have sent here. For some time they have been telling me what they want for Christmas, they will be very glad for your gifts. They are coming to camp at the Mission and will be here for two services a day till New-year's day.

Will you remember these Cheyennes in your prayers during the Christmas season? May the Savior's birth mean full salvation to them, and may they serve and know Him better.

Sincerely,
Mrs. Alfred Habegger.

CORRESPONDENCE

Ebenezer Church, Bluffton, O., Nov. 25, 1925.—As the psalmist says, we can say with him, "Oh give thanks unto the Lord, for He is good; for His mercy endureth forever." Summer is gone, winter is here. We look back over the summer with grateful hearts for the many blessings received spiritually and materially. The wheat harvest was not so good, but the corn crop is exceptionally good.

A two weeks' series of meetings were held by Rev. J. C. Peters at the beginning of summer. It has been the means of drawing us closer to Him, who never wearies and always cares for His own.

We had baptismal services June 7th; 15 were baptized; two were received into church by letter. The following Sunday we had a large turn-out of members to commemorate the suffering and death of our Lord and Saviour.

We had several visits from the different pastors and missionaries on furloughs. Namely, Martha Burkhalter gave a very interesting talk, "A Woman's Task in India." Mr. and Mrs. P. J. Boehr, missionaries to China, were here early in the spring, they had slides of China and also gave very interesting talks of their work in China. Mrs. Nettie Moser-Martin, spoke to the Missionary Society of their work in South America. On July 19th we had a visit and an inspiring message from our former pastor Rev. W. S. Gottschall. Mr. Ezra Steiner showed slides of their work in India. Mr. Lester Bixel and Gordon Stephenson also showed slides of their fields in Africa. Rev. A. J. Neuenschwander visited our church in August.

Ebenezer congregation has had very few funerals outside of a number of infants.

Our fall communion was celebrated November 1st, the church was well filled.

November 20th the congregations around Bluffton had the privilege of hearing the "Westminster Choir". Prof. G. A. Lehman, who has been instructor at Bluffton College the past years is now a member of the choir.

The Ebenezer Choral Society is practicing a Christmas cantata, "The Christmas King," by Fred B. Holton.

Our pastor, Rev. E. J. Neuenschwander will leave Nov. 26th, to Pennsylvania to conduct a series of meetings.

Wishing you all a Merry Christmas.

Corr.

First Mennonite Church, Aberdeen, Idaho, Dec. 16, 1925.—The year 1925 has practically come to a close and we are very close at the threshold of 1926. 1925 has been full of showers of blessings for our church. All the church services and its auxiliaries could hold their meetings regularly; with a few exceptions—when our pastor was doing pastoral work at other churches—our pastor has been able to serve us so faithfully. Not only is he always in the harness, but also his beloved wife, Mrs. Galle is a wonderful helper and worker in our Sunday School and Christian Endeavor. Such work or service as those two beloved people give us, cannot be over-estimated. Showers of blessings are coming from such work.

Of special blessings to our church was October 18th, when four through baptism and three through letters were received into our church. The baptism and receptions were in the morning and the Lord's Supper was in the afternoon.

October 4th our united C. E. gave a mission program in the evening. Mission songs, quartets, solos, talks, reading on mission and from our brother Missionary Paul A. Wenger, of India, was read. "Let the Lower Lights Be Burning", was sung by four ladies, while another lady was illustrating the song by drawing on the blackboard.

Also had we the pleasure on November 15th, to have Brother H. J. Krehbiel in our midst. With a crowded house did we listen to his forceful talk on the 400th anniversary of the Mennonites. Many interesting incidents of the Mennonites in the past were illustrated. He gave us a synopsis of the existence, progress and the present condition of the Mennonites. He said we all should be proud that we are Mennonites. The Mennonites have a great future and other denominations are now preaching what the Mennonites Mennonites for 400 years have been practicing. Mennonites are again coming to the front.

The Lord has not blessed us only spiritually, but has also blessed us financially. The crops of 1925 were without exception very good, both on the dry farm and also on the irrigated lands. Our big hold were the potatoes. Not only was the yield large, but the prices are good too. Who has no auto gets one and who has one gets a better one is the general run. What will become of this? The autos certainly hurt many an individual.

The health conditions are generally good. The weather so far has been fine. The farmers were able to do most of their spring plowing this fall. The roads are in excellent condition. The much moisture fallen this summer and fall has brought the winter wheat in good condition on the dry farms. A Merry Christmas and Happy New Year is the wish of

G. A. Bartel.

WHEN GOD IS IN THE HOME

Some time ago, a Chicago paper told simply of an overheard conversation between two boys in that city.

"It was quite early in the day, and the family had not yet breakfasted, when a little Jewish boy from across the street came into the yard, and beckoned through the window for the six-year-old son to come out and play. The boy answered, 'I can't come now, for we have not had breakfast nor prayers.'

"'Prayers! What's that?' the Jewish boy asked. 'Why, that's talking to God, and my daddy knows how to do it too,' was the son's answer."

Another son, brought up in just such a home, sent a letter to his parents on their golden wedding anniversary. This is part of what he said:

"As I begin to write, there comes floating through my brain a host of texts from that Volume which, thanks to your training, has become the best-loved and most-studied of all books. I remember with gratitude how I used to sit beside mother in my eighth year, reading the Bible, and asking her questions about its meaning; and how during that year I finished reading the Good Book through. Thus 'from a child' I have 'known the Scriptures.' And not merely did you teach us to read the Bible, and explain to us its meaning, but your lives in general, as seen by us, and your conduct toward us in particular, have given object lessons, enabling us to understand more deeply and appreciate more fully than many can the meaning of not a few texts of Scripture. . . .

"The happy home in which we all lived together and the happy home where we still delight to meet are beautiful types of the Father's house in which we all hope to dwell."

The life of John G. Paton tells of a humble home in Scotland where both father and mother believed the promise, "Ask and it shall be given you." In the home were only three rooms, one being the workshop. In one of the two rooms remaining, the family gathered for prayer twice daily. Between the rooms was a very small apartment, which was known as the sanctuary of that home, the place for secret prayer. One of the family wrote, "Thither daily, . . . generally after each meal, we saw our father retire, and shut the door; and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us."

Who could ask for better testimony as to the value of religion in the home? It is impossible to teach the children of the home the commandments of God as this should be done unless the Bible is read daily in their hearing by a parent who is showing by his life that he is a follower of God. The father in one home where parents and children gather daily at the family altar says: "A cheerful, happy, natural religious atmosphere pervades the home, and the lives of the children are guided, nourished and evidently ripening into a rich fruitage."

IN HOTTEST AFRICA

In hottest, farthest Africa a man has been working for four years to improve physical and social conditions among the Negroes and to spread the ideas of education and Christianity. In Zululand and Basutoland, in the Transvaal and Swaziland, in the Cape of Good Hope and the Orange Free State, Max Yergan, Y. M. C. A. secretary, graduate of Shaw University and experienced in work among colored men at home and with the colored troops both in Africa and in Europe, is opening the gates of opportunity to thousands of his brothers.

The colored Y. M. C. A's. of North America and white and colored friends are making Max Yergan's South African program possible. A new plan, the building of a hostel for native students in South Africa, will be undertaken if a recent appeal to the 32,000 Negro members of the American Y. M. C. A. for $20,000 is successful.

Many persons in the communities where he is carrying on his activities are helping by enthusiasm and cooperation. Something of their spirit is shown in an editorial which appeared in Native Opinion, a paper published by Africans in King Williams Town. It said in part:

"Max Yergan has exhibited gifts of tact and organizing power, and, through earnestness and winsome personailty, has ingratiated himself in every home, European and native, he has visited. His unobstrusive but substantial work has already done much to improve social conditions and to provide high motives and some guidance among the future leaders of the Bantu races. He has indeed placed us under a heavy debt of gratitude to our fellow-Christians in America, who voluntarily made noble sacrifices to supply a missing link in the chain of mission work in this land."

There is a possibility, according to leaders in colored work, that others will be sent to Africa to assist Mr. Yergan in his work.

CHILDREN'S SUNDAY IN CEYLON

October 18th was observed as Children's Sunday in Ceylon under the leadership of the Ceylon Sunday School Union. J. Vincent Mendis, the Secretary, said with reference to the plans: "This whole week is devoted in several centers, and more especially the week-end, throughout the Island, to bring before the churches the claims of the children, and before the children the claims of Jesus Christ with a view to a personal decision for Him. The churches and the workers in Sunday schools are praying for the success of these days' special efforts, and it is our earnest hope, and we are sure of it, that the harvest will be plentiful for the strengthening of the Kingdom of God in Ceylon."

Some of the definite plans for the two days' program include: Preparation meeting of intercession; meeting of church officials to consider the policy of Sunday school advance that will be undertaken; meeting of the Sunday school committee; meeting for parents; Sunday school rally and demonstration where parents are expected to be present and see the actual workings of the school; Sunday services in the churches to place emphasis on the parents' duties and obligations; emphasis of religious education in C. E. and Wesley Guild meetings; public recognition of Sunday school teachers in order to emphasize the importance of their service; special services to increase the interest of the children.

WHAT SHALL IT PROFIT A MAN?

A millionaire, well known, of course, in the community where he had been a resident, had died. Two of his neighbors on their way to work the morning after were talking together of his passing. One said to the other: "I wonder how much he left?"

"All he had!" was the curt reply.

No, they were not meant as a joke, these words. It was literally true. The millionaire had actually left upon earth all he had.

For many, many years he had lived, and worked, and given of his powers of mind and body, and his very soul, for the accumulation of wealth. By honorable means when he could, otherwise by foul, he had builded for himself a house of gold, and its appurtenances. For this he had worked and nothing more. So that when he died he left behind all he had.

Material things he could not take with him; and he had accumulated nothing else. He had on earth sold his very soul for these things material, so that it too, was as if left on earth.

It would have been the same had he so labored for the bread that perisheth, and lost; or had he from the same selfish basis worked for anything else — win or lose; for it is life's purpose and development here that determines the hereafter.

So it was that our once haughty neighbor found himself in the all-revealing light beyond the gates, to be poor, and helpless, and naked, and ashamed. Self-condemned he slunk away to his place in eternity.

For the first time in his experience, and now too late, he sensed the significance of the words of the Master of men:

"What shall it profit a man if he shall gain the whole world, and lose his own soul!"—Sel.

"Do not inveigh against others' faults, brooding over them, or your love will be chilled by the frost of suspicion and distrust."

THE MENNONITE

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EDITORIAL

Rabbi Stephen Wise, the noted Jewish leader and Zionist, recently made a Christmas speech and in making that speech he threw a bomb into the Jewish ranks. Among other things he said, was that the time was ripe for the Jew to acknowledge that Jesus of Nazareth was no myth and that the system of ethics for which Jesus stood should be accepted by Jew as well as Gentile. The Jewish leaders all over the country are now denouncing him. He had been requested to resign from an important organization of Jews and has, we understand, done so. Now what does all this mean? Is it an indication that a mass movement of the Jews toward Christianity is in order? Are there other Jewish leaders who will follow his lead and participate in the Christianizing of the Jew? We do not think so. Rabbi Wise has only said what many Jews have acted. There are many noble minded Jews whose morality is beyond question and whose benevolences are remarkable. Few, if any, intelligent Jews would maintain that Jesus was a myth. In fact Dr. Wise has said nothing new, except that he has the gift of saying things to which the public press frequently gives attention. The only saving attitude of the Jew or any one else lies in accepting the Christ of Nazareth as the Messiah. This the noted Rabbi has not done and no matter what else he might say, and no matter how kindly he might say it, he has no done anything that honors the virgin born Son of David, who is the King of the Jews.

The Mennonite greets its readers with a wish that they all enjoy a Happy New Year, and that the coming year will find them blessed with as much prosperity as is good for them, and will contribute toward the happiness of those about them. In the providence of God we all have been spared to pass another milestone on our life's journey. We have passed through lights and shadows. Sometimes we have been on the mountain tops and sometimes we have been deep down in the valley, but, with it all, we have, if our thoughts have been about God and His goodness, been conscious of the fact that His protecting and helping hand has been over us. We may say, there have been crosses, but there also have been mercies. Some of the mercies have not even been suspected, nevertheless they have been ours. As the New Year is a time of beginnings, let us be sure that we are beginning right. A backward look reveals many weaknesses, having seen them let us not go forward without correcting them.

It is our hope that the readers of The Mennonite will continue their interest in the paper, and that those who have made it possible for us to bring the material our readers have enjoyed, will continue to give us the benefits of their efforts. Let us feel, that we all have that kind of a loyalty to our church, which will prompt us to give our support to its institutions, to the fullest extent of our abilities. And, among these institutions, let our church papers be included. Nothing is so dangerous to the future of our church, or any other church, as a spirit that belittles or discredits, the efforts of the church. We cannot see how any one who is a member of any of our General Conference churches could give himself or herself to doing anything, that would weaken the power of the machinery that the Conference has set in motion to do its work. Boring from within is a sure way to have the ship sunk, rather than the attacks that come from the enemy on the outside.

GOD'S UNFAILING WORD

Some few years ago, a Christian woman, having decided that she ought to try to put into practise her faith in the efficacy of God's Word to bring souls into the true light, bought some marked New Testaments to circulate among some of the Jewish women in her town. Several of these little books had gone out with kind personal notes inside them, and one day the last of the series was ready. The lady started on her errand. The walk lengthened beyond her strength; so bidding her friend "good-bye," she sat down in a shelter on the sea-front to rest awhile. One other person sat there with her, and that one was sitting white and still with closed eyes. A few moments passed, then the tired one timidly inquired: "Are you ill? Can I do anything for you?"

The eyes opened: they were dark and despairing; the lips moved, and a voice, hollow and sad, said: "Yes, I am ill— I am ill—I am dying, but no one can help that."

Swift as though came the gentle answer: "Christ only; but what a comfort that He can!"

Suddenly new life seemed to vibrate through the frail form. Anger, that almost paralyzed her hearer rang in the scornful tones of the stranger; the dark eyes blazed with brilliancy. "Do not mention that name to me! The impostor! The enemy of our race! The accursed one!"

With each nerve throbbing with anxiety to help, the Christian woman paused, uncertain how to answer.

Faltering, she began: "Have you ever read the New Testament?"

"Never!" came the sharp response in the same scathing accents.

"Is that quite fair? To us who know the Book and love it, your conduct seems like condemning a person unheard. You are dying, you say—the New Testament tells of a beautiful life beyond this. Oh, do read it!"—holding it out to her.

"Oh, do read about Him!" And again she held out the small parcel.

A weird smile lighted up and sad, thin face.

"Well, nothing can hurt me now. At any rate, you mean well." And the Jewess took the packet, slipping it into a bag by her side.

A year went by, and again the Christian friend was on the sea-front. As she walked along, someone eyed her curiously, but with an unfriendly gaze which made her feel uncomfortable though she knew not why. Turning to retrace her steps, they met again, and this time the other paused, asking abruptly: "Are you Miss—?"

"Yes."

"Then I have a message to give you. Do you remember giving a New Testament to a sick lady in a shelter here a year ago?"

"Yes."

"Well, she is dead. As she was dying, I promised her if I ever met you I would tell you that she died in peace, trusting in your Jesus Christ. I was a fool to promise her, but I did it, and I have kept my word; but I curse you for giving the Book to her; you have destroyed her soul."

She was turning to go, when the Christian woman stopped her. "The Testament—where is that?"

"I have it. I promised her to keep it; but no one shall ever see it—it shall do no more harm."

Quickly she walked away, leaving no chance of an answer; and her hearer went home, so shadowed by the terrible looks and words of hatred, that for days she could hardly give thanks for the precious soul that had been redeemed and was in glory.

Many months sped on their way, marked only by the silent prayer for that Jewish sister still in darkness. Then one morning, a letter arrived in a strange handwriting with, a strange postmark. It was brief, and unsigned. It said: "Your Jewish sister thanks and blesses you. I, too, have read that New Testament, and found the true Messiah. Pray that I may be faithful; all here are against me, especially my husband. He has taken the Book from me—pray for him also.—Yours in the love of Christ."

More months sped away—then another missive came. "When this reaches you, I shall be with my sister before the throne. I am dying, as she did, of consumption, but I want you to know that I have been kept true, and that I have my dear copy of the New Testament again. Last week my husband gave it to me. He has said no word, but he is all kindness and love. I asked him if he had read it; he only said, 'Ask no questions,' so I am praying on in hope. Continue your prayers for him."

Day by day that request was complied with, though the petitioner knew neither the name nor the abode of the one for whom she prayed. But the Hearer of prayer knew and sent one more answer. Two texts of Scripture written on a card came in a foreign envelope. One of them was: "My Word shall not return unto Me void," a text which speaks convincingly of the hidden power which lives in the inspired Word of Divine Truth.—The Christian.

"It is comparatively easy to talk about faith when everything is going lovely—money in the bank, health and happiness in the home, friends numerous and prospects bright, but it is a different proposition when the last cent has gone, when unpaid bills stare you in the face, when sickness is inthe home, when friends are few and enimies are many, when the body is frail and the future looks dark. And yet faith shines brighter in the darkness than elsewhere and holds firm amid the storms and tempests that prevail." —Sel.

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

AT THE CLOSE OF THE YEAR

Dear Lord, the year is coming to a close,
We bring Thee thanks, for many blessings
For health and strength, for safety from all foes,—
We are unworthy of such kind caressings.

If we have failed to use the moments well,
Nor used our talents to Thy glory,
Dear Lord, forgive, and help us now to tell
By better lives, the wondrous story,

If, in this year, we've been unkind and hard,
And by our thoughtlessness, some hearts did wound;
Soothe Thou the pain, and oh, the error, Lord,
Forgive, and lead—for we are Upward bound.

Our efforts, Lord, few, small and ill-controlled,
Receive them, use them, bless them, Lord, and
May they bring forth fruit, an hundred fold,
In hearts and lives of all who seek Thy land.

And for the coming year, dear Lord, we pray
A more sincere and earnest longing,
To see Thy face, and know that each today,
We've served and loved, as Thou art leading.

Amen. A. J. N.

CHAPEL TALK 15 CELEBRATING CHRISTMAS

C. E. Krehbiel

The Christmas season is on us again, and according to the good old custom Christian homes, churches, Sunday schools and other organizations will celebrate the occasion, each in its own peculiar way.

Before going any farther, let us note that it is a beautiful custom to call to mind the great fact of history, that Christ was born in Bethlehem.

This is not only a great fact, it is a vital, an epoch-making, and to millions a sacred fact. Life takes on a different aspect to them because Christ was born. This fact influences their whole view of life, not only, but all of their attitudes and re-actions as well. And they go even farther than that; they want the lives of all others to be influenced in the same directive way. The fact that Christ was born, is more than a historical fact to them; it has become a piece of their creed, their faith, their religion, their life. And they are never again going to be just like they were before they became intelligently aware of this fact and allowed it to take possession of them.

Do you "shy at" that word "creed"? We have seen colts almost spring through the collar when a gust of wind happened to swish a scrap of paper under their legs. Does that word "creed" remind you of a "scrap of old paper"? If it does, there are at least two possibilities: You may simply be a "colt", and be shying as something that is perfectly harmless; or a scrap of paper may actually stand for more than so much wood pulp or fiber mash. This, however, is just incidental. We were not intending to enter upon a dissertation on creeds. But will say, in passing, that the word "creed" has a very respectable etymological lineage. And all the decryers of creeds throughout the history of the world have really not been against creeds at all, but have only wanted to substitute their own creeds for those that others before them had set up. For the word comes from "credo", and means "I believe." And the person who does not believe something is not born yet; and if he believes anything strongly, it only means that he has a creed and is rather insistent that his neighbors should accept what he has to offer, and we are right back where creeds began to be set up. Finally, it is a very wholesome mental discipline to just jot down on one of those scraps of paper "What I Believe." Let's be as charitable with others as we are with ourselves. But, now back to Christmas.

You go "down town" and see the wonderful window displays at all of the business houses, and the glitter and tinsel and the nice and good things fairly take your breath. How those folk inside must be glad that Christmas is here, and what good Christians they must all be! But when you go inside and note the prohibitive prices and see how sales-anxious, fagged clerks size you up and possibly soon "pass you up" for more lucrative suckers, you will likely be inclined to go back and examine your first premise. Is that Christmas or simply business?

Then there's that gentleman with the garbled nom de plume. He is more ubiquitous than was the Father of his Country during the Revolutionary war, according to old schoolday U. S. histories. You see him in the big department stores, white bearded, red-coated, booted, grizzly-like, followed by a brewery—I mean, bevy, and that word may come from beverage, which reminds anyone born near St. Louis of a brewery—of boys and girls, all teasing and nagging the big "sAint" to toss them a peanut or a cooky or utter a Cainozoic grunt. Everybody is happy or at least noisily articulate. You leave, and as you go you query: Is that celebrating Christmas or Santa Clause?

You go to the Sunday school Christmas program. And, unless you are somewhat choicy, you may even here meet the same "sAint" and see him go to a mock telephone, ring the mock bell and say, "Hello! Is this heaven?— I want to speak to God. (Pause). Hello God! This is the Blank S. S. and we are all ready. The chimney is done and the stage is set. Come at once. Children waiting, Good by!'

You look around you. Yes, it's a church—house of God!—, but there's the stage and the chimney, and the ladder, and the big stockings, and the jesting and silly dialog or "piece". Again you pause, and muse: Is that celebrating Christmas or making light of it? Can't we be happy without being vulgar?

But, I hear someone say: "You listen like one of those 'negative nuts'. If Christ was born, why shouldn't we be happy? And if we are happy, why shouldn't we give visible and audible even if not laudable expression to our glad feelings? Did you never hear the saying: 'Laugh, and the world laughs with you; weep, and you weep alone'? You must be one of those moping, sour-grape 'Mistyoptics' Cheer up; don't you know everybody, even the unbeliever, is saying 'Merry Christmas'?"

Sure, and fine; but what is puzzling if not discomfiting is that unbelievers are not only saying Merry Christmas, but also want to celebrate it without believing. That is largely the reason for the spurious substitutes noted above. Pity the per * * *

But aren't you just a bit * * * *.

Pardon! Just two things and I yield the floor to you:

(1) Pity the person who knows no other way of expressing his deeper emotions than by being silly or jocular or frivolous or coarse or impious or biblious. That occasion demands reverence.

(2) Without the Christ Child there can be no honest celebrating of Christmas. Therefore when we celebrate Christmas, let us do with the Christ Child what the Gospels tell us Jesus did when. "He took a child, and set him in the midst." The Christ Child must be the center of every true Christmas celebration.

What the Christmas celebrations of a generation hence will be, depends upon the young people of today. We know of a good woman who likes to use this illustration: "You don't need to give a child a basket of raw eggs and a hammer to make it happy." That's good nursery philosophy. No objections whatever to eggs or to a hammer, but each in its proper place. The Apostle Paul says: "Not all things edify (build up)."

THE ECHO OF THE ANGEL'S SONG

Edith V. Bradt.

Above the shining Christmas green a silver star was beaming;
Like fairy lamps alight the holly berries red were gleaming;
The Christmas cheer was in the air; the Christmas bells were pealing,
And through the stillness came the sound of Christmas music stealing.
Among the worshippers I knelt in humble adoration;
The peace of God seemed brooding o'er the waiting congregation.
As up and down the stately aisles the singers, white appareled,
Breathed forth the Christmas message in the songs they sweetly caroled.
"Behold!" (the music rose and fell in notes of jubilation),
"Glad tiding of great joy we bring to every tribe and nation;
Fear not; in yonder sleping town is born a Kingly Stranger—
The long-expected Saviour rests in Bethlehem's humble manger."
"Peace on the earth; good will to men; set all the echoes ringing!
Let every heart be glad, and every happy voice be singing,
Be lifted up, ye hearts bowed down, forget your care and sadness;
The Christ-child comes to bring the world a Christmas gift of gladness."
The music faint and fainter grew; a sudden hush fell o'er us;
For Heaven's benediction came with that triumphal chorus;
It fell upon our waiting hearts and lifted them to heaven—
The echo of the angel's song to weary mortals given.

THE BENIGNANT FATHER

Almost without metaphor, the divine benignity receives its crowning statement in the immortal story of the Prodigal Son. This story is miscalled the story of the Prodigal Son; it is really the parable of the Benignant Father. It is the father who from first to last takes the eye in this heart-moving human drama. Neither son is worthy of him; the moral distance between him and them is made intentionally wide. The elder brother is virtuous enough, but he has all the vices of conventional virtue: pride, narrowness, self-esteem, pharisaism—completely destitute of nobility or grace of character. The younger brother is vicious, but he has some of the virtues of the vicious; rash and impetuous generosity, love of friends, warmth of temperament, boyish daring, and delight in life. But in the father's conduct there is no flaw. He treats both sons with faultless magnanimity. He gives them their rights and more than their rights. He opposes to the levity of his younger son and the insults of his elder a temper of infinite sweetness and reasonableness. He is disappointed in each, but there is no harshness on his lips. He might justly have been indigant; but he is only hurt and grieved. He sees the course which the faults of each will take, and knows that they will cure themselves. From the hour when the younger son disappears into the far country the father knows that he must come back. The prodigal drags "the lengthening chain" that binds him to his home. When at last he returns there is no recrimination on his

father's lips. The boy's sins and follies are not so much as named. He is treated as an honored guest for whom the feast is prepared and the best robe reserved. The rebuke that is addressed to the grudging elder brother is couched in terms of dignity and tenderness. The force and depth of that infinite affection which composes fatherhood is revealed at every stage of the drama for while each son in turn forgets the duties of his sonship, the father never for an instant forgets the duties of his fatherhood. It is but a narrow literalism which makes this large-hearted parable a rebuke of the Pharisees, an affirmation of the claims of Gentile nations whom the Pharisess despised. No doubt this was a lesson which Jesus meant to be observed; but the parable stands for something much wider and loftier. It is the perfect exposition of the Divine Benignity, the final revelation of the Fatherhood of God; and it has become to all Christian thinkers through all generations the "master light of all their seeing."—W. J. Dawson, in "The Man Christ Jesus."

A STORY TO TELL

Being Honest

In the City of Mexico formerly lived two crooks, thieves, swindlers, bandits. Their names were Miguel and Santiago, which in English would be Mike and James. Everybody in the city knew they were crooks and suspected and feared them. One day Miguel said to Santiago, "The trouble with us, Santiago, is that everybody suspects us, knowing that we are crooks, and if no one will trust us how can we get a chance to do any large robberies?" Santiago replied, "You are right, Miguel, but how can we help it?" "The only way we can help it," said Miguel, "is to be honest for a while until everybody trusts us and then we can make a big haul." "It would take a long time," said Santiago, "probably three of four months." "Longer than that," said Miguel. "We should be honest for five years in order to do a really first class robbery worthy of our skill." So it was agreed that for five years they would be absolutely honest with everybody and thus gain a public credit, at the end of which time they would make the great haul and get-away of their lives and going to Paris would be wealthy and happy ever after.

The agreement was faithfully carried out by the two men, and soon they were winning the confidence of their neighbors and of the public. People came to trust them, and they began to acquire wealth. They soon possessed comfortable homes, and their families were well dressed and happy. Every year added to the confidence that was placed in them, and position and honors in the city were gien them.

Toward the end of the fifth year the two friends were together at dinner when James said to Mike: "I have something to tell you, friend Mike, which I hate to say because I know you will hate me ever after. The fact is, I am so sorry to be a crook again. I like it better to be honest and respected. I would rather live as we are doing than to do the great robbery we had planned and go away with great riches. I expect you will scorn me, but I don't want to be a crook again!" Mike took James' hand in both of his and said: "My dear friend, that is just what I have been trying for a year to say to you, but I never could get my courage up to it. I would rather be respected and honest with my modest comforts than to become very rich through dishonesty and the loss of the respect I now have." So they agreed to continue being honest for the rest of their lives.

And they were. Prov. 22:1—Expositor.

THE S. S. LESSON

Jan. 10, 1926.

Five Men Believe on Jesus

John 1:35-49.

Golden Text: "Behold the Lamb of God which taketh away the sin of the world." John 1:29. No doubt John the Baptist was dearly attached to the two disciples on that memorable day when he pointed out Jesus as the Lamb of God. He was conscious of the fact that his Lord must increase, while he would decrease, and the loss of these two lovable men could not have come without a feeling of having already begun the decrease. But, John was the messenger of God, who had surrendered himself to do the will of God no matter how much it might cost Him. Here we see the beginning of personal work that began with John, but involved other characters in the lesson. It was the business of John to testify concerning his Lord as it is the business of every child of God. Indeed John was the witness, who was to proclaim Jesus the Christ. We know little of the two disciples of John. However, they were earnest men, the best of their age, or they would not have followed John in the first place and Jesus afterwards. God is always selecting men to do His bidding and when it comes to select men, who are to be at the forefront of His cause, He will choose the best.

Jesus was pointed out to these disciples as the "Lamb of God, who taketh away the sin of the world." In this expression, the whole mission of the Saviour was expressed. He was the Lamb, pure, innocent and lovable, free from blemish of any kind. He was the sacrificial Lamb. Under the old system of sacrifices the idea of the victim taking place of the offerer was expressed. Here was one who was to take the sinner's place. A sacrifice involved suffering and the shedding of blood. It is well understood that the Christ as the Lamb, would suffer and give His blood for the unworthy one. A sacrificial lamb had no sin of its own for which to atone, but in its death it atoned for the guilt of another. John and Andrew were men so spiritually constituted, that the figure made the impression upon their minds, it was intended to convey.

There were certain steps in the way by which the two disciples of John became disciples of Jesus. They saw, they heard and they followed. These steps should be followed in every spiritual experience. We must see Jesus before we can have a greater knowledge concerning Him. We generally see Him because some good servant of His points Him out. In this particular, we must feel the responsibility of holding up Jesus so others may see Him. It is a supreme life duty for every Christian. After seeing they heard, or may we say, listened to the significance of this revelation. A great many people hear enough about Jesus, but they do not heed the significance of knowing, who He is. It is never enough just to know about Jesus. The next step of these two men was to follow. This meant leave behind all their former life and connections to devote themselves to Jesus. Like John, they too felt the pangs of a separation, but a greater feeling than affection for their old master possessed them, it was a feeling, that led them to throw their lots with the new and greater Master.

The effort to follow Jesus did not go unnoticed. Jesus was conscious of it. When there is a desire to be close to Him, He knows and helps so that a better knowledge becomes possible. The encouragement here was that Jesus turned to them and further encouraged them to get into closer fellowship with Him. No matter how feeble may be the gesture of the seeker in the direction of Jesus, if that one is earnest in His desire to know more of Him, Jesus will make such knowledge possible. The reward that came to these followers was that they were privileged to dwell with Him that day. What a significant expression this is. To be able to dwell with one is a great deal more than just being with Him for a time. It involves an intimacy and fellowship that opens up a fuller and better knowledge gained by a presence that is congenial and helpful.

We know that one of these two men was John, then a mere youth, though his name is not given in the narrative. The other was Andrew. To the superficial reader, Andrew might be one of the least important of the disciples. Others, at a later time, take a conspicuous part. Yet, had it not been for Andrew we would not have Peter. No one can estimate the train of blessed consequences that follow the bringing of a soul to Christ. Of how many Peters have we been deprived because some Andrew never thought of bringing them to Christ? Andrew tackled the hardest job, when he set out to win his brother. Few men are led to Christ by their own brothers.

Like Andrew, Philip when found immediately sets out to find someone else. Here again we have an example of personal work. Sometimes we feel that the progress of the cause of Christ is slow. The reason is not hard to find. Those who have found their Lord are not on the job. The first duty of the saved person is to set out to bring others to a knowledge of the Saviour. In Nathanael, we find a sceptic. He was set in his opinions concerning Nazareth. Nothing good could come of it. Had God considered our wickedness there would have been no Saviour, but in the worst of places the saint may be found. The answer to the doubts of Nathanael was "Come and see". No one can know the Saviour unless he comes to see for himself. All the testimony in the world would not have convinced Nathanael, but when he came to see and know the Lord he had to exclaim "Thou art the Son of God". It was not a wonder worker or a teacher, that these new disciples found although Jesus was all that, but a Messiah—the promised one of God—the Lamb of God.

THE C. E. TOPIC

Jan. 10, 1926.

The Success of Prohibition.

Prov. 23:29-32.

We suppose there is hardly a person who has not heard it said, that Prohibition is a failure. If this general observation could be shown to be true, then it would be hardly worth while to continue the fight. After these years of trial, we would then have to confess, that the one great evil as represented in strong drink and its sale and use cannot be mastered and we would have to try and get along letting the matter of strong drink to the judgment of the individual. That there are many violations of the liquor laws as they stand on our law books, there can be no doubt. Law cannot keep a man from making and using forbidding things any more than it can guarantee, that there will be no more murders or thefts. Yet who would want to be in a land, where life and property and life were not protected by law, that has behind it the earnest determination of the authorities to enforce it? If something were to come about that would open the places to sell liquors tomorrow it would not be twenty-four hours before eighty per cent. of the population would be petitioning the President for martial law to protect them from the reign of terror that would have set in.

Prohibition can be enforced and is in the greater portion of our country. There are, it is true, wet areas where it would appear that our constitution had not been amended. The fault for this lies in the unfaithful officers of the law, or rather with the people who permit unfaithful officers of the law to hold office. These sections have never given the law a fair chance and will perhaps be the last to respect the law. But when all has been said about wide open places, the fact remains that the amount of liquor consumed is but a small fraction of the amount that once was used. Smuggling will eventually be suppressed, the making of illegal liquors will become more and more dangerous to the offenders. Young people do not have the open saloon at every corner to tempt them and the drinking of intoxicating liquors has ceased to be respectable.

We hear a great deal being said about the demand of the country for light wines and beers. This is not a sincere demand. Those who cry for light beers and wines do not want light drinks, they want strong spirits and their hope is that when the bars are once lowered a little they will have less difficulty in forcing them wide open. The step that will end in the destruction of prohibition will be the permission to make light drinks, but we have no fear that such a thing will happen. No political party dares to ally itself with the wets knowing that such a move would mean defeat. There is not a strong enough sentiment for a wet country to enable the wets to launch a wet party with the least hope of success.

How are we to show that Prohibition is a success? Ask any banker, how much the savings of the country have increased. In a section of the city where the writer of this article lives, that once had the reputation of being the wettest section of the city, a dozen new banks have sprung up and all of them are doing an unthought amount of business because people who once spent their money for drink have a surplus and are saving it. Streets by the hundreds that once were occupied by renters now do not have a single house which is rented because those living there have bought their own homes. An employer of labor, who used men to do rough manual labor, not a temperate man himself, recently said, that a miracle had taken place among his men since prohibition. "Now, they work all the time, before they seldom turned up the day after pay day, and the day after, most of them were not sufficiently sober to be permitted to work. Before," he said, "I often had to advance rent to keep their families from being thrown out in the streets, now they take their families to Atlantic City, for several weeks, each summer. Before, I found plenty of places where my discarded clothing would be a welcome gift to the families of some of my people, today any of them would be insulted at the offer of a usable garment and in fact, they dress as well as I do."

It was once predicted that if Prohibition became a fact there would be a panic. Business places would be idle and thousands of men would be out of employment. Did that happen? Rather, it happened that there was never a time when men had so much work if they wanted it.

Places once devoted to liquor selling are now used for something more useful. In a city block with four saloons property became so valuable that since the country has gone dry rents have undergone a threefold increase, in place of the saloons, one will find a real estate office, a candy shop, a filling station or an empty store, belonging to a rich ex-saloon keeper, who is not renting because he does not need to and vainly hopes that the country will go wet some day, even though he could collect in rents, in five years more than the building orginally cost him. All this goes to show that prohibtion has made a change for the better in the community. If we cannot call that a success then we do not understand the meaning of the word.

DEATHS

Wittmer—Henry Clever Wittmer was born December 18, 1891, in Henry county near Wayland, Iowa, and passed away on the same place, December 8, 1925, at the age of 33 years, 11 months, and 21 days.

At the age of about six, he commenced his school work in Wayland and attended a number of years. Also when a little child he began to attend the Immanuel Mennonite church near Noble, Iowa. Later he received the Holy Baptism and became a member of that church. On February 22, 1914, he was united in marriage to Miss Effie Schlatter, which proved to be a very happy bond. This union was blessed with three children; Pauline Ina, Olie Joseph, and Robert Schlatter.

Besides his immediate family, he is survived by his aged father, five brothers and three sisters. His mother, three brothers and one sister have preceded him.

Funeral services were held Thursday morning at 9:30 in the house and at 10:30 in the Immanuel Mennonite church near Noble In spite of almost impassable roads the church was filled with people from far and near to pay their last tribute of respect to the departed. The services were in charge of his pastor, Rev. H. J. Schrag, who was assisted in the house by Rev. S Gingerich.

Interment was made in the Eicher cemetery near the church.

He chose this path for thee,
Though well He knew sharp thorns would pierce thy feet,
Knew how the brambles would obstruct the way,
Knew all the hidden dangers thou shouldst meet,
Knew that thy faith would falter day by day;
And still the whisper echoed, "Yes, I see
This path is best for thee."
—Camden M. Coburn, D. D.

A young wife stood beside a bier,
Pale as a lily in her weeds,
And prayed for death with every tear;
A tiny hand stole into hers,
A childish whisper checked her tears.
I said, "She is not all alone,
The infant's grief will heal her own."
—Selected

Krehbiel—Mrs. Mary Krehbiel was born September 3, 1845 near Clarence Center, N. Y., and passed away at Lyons Kansas, November 24, 1925, having reached the age of eighty years, two months and twenty-one days.

She received her early education in the district schools of Erie county, N. Y., later finishing a course at the Classical Institution of Williamsville, N. Y. She then taught in the schools near home for seven years.

She was married on April 22, 1883 to David J. Krehbiel at Donnelson, Iowa, coming direct to Kansas where she made her home near and in Moundridge until 1912. Four children, three girls and one boy, were born to this union.

She is also survived by a step-daughter, Mrs. Katherine Krehbiel of Romona, Calif., and a step-son Ernest E. Krehbiel of Riley, Kans., fifteen grandchildren five of whom are her own, and three great-grandchildren Mr. Krehbiel died June 9, 1908.

Mrs. Krehbiel was a member of a family of ten children, four girls and six boys. This family had a record for long life, the youngest being sixty-two years of age before there was a death in the circle.

Mrs. Krehbiel was baptized upon confession of her faith in young woman-hood, and united with the Mennonite church near Clarence Center, N. Y. Upon her removal to Kansas she transferred her membership to the Mennonite Church at Christian, and later to the West Zion Mennonite church in Moundridge. Here she remained a member until she was called to the Church Triumphant.

She was a great lover and student of the Bible and it was her constant source of inspiration and comfort. She had had the habit for years of memorizing a Scripture verse every day, keeping this up until the day she was stricken. She knew most of the Psalms as well as a great many other portions of the Bible by memory. Her sweet disposition and her beautiful Christian character were a blessing to all with whom she came in contact.

Brief funeral services were held at the daughter's home in Lyons, Kansas at nine-thirty A. M. on November 24th, conducted by the Rev. E. E. Diggs, Jr., of the Prebyterian church of Lyons. The remains were then taken over land to Moundridge where services were held at the West Zion Mennonite Church at three o'clock. Rev. J. M Suderman of Bethel College, Newton Kansas, a former pastor, preached the funeral sermon, using as text Romans 8:1. Rev. Suderman was assisted by the Rev. Diggs, and by the Rev. Thomas F. Mowry of the Presbyterian church at Halstead, Kans. A mixed quartet sang, "Crossing the Bar." "Asleep in Jesus' and "Face to Face the Christ my Saviour."

Burial was made in the family lot in the West Zion cemetery at Moundridge Services at the grave were conducted by Rev. Suderman and Diggs.

The following funerals have taken place in the Grace Church of Pandora, all conducted by the pastor, Rev. J. M. Regier:

Gertrude Sutter Allen died at the age of nearly 32 years. She was the daughter of Mr. and Mrs. Henry J. Sutter. She leaves to mourn her departure her husband and two small children. She died on August 12th, 1925. This funeral was conducted at the home of her parents.

Lenore Amstutz passed away on the 20th of August at the age of 27 years. She was a daughter of Mr. and Mrs. Samuel Amstutz, her father having preceeded her in death 18 years. She taught school for 5 years and in 1924 she completed the college course at Bluffton College. She leaves to mourn her early departure her mother and three sisters.

Noah Hilty died on the 20th of November at the age of 73 years. He lived with his first wife from 1876 to 1890 when she preceded him in death. Of this union 5 children are living. He was again married in 1895. From this union three daughters and their mother mourn the loss of husband and father.

Oliver Schumacher, son of Oliver and Selma (Wenger) Schumacher, died in the evening of December 6th at the tender age of 2 years and 9 months, after a 10-day illness of pneumonia.

Jacob C. Basinger, one of the oldest pioneers of this settlement passed away rather unexpectedly on the 8th of December. He was nearly 86 years old at the time of his death. He was practically blind for the last two years. His wife, with whom he was privileged to live for nearly 59 years, was not well enough to attend the funeral at the church. Of the 11 children born to this union, four preceded the father in death.

If your pastor is not interested in your C. E. society, win him to its support by showing him its value.

JOTTINGS

Rev. J J. Balzer is spending sometime in Kansas and Oklahoma in the interest of colonization work.

President J. E. Hartzler is giving a series of lectures on "Paul and His Teachings," in Zion church, Souderton, Pa. The dates are December 27 to January 3.

The College Choral Society of Bluffton rendered Handel's Christmas Oratorio, "The Messiah." This is the sixteenth time the oratorio has been presented in this church, There were two concerts and the total number attending both concerts was 2000.

The Wadsworth, Ohio, church celebrated Christmas with a Cantata, "The Christmas Adoration." Twenty persons participated and William H. Overholt directed. Recently an Every-Member campaign was conducted. On December 20th a splendid White Gift program was carried out. On October 11th, Mr. John Milbourne, a Near East Relief speaker, gave an iustructive address, $41.06 were given to this worthy cause.

An Infant Consecration Service was announced for Dec. 20 in the Hutchinson, Kans., Church. Due to the cold weather and sickness, only one child could be brought. Prof. J. W Kliewer of Bethel College performed the ceremony and gave a very helpful sermon, especially for parents and those working with children. The Sunday School rendered its annual Christmas program on Dec. 23. The children participating in this program were trained by Ed. Miller, the superintendent.

Goshen College, Goshen. Ind., is offering a six weeks' Bible term to extend from January 5 to Febrnary 12. Special courses in Bible, Church History, Missions and Music will be presented. There will also be special lectures, programs and public meetings.

In a review of the year's work, Rev. S. M. Grubb, pastor of the Second Church, Philadelphia, reported having received 17 new members in the congregation, besides having officiated at 11 weddings and 20 funerals. Of the latter, but three were those of members of the Second Church.

"The Coming of the King," by Dudley Buck, under the direction of N. W. Krehbiel, was given by the choir of the West Zion church, Moundridge, Kan., at its sixth annual presentation, on the evening of Christmas Day. On December 27th, the program was repeated in the Hoffnungsfeld-Eden church four miles west of Moundridge The choir was composed of 65 persons and was assisted by a number of well known soloists.

At its latest meeting the board of directors of Bethel Hospital, Newton, Kan. considered the matter of enlarging the hospital. For some time the hospital has been cramped for room and the situation has reached a point where some steps for enlargement are necessary, if the instiution is to continue giving the service it has given in the past. C. F. Claassen, Rev. J. E. Entz and J. G. Regier have been appointed on the committee to work out plans for such an enlargement and present them to the next meeting of the board.

Brother Daniel Gerig of the Mountain Mission, East Freedom, Pa., announces a series of meetings which are expected to follow the Week of Prayer, at the chapel, Smith's Corner, Pa.

Rev. Edmund Kaufman, missionary on furlough, was in Mountain Lake, Minn., and community last week giving addresses in the interest of the work in China. He spoke at Delft on Saturday and in the First Church and in the Bethel Church on Sunday

The student body of Bethel College is composed of 256 students who come from Kansas; 19 from Oklahoma; 11 from Minnesota; 7 from California; 6 from South Dakota; 3 from Nebraska; 2 from Missouri; 2 from Idaho and one each from Montana, Colorado, Iowa, Washington, and the Dominion of Canada.

In his address to the Bethel College Corporation, the president, Dr. Kliewer, makes the following interesting observation concerning endowments: "Experience shows that many heads of families hesitate to give an appreciable sum for a cause like schools, because they say in the event of their own death their families would be so much short. Bethel College could well afford to give such donors a contract that would pay back to the donor's family at his decease the amount that he had donated to the school. The guarantee for such payments could be given in the form of an assurance bond by some company that is in that kind of business and is of reputable standing, the College paying the annual dues on the bond."

Rev. and Mrs. P. E. Penner will conduct services in the Berne, Ind., church during the Week of Prayer. The Berne church had a Children's Consecration Service on its program for December 20

Friends in Pennsylvania collected and donated to the (Old) Mennonite home a flock of laying hens. Friends of an invalid inmate of the home presented her with a canary and cage to bring her Christmas cheer.

On December 9th Rev. and Mrs. D. P. Eitzen of the Bergfelder Church, Mt. Lake, Minn., celebrated their Silver Wedding. A large number of friends assembled in the Bergfelder church and joined with them in commemorating the happy event. On December 28, it was also 25 years since Rev. Eitzen entered the ministry and ten years later on the same date he was ordained elder of his church. Rev. Eitzen welcomed his guests with a brief address. He mentioned the fact that the purpose of the festival was threefold. 1.—His fiftieth birthday, due in October, celebrated now. 2.—Twenty-five years in the ministry. 3.—Twenty-five years of marriage. Rev. W. S. Gottshall of Freeman, S. D., and Rev. Eitzen concluded with remarks concerning his experiences. Sister Hillegonda van der Smissen sent the celebrating couple a poem fitted for the occasion which was read by the oldest son, D. D Eitzen. An interesting program followed in the evening. The guests were invited to partake of two meals which were prepared by members of the congregation.

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, JANUARY 14, 1926. No. 2.

"A PRAYER TO PEACE"

Lead on, Lead on, Dear Jesus,
A Brother's Love to show.
Lead on, Lead on, and give us
The Strength of Will to go.
Lead on, Lead on, Reveal us
The Path of Peace to take.
Lead on, Lead on, Oh, Lead us
Before it is too late!

Forgive, Forgive, Dear Jesus,
The slandering lies we said.
Remember not against us
The sacred blood we shed.
Remove, Remove far from us,
All thought of Hate and Ill.
Repeat through us the Chorus
Of Peace, on Earth Good Will!

Oh, let no Creed divide us,
One Gospel and one Hope!
And may no Way belie us,
One Heaven and one Road!
Beside still Waters lead us,
One Shepherd and one Fold!
By Peaceful Pastures feed us
An Eden like of old.

The above lines were wirtten by **Ralph W. Berky of Clayton, Pa.**, on December 7, 1925. They were inspired by a powerful message against war delivered by Rev. H. J. Krehbiel, of Reedley, California, December 6, 1925, in the Zion Mennonite Church, Souderton, Pa. The melody of the above is that of "Stand Up, Stand Up for Jesus."

E. E. S. J.

NOTICE

The Mennonite Year Book has been delayed in the printing office and will not be out before the end of this month.

The printers make this announcement so that you may know why delivery has been delayed.

THE HERFORD CHURCH CELEBRATES ITS 200TH ANNIVERSARY

Among the beautiful valleys and hills of Berks county, Pa., near the headwaters of the picturesque Perkiomen and not far from the prosperous little town of Boyertown the Mennonites have tilled their fields and gathered regularly in their meeting houses for worship for two hundred years. It was the celebration of the beginning of the Mennonites in this section that the Bally church observed on December 13. The dedication of a new pipe organ was the special feature of the event. Record crowds attended all of the services of that day. Between 700 and 800 were at the church at the afternoon service while both the morning and evening services were also well attended. Greetings were brought in the afternoon by Dr. O. S. Krebel of the Palm Schwenkfelder church, Rev. Wanner of the Lutheran church at Bechtelsville, and Niantic, Rev. Geo. Lutz of the Reformed church at Niantic, Rev. Greenawald of the Reformed church at Boyertown, Rev. Grover Soldner of the Zion church, Souderton and Rev. F. Swartz of the Eden church, Schwenksville.

The Herford church is one of the oldest in the General Conference. In fact, when the split came, under the lead of John Oberholtzer, a large number of the members of the Herford church followed his lead and the result was that a new building was erected within a hundred yards of the old church. The two congregations continued to use same cemetery until it became filled when the newer organizations opened another on the other side of the road. Though two Mennonite congregations exist side by side to this day the old bitternesses of the past have long ago been forgotten and the two congregations live together in perfect harmony. It was from this congregation that Sister Anna Funk, whose father still survives as deacon emeritus, went to her field in India, only to perish in going down in the ill-fated steamer, "Titanic", upon her return on her first furlough. A memorial stone, erected in the new cemetery, commemorates her memory. Since the separation Herford church has made comparatively few changes in its ministry. The first minister was Christian Clemmer, a minister of wonderful personality and influence. Abraham Gottshall, his successor, came from a family that gave the church many ministers and was the son of William Gottshall of Schwenksville, who had a conspicuous part in the formation of the Eastern District Conference. Rev. C. H. A. van der Smissen, the son of Professor van der Smissen, succeeded Gottshall and is now the editor of our German church paper, the Bundesbote. He was succeeded by Rev. Anthony Shelly, who served the congregation over a period of twenty-five years, during which time he was the chairman of the General Conference for a number of sessions. Today he is pastor of the Germantown church. Rev. Shelly was succeeded by Rev. D. J. Brand, now the pastor of the West Zion church, Moundridge, Kansas. The present pastor is Rev. Elmer Johnson, Ph. D., D. D. Beside holding the pastorate of the Herford church, Dr. Johnson is a professor in the Hartford Theological Seminary, Hartford, Conn. Rev. Elwood Shelly of Pennburg, is the assistant pastor of the Herford church.

THE GIFT OF A FORTUNE

Had Russel H. Conwell, clergyman, newspaperman, educator, philanthropist, who died on December 6, put out at compound interest the money which he earned from his lecture, "Acres of Diamonds", he would have accumulated an aggregate of more than $10,000,000, it was computed more than two years ago; and his returns since then have been not inconsiderable. Yet he died relatively poor financially, because "he invested his money in the lives of men". Nearly four thousand boys received an education from his lecture earnings alone, and many times that number went to Temple University, in Philadelphia, which he founded and maintained for years, and which, until his death, was still dependent to some extent on funds he gave or raised.

Dr. Conwell was born in Massachusetts in 1843. He worked his way through Yale University, leaving at the age of twenty to enter the Union army in the Civil War. At the close of the war, after having been twice wounded, he became a lieutenant colonel and went back to Yale to finish his course.

After a trip around the world, Dr. Conwell was admitted to the bar and practiced law for eight years in Boston. Then he turned, for a time, to newspaper work. He founded and owned the Minneapolis Tribune, was a traveling correspondent for the New York Tribune, and later became editor of the Boston Traveler. While in Minneapolis, he helped to organize the Minneapolis Y. M. C. A. In Boston, he again took up law, studying theology in his spare time, and began preaching, at the age of 35, while he practiced.

Dr. Conwell has been regarded as a pioneer in the field of service. He has been called "the disciple of the doctrine of common sense". He believed that the way to overcome evil, whatever its nature, is by good. In his world-famous lecture, "Acres of Diamonds", he stated his belief in the following words:

"He who can give his city or town better streets and better sidewalks, better schools and more colleges, more happiness and more civilization, more of God, he will be great anywhere. He who can give to his city any blessings, he who can be a good citizen while he lives here, he who can make better homes, he who can be a blessing whether he works in the shop or sits behind the counter or keeps house, whatever be his life, he who would be great anywhere, must first be great in his own town."

Many business and professional men of the country, former students at Temple University, each year bore witness to the influence Dr. Conwell had had on their lives by attending his birthday dinner in Philadelphia.

Dr. Conwell was the second man to win the $10,000 Philadelphia Award, given annually by Edward W. Bok to the man who had performed the greatest service to that city in any single year. He was the author of several books, among them the authorized biography of his friend, John Wanamaker.

IN APPRECIATION OF PROF. H. O. KRUSE

Among others who by their sacrifices and unselfish sacrifices helped make Bethel College the strong institution it is today, was Prof. H. O. Kruse, who died in 1922.

An appreciation of his life and character appeared in The Mennonite Weekly Review and deserves a wide circulation.

In the death of Professor H. O. Kruse the German department

has suffered an irreparable loss. He was called to the department from among numerous candidates because of his superior qualifications at a time of rapid growth and expansion in the department. He had been a teacher of science but the language and literature of his mother tongue had a fascination for him which won him when the opportunity came to teach them. No teacher ever loved his work more sincerely nor devoted himself more unselfishly to the requirements of his students. Teaching for him was a high calling in which his conscience was as much his guide as it was in his religion. His thoroughness, his fairness and his geniality in his classroom work called forth the best efforts and the lasting friendship of his students. In the advanced courses which he offered he was recognized as an authority. He never made a display of his scholarship but his students were always profoundly impressed by the breadth and the depth of his lectures.

Among his colleagues in the department his counsel was always sought and his judgment had a great weight in the consideration of departmental problems and policies. In all the extra activities of the department such as putting on plays, giving illustrated lectures and conducting the Verein he was a moving spirit. As chairman of the department library committee for many years he was in his element, for he loved books and was an inveterate reader and his love of order was made manifest in the very complete cataloguing system which he worked out. He believed in harmony and cooperation and was always willing to do more than his share in order to insure unity in the work of the department. But the joy in his work and the contentment in his position were rudely shocked by the war which brought pain to his sensitive soul and temporary uncertainty as to his career and there is no doubt but that the strain contributed to the breakdown in his health.

In character and personality Professor Kruse possessed a strength and a charm which impressed those most who knew him best. He hated sham, pretense and display, but he was tolerant and generous to a fault. He responded beyond his means to every good cause that appealed to him. His extreme modesty prevented him from improving opportunities for prominence which others of less merit would capitalize for their personal advantage. He was a pronounced idealist in whose presence and influence all sordid ambitions faded away. His life and work in the University have left a blessed memory for all who were fortunate enough to know him.—E. F. Engel.

SINCE THE ARMISTICE OF 1918

By Charles S. Macfarland

In attempting to measure the progress of the world since the armistice of 1918, it may be considered as covering a period of about five years of attempted constructive procedure. It would be interesting to compare and contrast it with any similar period of past history, as we note its accomplishment.

1. Alliances. In place of the old alliances of three or four nations, for balance of power, for more or less hostile intent, for war and force rather than for justice and peace, we have:

The nations of the world in one body, for high humanitarian ideals and constructive measures for justice and peace, even though it has not reached perfection in five short years.

2. This Society of Nations has developed effective world commissions for health, education, prevention of immoral traffic, elevating conditions of labor and other great social interests, some of them already far-reaching, which would make it worth while if it did nothing else.

3. In place of secret treaties for more or less sinister purposes:

All treaties, both good and bad, are on record and the world knows what they are.

4. In place of a constant growing and menacing competition in Naval Armament:

We have the Washington Conference agreement, which is at least a symbol and a partial realization of a new order.

5. In place of the old balance of former alliances between contiguous nations:

We have the effort to find security by processes of mutual agreement and disarmament, through the Locarno Compact.

6. We have a World Court which has already settled more cases than our own United States Supreme Court did and in less time, at the beginning.

7. In place of the treatment of subject peoples by nations as entirely affairs of their own we have:

The influence of world opinion which is rapidly changing the attitude of nations toward subject peoples, in the direction of autonomy and freedom, so that the League of Nations may soon be powerful enough to enforce its compacts.

8. While previously the Balkans were without other than inciting influences of danger, from both within and without:

We have a League of Nations which has shown its moral power, to prevent war, without invoking either economic or military sanctions.

9. While the financial reprisals of war were once settled ruthlessly:

We have substituted a cooperative method by which several hopeless situations have been met.

10. In place of nation as such against nation, in their ambitions and ideals:

We have in every nation two groups, one reactionary and nationalist, but also one progressive and idealistic and these groups of higher ideals are finding their way together.

11. While the churches were once nationalized and without significant world relations:

We have had a World Conference of the churches for the consideration of common ideals.

The American churches have had their first Serious Study Conference on Peace and War.

12. Finally, we are now on the road to a real Conference on Disarmament.

A comparison of these five years will show a progress beyond that of any half century or even century in these ideals. Let us take courage.

DAILY VACATION BIBLE SCHOOLS IN KOREA

Two hundred fortyeight Daily Vacation Bible Schools were conducted in Korea last year. The attendance totaled 23,856. Of these 11,873 were boys and 11,983 were girls. In these schools 1,109 men and 894 women taught throughout the course. Most of these instructors were young people and many were Christian students from the various schools. The course of study was predominantly the Bible and such schools were conducted in every province in Korea. Already well-laid plans are being matured to have more and even better Daily Vacation Bible schools during the coming summer.

The schools are conducted under the direct leadership of the Korean Sunday School Association with the cooperation of the World's Sunday School Association and the International Association of Daily Vacation Bible Schools. Mr. Russell Colgate is the president of the latter organization and Mr. Thomas S. Evans, superintendent. The International Association of Daily Vacation Bible Schools is now affiliated with the World's Sunday School Association in carrying on Bible Vacation schools in what is called the foreign mission field and Mr. Evans has become a member of the World's Association staff.

WORLD-WIDE SUNDAY SCHOOL NEWS

1926 SUNDAY SCHOOL JUBILEE YEAR IN INDIA

During 1926 the India Sunday School Union will celebrate the fiftieth anniversary of its organization. Rev. A. G. Atkins is the General Secretary with headquarters at Jubbulpore. The India Union is one of the official units of the World's Sunday School Association and is in direct relationship with the British Committee of the World's Association. Mr. Atkins has just completed the revision of the Hindi translation of Mrs. E. A. Annett's "First Year Lessons in Village and Primary Course". This was done while he was supposed to be resting in Naini Tal, a hill station in North India. While in Naini Tal there was an opportunity of giving a demonstration Sunday school for missionaries and their children who were also on holiday in the hills. Addresses were delivered at the Anglo-Indian Girls' High School and the Anglo-Indian Boys' High School and College of the Methodist Episcopal church.

The work of preparing Sunday school lesson material is doubly hard in India as both the International Uniform and the British Lesson Systems are followed in that country. Expositions of both lesson texts appear each month in the "India Sunday School Journal". Notes are also prepared on the International Daily Bible Readings and these have a large circulation in a number of the Indian vernaculars. The Annual Scripture Examination is another important work cared for by the India Sunday School Union.

HUNGARY AND THE S. S.

Church leaders in Hungary are cooperating with Mr. John Victor, secretary of the Hungary Sunday School Union. The situation is clearly stated in a recent letter from Mr. Victor: "In the conference I had not so much to convince people of the necessity of the work as to show how it was to be done."

A most promising work is go-

ing on at Kecskemet, where there is a Training College for day school teachers. The girl students there are made acquainted with Sunday school work from the beginning and are taught to see in it the best part of their future life work. Those belonging to the upper grades take actual part in Sunday school teaching under the guidance of one of the college teachers, not only at Kecskemet, but they frequently go out many miles to distant farms where there is neither school nor church and there they gather the children and the parents of the neighborhood to bring them the message of Christ.

SUNDAY SCHOOL SECRETARY ITINERATING IN BRAZIL

A series of ten lectures have recently been given at the Union Theological Seminary, Recife, Pernambuco, Brazil, by Rev. Herbert S. Harris, Secretary of the Brazil Sunday School Union and field representative of the World's Sunday School Association in that country. The course was given in five days to the 22 prospective leaders in the Protestant religious life of Brazil. The themes are suggestive and indicate considerable scope. They were: 1. Antecedents, History and Mission of the Sunday School; 2. Fundamental Elements of Sunday School Work; 3. The Scope of Religious Education; 4. Psychology Applied to Religious Education; 5. Pedagogy Applied to Religious Education; 6. The Organization and Equipment of Sunday Schools; 7. Elements of a Christian Character and How to Attain Them in the Life of the Pupil; 8. The Church Facing Her Responsibility; 9. The Work Organized for Conquest; 10. The Place of the Pastor in the Work of Religious Education. These themes make a fine outline for addresses in the home land as well as when delivered in Portuguese in Brazil.

Regional conventions and institutes were held in going and returning to Rio de Janeiro. Mr. Harris made good use of the stereopticon and audiences crowded the churches to capacity. One of the meetings was held at Bahia and another at Garanhuns, the center of the activities of the North Brazil Mission of the Southern Presbyterian church. Travel on the small coast steamers was far from comfortable. One of the coasters used was only 1400 tons register and most of the five days the boat was in the trough of the waves and rocked incessantly. Mrs. Harris was with Mr. Harris on this trip and neither missed a meal in spite of the unfavorable conditions. There was a decided contrast for the last two days of the trip when they journeyed from Bahia to Rio on a good Dutch ship of real size.

CURRENT EVENTS IN THE SUNDAY SCHOOLS OF EGYPT

The American United Presbyterian Mission in Egypt organized a Summer Training School for Teachers at Assiut. The Sabbath School Committee of the Synod of the Nile requested that one day be devoted to a study of Sabbath school methods and ideals. Experienced leaders were invited to present the various subjects. The General S. S. Committee for Assiut district met at Assiut College and more than 1200 pupils attended a rally meeting which was arranged by the Committee. This series of meetings was addressed by Sheikh Metry S. Dewairy, Field Secretary of the World's Sunday School Association and Associate Editor of the two weekly papers published by the mission.

The following account is given by Sidky Effendi Hanna, one of the Egyptian college teachers who was present: "On hearing of the coming of Sheikh Metry S. Dewairy for the annual conference, delegates from all districts flooded Assiut. Their purpose was to gain strength from the meetings, to enable them to engage in personal evangelism and change the sad conditions of child life in their villages and towns. On Saturday Rev. Tawfik Salih and Zaki Effendi Fam spoke, the former on the Sunday school movement in America and the latter on street Sabbath schools in Assiut. These addresses were followed by question time, when Sheikh Metry gave forceful and interesting replies to all the points raised.

"Later in the day Sheikh Metry delivered inspiring messages to the Student's Union in the Wissa High School, the Assiut College Preparatory and Secondary Schools and in the Y. M. C. A. If we do not hear another address to the end of the year we have sufficient food for thought and sufficient personal inspiration from this group of meetings."

IMPROVED BUT NOT MADE

One of the saddest sights is that of a man who has been useful in life, growing old with a distorted view of his life. Such a one has listened to the flattery of his friends and turned a deaf ear to the criticisms of others. He allows himself to be moved by flattery, rather than by just judgment. It is a case of self esteem and approbation going on after the other faculties have begun to be less active. As Mr. Burbank looks over his life and sees the wonderful works which he has accomplished; he looks into the heavens above and into the earth beneath and scans his entire horizon, and nowhere does he see God, but he does see the Burbank potato and many other of his products. Then he declares evolution is surely a fact: That the evolutionist, rather than the prophet of God, is to be believed.

But what are the facts in the case? The great prophet Moses, writing at the dictation of God, said: "And God created the great sea monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind."

And God said: "Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so."

This is the unchangeable law of the bird and animal kingdom. Mr. Burbank, and other horticulturists, (and we owe much to these men because of what they have done), should listen to the Word of God spoken through Moses: "Let the earth put forth grass, herbs, yielding seed, and fruit trees bearing fruit after their kinds, wherein is the seed thereof upon the earth, and it was so."

This law of vegetation has never changed one iota from the day of creation to the present hour. Neither Mr. Burbank, nor others who labor like him, has been able to tempt Nature to deny the law of God in this matter. Mr. Burbank took an inferior potato and made a superior potato of it, but he did not create a new potato. Neither did he transmute a potato into a pumpkin. Every seed yields fruit after its kind. By selecting the most desirable seeds and surrounding them with the most desirable conditions, they, by adhering to the law laid down, yield according to their superior qualities. But no one has yet been able to change its family relation.

When God created man, He commissioned him thus: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moves upon the earth."

Mr. Burbank, and others like him, has been given dominion over the vegetable kingdom, but their powers are limited to the law which God has fixed, namely, that every seed shall bear according to its kind. But man's dominion over these gives him liberty to, and power of improvement of many of the created things over which he has been given dominion.

It is very likely that when God created the potato, it was a much better potato than the Burbank. During the ages it deteriorated because of the lack of cultivation, and now Mr. Burbank and others are bringing the potato back near to the original.

And so it may be with all vegetable and animal life.—World Evangel.

WHEN TESTED AND TRIED

A blacksmith, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question, "Why is it you have so much trouble? I have been watching you. Since you joined the church and began to 'walk square' and seem to love everybody, you have had twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parsons tell us?"

With a thoughtful but glowing face the blacksmith replied, "Do you see this piece of iron? It is for the springs of this carriage. I have been 'tempering' it for some time. To do this I heat it red hot, and then plunge it into a tub of ice-cold water. This I do many times. If I find it is taking 'temper,' I heat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle to take temper; they cracked the first blow I struck. So I threw them on the scrap-pile. Those scraps are worth very little; this carriage spring is very valuable."

He paused and the listener nodded. The blacksmith continued, "God saved us for something more than to have a good time—that's the way I see it. We have the good time all right, for God's smile means heaven. But he wants us for service, just as I want this piece of iron. And He has to put the 'temper' of Christ in us by testing us with trials. Ever since I saw this truth I have been saying to Him 'test me in any way You choose, Lord, only don't throw me on the scrap-pile'." —Friends' Witness.

Dr. Charles Blanchard, president of Wheaton College, well known to many of our readers, passed away a few days ago. The funeral took place the following Wednesday.

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EDITORIAL

During the past week our thoughts have naturally turned toward the significance of the New-year. Some have made it an occasion for new resolutions, and no doubt some of the resolutions so made have already been broken. "The way to hell is paved with good intentions", says an old proverb. It must be more than a feeble determination to do better if we are to change our lives and characters. The one who would make the future better than the past must do so with the help of God for "of ourselves we can do nothing". We would not be one of those who discredit the making of resolutions. For without resolution there is nothing to be expected from anyone, especially one who admittedly has been on the wrong path. The surest way to get on the right path is to follow the lead or direction of one who knows the way. Let us all feel that we have placed ourselves under the direction of the All-wise Father whose only wish is that His children walk rightly before Him.

This is the 27th year of the century. Has, we ask, the century been started satisfactorily? "Foolish question", says one who has the World War in mind. There never was a time when there was such a universal determination to kill as many people as possible and destroy, blow up and burn up as much property as possible. We now live in the afterglow of the most terrible burning within the memory of men of all time. This century has begun, like so many other centuries, with a general war. If the world was getting better, as so many prophets declared, then it became subject to a terrible relapse. Yet, our Heavenly Father has a way of turning over evil that good may come from it. Never before have men realized the utter uselessness of settling their differences by a resort to armed conflict. The sentiment for something better is now in the air and it may mean that nations will find a better way than war for deciding the righteousness or unrighteousness of their differences. Nations are beginning to sit around the council board, they may not immediately succeed in abolishing war altogether, but they are taking steps toward outlawing it. This shows that their consciences are at work in the right direction. Those of our own nation who have been able to defeat every effort toward a policy of international peace through conference will go down in history as traitors to the peace of the world and, brilliant though their political careers may have been, they will be remembered as self-willed obstructionists to whom the blame must be given for the next war.

Yet, aside from war, there have been remarkable advances during the past twenty-five years. The auto, the radio, and many other lesser wonders have entirely reconstructed our ways of living. They have made this a smaller world and wiped out distances. Men are learning more and more that they are more nearly alike and that they can live in closer relations with one another. When the century opened more than half of the adult population of the most advanced nations were without the right of franchise. Women now have come not only to the right of protection under the law, but they have received right of equal franchise. Generally, in all the advanced nations greater political rights have been won by the masses. Russia, because of the stupidity of her aristocracy and the ignorance of her peasantry, is the exception and has fallen into the merciless hands of a group of tyrants who have made the latter end of her people worse than the first. However, there is one hopeful sign, the masters of Russia have been following concession with concession, the power of her masters will only hold so long as the millions under them are satisfied with their treatment. It must follow that the day of larger liberties will also dawn there.

As we have been able to gain advances in sciences, mechanics and a general knowledge of things let us feel that, whatever we have, may be used to our happiness and the glory of God or it may be abused so as to bring with it curses. We need for the coming years men and women of sense who will feel that every new blessing brings with it a greater responsibility.

QUALIFICATIONS OF A S. S. SUPERINTENDENT

H. S. Whittington

There are many qualifications needed in the make-up of a successful superintendent, but I shall call your attention only to a few of the most essential ones.

1. **A Love for the Work.** Love is the nucleus around which revolves every act that is worth while. Love should be the impelling power that drives the superintendent on. Love is the torch that lights the way to the land of hope and faith. The deed of love is the useful deed. It is therefore necessarily economic as well as helpful and comforting. It is happiness producing, for the exercise of love in any direction is productive of tranquility and peace. Love beautifies, enobles, elevates, and makes charming. Love makes character. It magnifies goodness, and glorifies life itself. It points thought upward and away from the ugly, the sordid, and the base. It extends the helping hand to him who is in the valley of despair and lifts him to higher ground. It shows him how to find light in the darkness.

2. **A Smiling Face.** The superintendent should never come before his school without a smile, no matter what the past week has dealt out to him which might have produced a frown. We should stay on our knees before God until He puts into our souls a smile so big and broad that it will come to the surface and have its effects on those around us; a smile that is contagious.

3. **A Good Grip of the Hand.** Never a half-hearted handshake. Happy art it is—shaking hands with your heart in the wide-open palm, so there can be no shadow of doubt about your meaning all that a genuine handgrip should mean. A deep cable message is often conveyed through a good handshake if it is connected with the powerhouse above. If a cold, half-hearted handshake is given instead of a hot-blooded, wholehanded one, who can expect a vital attachment to be made?

4. **A Life of Prayer.** No one needs to pray oftener or more earnestly than the superintendent who has really invested his heart in the work. How many perplexing problems there are to meet constantly; how many peculiar, and, sometimes, unreasonable people, old and young, to deal with. So many times, it seems, they have no encouragement even when the most painstaking and laborious efforts are made. No one but the Master, who spent whole nights in prayer, can know how much the truly conscientious superintendent feels the need of communion with his God for enlightenment, for guidance, for cheer, for courage, and for faithful endurance to the end.

5. **Courage.** The superintendent without a struggle is the superintendent without achievements. Without a battle there can be no victory; without effort there can be no accomplishment. It is not that we may have no battles that we pray, but that we may have courage to contend for the power to overcome, the fortitude to endure, the patience to wait for victory. There is never despair when there is courage. Patience, perseverance, toleration, fortitude, and forbearance are always the companions of true courage. Courage pays wonderful dividends. Fear is bankruptcy from the beginning. No good effort is ever wasted; no noble sacrifice is ever lost; no good thought is ever in vain. Courage, like all other virtues and beautiful attributes, is of God. The courage of the martyrs of every good cause, especially that of spiritual attainment, gives unquestioned evidences of the truth of this statement. Had it not been so, those under persecution would have wavered, hesitated, weakened, and failed when courage was most needed.

6. **Faith in God.** Back of every case of discouragement is lack of faith in God, in humanity, in self, or in all of these. The power that created the sun and hung it in the heavens is the power that keeps it there. He who hung the moon on the dark cheek of night still holds it there. He who piled up the mountains still keeps them where He put them. He who scooped out the ocean beds and filled them with the waters whose billows roll within their prodigious depths, is still able to quiet them by commanding, "Peace, be still."

He has said to one and all, "I will not leave thee nor forsake thee." Jehovah said to Joshua when he took the work of Moses, "Be strong and of good courage." And the best of it is this: all who will, may be under His protecting care.

It is the privilege of every one to dwell in the secret place of the Most High, to rest under the shadow of His wing, to be held in the hollow of His hand, to have beneath him always the everlasting arms.

Fidelity! Ownership! "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—Sel.

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Remember NOW thy Creator, Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

IN WHAT WAY CAN THE JUNIOR ENDEAVOR BENEFIT THE CHURCH

(Read at the C. E. Convention at Bethel College on September 4, 1925. Ed.)

The churches of America are beginning to realize, that if the coming generation are to be kept in the church, the Bible must be taught to the children.

"Train a child in the way it should go and it will not depart from it." This is Bible doctrine. It is also common sense It seems folly for churches to spend thousands of dollars in attempts to save the adults, while they neglect the children, who may be prevented from wandering. This consideration alone is sufficient justification for the organization of a Junior Endeavor Society, whose object is a Scriptural one, of training a child in the way he should go.

In many cases the Bible knowledge received in the home and Sunday School is inadequate and does not meet the need of the child. It is a sad fact that in many homes the religious training of the child is neglected and he is left to drift as he will. For this reason the nation is realizing a steady drift away from the church, and is confronting the problem how to keep the young people within its walls.

A child trained in a Junior Society finds its place in the Intermediate Society or Senior Society and later in the church far more easily than a child that has not had Christian training. He He feels at home in religious work and adjustment is not necessary as it is in other cases.

The Vacation Bible school and Junior Endeavor are two factors, which help to solve the problem.

In what way can the Junior Endeavor benefit the church?

(1) Through Bible knowledge.
(2) Interest in missions.
(3) Christian training or trained leader.

In order to do what the Bible tells us, we must have a thorough knowledge and understanding of the same. The Junior age is the golden age for memorizing. At this age the memorizing power is the greatest which stands them in good stead later in life. The Junior Society thus enriches the lives of the children with priceless treasures from the Bible. The verses and chapters committed at this age will remain with them through life and what a blessing such a storehouse of knowledge has been to many souls.

Interest for missions. In order to create interest for missions we must talk missions at home, in Sunday School, in Vacation Bible Schools and Junior C E. Society. We must teach the Juniors that the greatest service they can render is for Jesus and their fellow men. This does not mean that they should all be ministers and missionaries for it is not in the ability of all of them to take up this form of service. What is meant, is that they can be earnest workers in the church and loyal supporters of our missionaries in the fields.

Devoted Christian parents were once asked, "How did you manage to send so many of your children forth as missionaries?" The reply was, "We were vitally interested in Missions, we talked Missions in our home and we prayed God, if he could use our children in the Mission field, we would feel honored to let them go." It is the noblest calling, one that is really worth while, one that does not pay in dollars and cents, but whose value is counted in souls saved for the master.

The Junior must be taught it is more blessed to give than to receive. He must be taught that all heathen children are his brothers, that he must love, give and pray for them. Another way to interest them in Missions is to acquaint them with the mission fields, its location, names of missionaries and where they are located. The Junior can be taught to give to the Lord's work a tenth part of what they receive or earn. If our Juniors all become tithers as they grow up the church will indeed be benefitted as there will be plenty of funds to carry on the Mission work.

Trained workers. The need for trained workers is apparent and is recognized by all leaders in religious education. The Junior C. E. offers the child this training He has an opportunity as leader of the meeting to express himself in prayer and song or discussion, of some theme, or by serving on the various committees. It is not enough that the Junior be taught about God and about the issues of life, nor even that they be trained in Christian ways of living. They must be brought into the presence of God, They must learn to know him for themselves. They must behelped to seek and to find him and to experience the joy of His love and His grace. Here is an opportunity for service. If there is a consecrated young man or woman, who loves children here is a field ready to hand in the Junior Society among the little ones that the Master loves.

No work in the church is more interesting than that rendered in Junior Christian Endeavor. It benefits the child, it helps the church. It creates habits in the habit forming years. It plants Christian ideals in the youthful minds and it creates friendship that last sometimes through life. Very soon these Juniors will be men and women. They will never forget the friendly interests shown them by the Junior superintendent. Moreover, the Junior superintendent, herself, benefits through the work of the Society. She is driven to her Bible, that she may teach it better. She is driven often to prayer, to much prayer and she is driven to seek the wisdom that comes from above, which Christ surely will not deny to those who are trying to fulfill his last command, "Feed My Lambs."

Katie B. Schmitt, Halstead, Kans.

SUNDAY SCHOOL NOTES

We are glad to note that our Sunday school is keeping up the Rally Day spirit which was an outstanding feature of the special services on October 11. In point of attendance the school is going upward. Our attendance on Rally Day was 323, which was indeed encouraging, but there is no reason why our attendance should not be around the 300 mark every Sunday, If all of our members of the church would realize more fully that the Sunday school needs them just as much as they need the spiritual inspiration that may be gained by attending one of the various classes in the school. We want this to be a personal appeal to all church members who are not yet enrolled to arrange to leave home one hour earlier and thus be able to attend the Sunday school session. There are a number of objectives that we aim to realize in our Sunday school work, viz: (a) Be regular; (b) Be on time; (c) Bring Bible; (d) Be prepared; (e) Bring an offering; (f) Bring others; (g) Stay for church; (h) Confess Christ. We believe that if we strive to gain these objectives our school will be a real spiritual blessing to all. There are none of these objectives so hard that they cannot readily be attained if we want to serve our Lord and Master completely. Let us all as officers and teachers do all we can to carry out our aims. There is another part of our Sunday school work that is at a low ebb and that is the Bible memory work, due principally to lack of time. Beginning in November, we will at the opening of the school try to recite Psalm 118:2. We will repeat this verse every Sunday in November. The verse for December month is Romans 12:1 We trust in this way to have a little work done in this phase of the work.—Church and Home, Souderton, Pa.

SEEDLINGS

A man who was passing a vacant lot that had been used as a dump noticed one day a sturdy young apple tree that had evidently come up of itself. What soil there was round it seemed to be of the most unpromising kind, made up of ashes, cinders broken bricks, plaster, rusted tin cans, decayed wood, street sweepings and all the multiform detritus of a commonplace city neighborhood; but there must have been something good in it, for it supported a luxuriant growth of burdock, tansy, chicory and wormwood, and in the midst of them the young apple tree.

Without much effort the man pulled the tree up and took it home with him and set it out in his garden. In a year or two, when it had recovered from shock of being transplanted, he grafted it and it now repays him with the finest fruit that his little orchard bears. The sturdiness that first attracted him to it has made it prolific and has enriched the flavor of the highly cultivated variety with which it was grafted.

Nature is repeating that story all the time, and in human life as often as in the life of plants A boy opens his eyes in surrundings that the world regards as almost hopeless. He has only the coarsest food and the cheapest clothing. His playthings, if he has any, are crude and homemade. He has access to but few books, and is put early to the school of disillusion and hard knocks. The people about him are ignorant and unimaginative. Work is his portion.

And yet out of that apparently barren soil you will see young trees springing that impress even the most careless observer with a sence of power, of sturdiness, of latent but unlimited capacity. Transplant them to conditions where their thirsty veins can drink at the stream of knowledge and aspiration and refinement, and they bear noble fruit.

It may be that nature prefers for her young things a soil not too carefully selected and screened and pulverized; that her way of building character and self-dependence into them is to let them extract some of their nutriment from the ashes and cinders and brickbats of life. At any rate, she does it.—Youth's Companion.

A STORY FROM CHINA

A delightful story has recently been received in missionary circles from China. A white colporteur visited a section of Central China into which no white missionary, to his knowledge, had ever penetrated. Gatherings a big crowd of Chinese around him in a certain town he began to read to them from the New Testament in Chinese. He read the story of Jesus healing a blind man, healing a lame man, healing lepers, the lepers that crowded their streets, disfigured and dreadful. And they said suddenly, their faces lighting up: "Oh, we know Him. He used to live here. Our mothers and fathers have told us about Him. He lived in a house down the street. We know where He is buried. His grave is here; we will show it to you, teacher. When the great plague came the rest left us, but He would not leave us. He gave us strange things out of a bottle. We took the things, and were better. We had babies; they were blind. He washed their eyes; He made them well; they could see. Oh, we know Him very well! He has often walked down our streets and spoken to us when we were little."

The colporteur said: "No, that could not be! He lived in a land far, far from here. He belonged to a different nationality."

"No, sir," they said, "you are mistaken. He was right here. Come, and we will show you the grave."

They went and saw the grave, and its inscription in English. They looked up the history of the town, and found the man they were speaking of was a British volunteer, a young medical man, who had just completed his medical course, who had gone

up the Yangtse six hundred miles and broken into the central and northerly interior, and settled down in this little town. The plague at last had taken his life. And away out there, after the years, when they heard the words about Christ, they called out: "We know Him! He lived here! We knew Him well!" Thus, as His Father was known in Him, does Christ desire to be known in us.—Missionary Worker.

SCIENCE VERSUS EVOLUTION

Sir J. W. Dawson, LL.D., F. R. S., in "The Meeting Place of Geology and History", he says:

"We have found no link of derivation connecting man with the lower animals which preceded him. He appears before us as a new departure in creation, without any direct relation to the instinctive life of the lower animals. The earliest men are no less men than their descendants, and up to the extent of their means, inventors, innovators, and introducers of new modes of life, just as much as they. We have not even been able as yet to trace man back to the harmless golden age (of Paradise). As we find him in the caves and gravels he is already a fallen man, out of harmony with his environments and the foe of his fellow creatures, contriving against them instruments of destruction more fatal than those furnished by nature to the carnivorous wild beasts. .. Man, as to his body, is confessedly an animal, of the earth earthy. He is also a member of the province vertebrata, and the class mammalia; but in that class he constitutes not only a direct species and genus, but even a distinct family, or order. In other words, he is the sole species of his genus, and of his family, or order. He is thus separated by a great gap from all the animals nearest to him; and even if we admit the doctrine, as yet unproved, of the derivation of one species from another in the case of lower animals, we are unable to supply the 'missing links' which would be required to connect man with any group of inferior animals. ... No fact of science is more certainly established than the recency of man in geological time. Not only do we find no trace of his remains in the older geological formations, but we find no remains of the animals nearest to him, and the conditions of the world in those periods seem to unfit it for the residence of man. If, following the usual geological system, we divide the whole history of the earth into four great periods, extending from the oldest rocks known to us, the eozoic, or archaean, up to the modern, we find remains of man, or his works, only in the latest of the four, and in the latter part of this. In point of fact, there is no indisputable proof of the presence of man until we reach the early modern period. ... There is but one species of man, though many races and varieties; and these races, or varieties, seem to have developed themselves at a very early time, and have shown a remarkable fixity in their later discovery. ... The history in Genesis has anticipated modern history. This ancient book is in every way trustworthy, and as remote as possible from the myths and legends of ancient heathenism."

FOREIGN MISSIONS

A summary report at the Washington, D. C., missionary conference gives the following:

There are now twenty-eight thousand Protestant foreign missionaries in non-Christian lands, and 2,408,900 adult communicants, with an enrolled Christian community of 5,145,236 persons. In 36,000 Sunday schools there are two million pupils; 703 hospitals and 1,234 dispensaries treating over three million patients a year; a total of 245 orphanages, twenty-five institutions for the blind and deaf-mutes, thirty-nine leper asylums, twenty-one homes for untainted children of lepers, twenty-one rescue homes for fallen women. The educational work includes 109 colleges and universities, 2,114 boarding and high schools, 36,478 elementary schools, 376 kindergartens, thirty medical colleges, ninety-eight schools and classes for nurses, 406 theological and Bible training schools, 209 industrial schools and 240 normal schools. Last year the Christian people of Europe and America gave $44,448,000 for the maintenance of these varied activities. A movement so vast, representing such a great constituency of intelligent people in Europe and America, and recognized by the governments of the world as a force of the first magnitude, challenges the attention of all thoughtful persons.

STUDY TO SHOW THYSELF APPROVED.

Pastor P. T. Stengele

A student must learn the art of industry. Every man has some goal. But the question arises, is there a short road or must we follow the old beaten track of humble plodding as did William Carey? The writer believes success is the reward of every honest toiler. Industry is needed to build character. We see enough bright-eyed fellows around us who get things quickly, and have as we say, "things at their fingers end" who at the same time are very unstable, unsettled and unreliable. Those who grasp things and are witty as we say have to learn many a lesson in discipline from their Lord who is very merciful and gracious towards them to not allow them to eat of the tree of knowledge except by the sweat of the forehead or by industry.

God would have us faithful first of all. Much today is made of getting rich quick. Men learn their trade and their profession in a year where it took our fathers four and five years. Good fortune, inheritance and genius are idolized and men sacrifice reputation, character and all worth while to get them. This today is killing everything and taking the blessing out of lives which our all-wise God said would only come to the faithful toiler. These have no monopoly on success.

The very fact that fortune and genius are rare, shows that God did not intend for them to be the secret of success. Emerson said, "If there be such a thing as genius it is, like the passes on the railroads, marked special, not transferable and good for this trip only." Very few children come into this world with a sparkling and burning mind.

Study to show thyself approved, is a very reasonable statement. To muse makes the fire burn. Whatsoever does make manifest is light. This does not sound like natural brightness or smartness but its savors after the path of striving lawfully. The world needs the way of the cross to lead home. Take the cross out of study and you have an undependable and proud piece of stubble and no precious stone about it. We must learn that it is not intuition, but by acquisition that we are made wise unto Salvation in the strictest sense of the word. "If you devote your time to study, you will avoid all the irksomeness of this life; nor will you long for the approach of night being tired of the day; nor will you be a burden to yourself nor your society insupportable to others." So says Seneca.

It seems as if mankind have a great aversion to intellectual labor, but, even supposing knowledge to be easily attainable, more people would be content to be ignorant than would take even a little trouble to acquire it. The man who has acquired the habit of study, though for only one hour a day every day of the year and keeps to that habit will find in the study of any one thing at the end of the month enough to surprise him as well as feel doubly repaid for the effort put forth. "Stupidity has no friends, and wants none," says Horace Greely.

Yes, let us be studious and avoid the depressed and melancholy feeling as if our best friends are going back on us and perhaps feeling like Elijah we are alone in this world. He who studies will never be without a friend, yea the kind that "sticketh closer than a brother." In this too we are our brothers' keeper as Samuel Johnson says, "He is not only dull himself but the cause of dullness in others." Perhaps there is little mercy shown for stupid ones and perhaps as one said that "Heaven should be kind to stupid people for no one else can consistently." The writer is afraid that the fellow is in Balaam's shoes shunning investigation and ignorantly trusting on God's unchanging love. Oh, let us shake ourselves and not allow by God's grace to let the earthly and lethargic spirit of this age get any hold on us and mar our usefulness for God.

Rev. Carradine tells in one of his volumes of a young man when he was at school who studied every day until midnight and often when retiring he would see the light in his room like a star in the night shining from the window and that this was a great inspiration to him. Needless to say that this young man took first honors at the head of the class and to-day sits on the supreme court bench. If it is required of a steward to be faithful it sure is required of a Pastor to be studious. We all have some time to study. We may not have as much as others but we surely can find some time to concentrate our thoughts and bring out of the storehouse things new and old.—Gospel Banner:

THE S. S. LESSON

January 17

Jesus and Nicodemus.

John 3:5-17.

Golden Text: "For God so loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

A great many people seem to think that the fact that Nicodemus came to Jesus by night, meant that he had been fearful of being seen and that he had sneaked to him at a time when he would not be noticed. This is unfair to Nicodemus. He may have been moved by such earnestness that he would not wait for the morning before settling the matter with his Lord. A great many people have put off their decision to another day. They never came to a decision and were lost. Again, Jesus was at leisure, there were not crowds demanding His attention and so the night found a favorable time where Nicodemus might have an undisturbed hour with Him. The great blessings of our lives come when we can be alone with our Lord. We may be thankful that our lives offer us many such occasions. Great and helpful as are the many public utterances that the Lord made during His ministry, it nevertheless remains for us to establish an intimacy with Him during which we may uncover our souls to Him and receive from Him the blessed assurances that mean our eternal salvation.

Not many of the class to which Nicodemus belonged made friends with Jesus. We may presume that he was wealthy, that he had many influential friends, that he was an honored member of the Sanhedrin, and that he knew the Scriptures as the learned of his day, knew them. All these things were not in themselves sinful, most of them were very commendable, but the first thing to learn is that such things as worldly honor, influence, possessions and knowledge do not save. A person may be an exceedingly lovely character, he may be charitable, belong to church, live a strictly moral life and be respected by all who know him, yet there is nothing about these things that insures salvation. The saved person should have moral character, but morality, such as Nicodemus had, means nothing when the matter of eternal salvation is concerned. The great secret that Nicodemus and every other saved person must learn is that he must be born again — regenerated. Unless one becomes a new creature in Christ, he is a dead creature so far as Christ is concerned. We will understand what is meant in being born in the natural way. A new life comes into being. So with the birth in Christ, a new life must come into being. To Nicodemus this was a strange saying. It is a strange thing to all who are not regenerated. Nicodemus thought only of the natural way of being born. It did not occur to him that God, who is the author of all births, had another way. Jesus explains the way. It is through water and the Spirit. By water is meant the Word. The Word, which Nicodemus knew so well in a natural way could not help him. He must know that it applies to Christ and his work. It was his duty, as it is the duty of all inquirers, to see a revelation of Jesus in the Word of God. This Word is the Scripture that Nicodemus knew. It is also the word that Jesus revealed and that has been declared by His servants since that time. The more we know of Jesus and the truth concerning Him the nearer are we to the Water of Life. Added to the word is the power of the Spirit in regeneration. Simply being letter wise gets one nowhere on the way to eternal life. But with the enlightenment of the Spirit comes light and life. The work of the Spirit is described as the wind, invisible, though powerful, mysterious in its workings, but the result of its work manifest to every eye.

Strange as was this revelation it was in keeping with the way God works. Jesus referred to another mystery. The brazen serpent. Those who looked upon it **lived. Life** there came because of an exercise of faith. Faith in God, His Word, the crucified Christ raised before every eye and the biddings of the Spirit, these are things to be accepted if one is to have eternal life. "Without faith ye can do nothing."

John 3:16 is the heart of the Gospel. Luther called it the "Little Gospel." The following analysis from Torrey gives a clear summary of its teaching. (1) The need of salvation—"shall not perish". (2) The origin of salvation—"God's love." (3) The ground of salvation—"the death of Christ." (God gave His only begotten Son.) (4) The condition of salvation—"believeth on Him." (5) The recipient of salvation — "Whosoever." (6) The result of salvation—(a) "Shall not perish." (b) "Shall have eternal life."

The verse also contains marvelous revelation of God's love. (1) The object of God's love—the World. (2)The character of God's love; (a) Great—holding nothing back. (b) Self-sacrificing—giving his very best. (c) Holy—forgiving sin without an adequate expression of his hatred of sin. (3) The manifestation of God's love in the gift of his only begotten Son. (4)The purpose of God's love—to save. (5) The result of God's love—whosoever believes gets eternal life.

THE C. E. TOPIC

Jan. 17

Great Ideas that Have Spurred People to Action.

Isa. 6:1-8; II Sam. 7:1-3.

Two incidents from Sacred Scriptures are here given to illustrate the idea of the subject. The first is concerning Isaiah and the vision he saw in the temple in the year that King Uzziah died. He heard God's call and he replied: "Lord, send me." The second has to do with David's desire to build the Temple to God's glory. It was not permitted for him to take this undertaking upon himself, but he could do the next best thing toward carrying out his ideal—he could assemble the material that his son Solomon might find useful and helpful in the building of the house of God. This illustrates some phases of the work needed in building up the kingdom of God. Some may give themselves wholly and without reserve in consecration for the realization of some great vision, others may supply the means that are needed. It is not for everyone to build great houses, but some may prepare the wood, others may make the bricks, others again can give the money, etc., and when all this is done he many unseen helpers have just as much a part in the structure as the one who works on the walls. Not every one is called to become a missionary, or a preacher, but they are needed in order to help the missionary and preacher. There are means to be supplied, prayers must be made for them, there are those needed who will keep up the interest in the work, etc.

We all like Isaiah's prompt consecration. God needed a man and instantly the Prophet was ready. One of the weaknesses of the church of God is that there is so much unreadiness. Who knows theSunday School or the C. E. Society that does not find it difficult sometimes to get workers on the job and keep them on the job? As we read the Word we find that God's great helpers were generally ready men. Abraham went without question and because of it he has been the one through whom all the families of the earth are blessed. The disciples immediately responded to the opportunity to become "fishers of men". When Paul saw the vision he promptly said: "Lord, what wilt thou have me to do?"

A few incidents from human experiences may be an inspiration to us concerning our duty to act. In the life of Moses we learn that his mission back to Egypt and to the very throne of the king, who might slay him was: "Let my people go" He asked for the liberty of his people and gave himself toward securing it. The Gospel brings liberty. Jesus came to bring liberty. That is the reason why tyranny gets checked the minute the Gospel has its way. The noblest of earth's great ones were those who "made way for liberty—and died". Far more noble is the vision and the endeavor to realize it when it inspires the bringing of the liberty in Christ that makes the sinner free. Every consecrated child of God should become a liberator in this sense of the word.

Gideon had but a handful of people left when he entered the final conflict with the enemies of his people, but they went forth with the cry upon their lips: "The sword of Lord." They were fighting God's battles and so they were certain of victory. When it comes to battles against wrong and iniquity the one great idea that must possess the soldier is that which possessed David when he met the giant and met him with the shout: "The battle is the Lord's." Men in all ages, who have felt themselves engaged in such a contest could not fail. It made the Crusaders winners. It made the soldiers of Cromwell irresistible. It made our Pilgrim Fathers the conquerors of the heartless wilderness. We are now in that age when the follower of Jesus should realize that the battle is "not by might, nor by power, but by my spirit, saith the Lord". Here is the watchword that will insure certain victory over the powers of darkness.

When Livingstone entered Africa and saw what no other white man saw—the horrid curse of slavery on that Dark Continent, he declared: "This open sore must be healed," and it was healed because no such a horror can exist so long as there are people who know the love of God and the power he gives to those who engage in a righteous cause. That is the vision every Christian must see when he comes face to face with evil. He must have more than a vision. He must determine to make his vision come true and cure the awful sore wherever or whenever it may be found. The vision that the Apostles saw and determined to realize was a world won for Christ. They set out to make the vision come true. That must be our vision and we must have the same determination.

MARRIAGES

Kohfeld-Brand—Sunday, November 15, 1925, at the home of the groom's parents, in Reedley, Cal., Paul Kohfeld, son of Jacob and Amelia Kohfeld, and Miss Helen Brandt, daughter of Mr. and Mrs. J. A. Brandt. Rev. D. B. Hess officiating. Both members of the Reedley church.

Haury-Davis—December 20, 1925, at the groom's parents in Woodlake, Cal. Hubert O. Haury, son of Jacob A. Haury and Ruth (Gerber) Haury and Anna Lorane Davis, daughter of A. E. and Irene (Lindall) Davis of Glendora, Calif. The young folks expect to settle in Woodlake. Rev. D. B. Hess officiated.

JOTTINGS

Rev. and Mrs. J. M Regier, Pardora, Ohio, spent Christmas and New-year's with relatives in Kansas.

Brother Henry Reimer, the newly installed deacon of the Alexanderwohl church, Goessel, Kan., suffered a severe loss by fire on December 21, when his home was destroyed. The loss was a total one.

A relic of interest to Mennonites is an old wall clock possessed by P. H. Friesen, Hillsboro, Kansas. It is at least 122 years old, was made in Holland and carried to Russia, and brought to America 49 years ago. The instrument is said to be a good time keeper.

A petition for a Rural High School is being circulated in the three churches in and around Goessel, Kan. The pros and cons of such a school are being warmly debated especially on account of the widespread fear of the so-called High School spirit which, on the whole, does not seem to be desired by the community.

The Second Mennonite church, Philadelphia, held its annual Sunday School Festival on the evening of December 27, when an appropriate Christmas cantata was rendered. Badges for regular attendance were distributed which represented a regular attendance of 65 years. Mrs. Emma Rees has a record of not having missed a Sunday in 23 years. Mr. Howard Spoerel has not missed one for 21 years and Dr. Chas. Krausz has not missed for 12 years The Annual Business meeting of the congregation was held on the evening of January 4.

The Educational Committee of the Eastern District Conference held a meeting in Souderton to examine Brother Rudy Gehman for his installation as minister in the Bowmansville, Pa., church.

With the December number, the Canadian Conference discontinued the the issue of its publication, "Mitarbeiter". The editor, Rev. H. H. Ewert, however expresses the hope that the publication will again come into life and continue its good work that marked its efforts.

A full house greeted the Colored Alliance Gospel Quintette of Cleveland at the Mennonite church of Berne, Ind., December 22. The songs were interspersed with personal testimonies by all five in succession. The offering lifted amounted to $107 63.

Bethel Church, Mt. Lake, Minn., had a blessed Christmas day. The church was filled with thankful and cheerful people Rev. J. J. Balzer preached on text, Isaiah 9:6. The choir rendered two beautiful selections. In the evening the church was packed and the children did well in rendering their songs, Bible verses, declamations and stories. On Sunday morning the choir sang the cantata, "Peace and Good Will." It certainly was a well spent night. The annual congregation meeting of this congregation was held on New-year's night. On the 29th of December, the local Sunday School Convention was held in the Bethel Church and the building could not accommodate all who came for the evening session.

The East Swamp, Pa., Sunday School held its' Christmas exercises on the night of December 27. An appropriate program was rendered and the pastor, Rev. Howard Nyce made an address.

Rev. W. S. Gottshall has been secured to teach Mennonite History and Doctrine in Freeman College during the winter term. Freeman College presented a Christmas Cantata on the evening of December 23. The College enjoyed a visit from Rev. H. J. Krehbiel of Reedley, Calif., who gave an inspiring address.

Two weeks ago a party of Mennonites passed through Philadelphia on their way to Canada from Mexico. These were some of those who had gone from Canada two years ago to settle. They have found conditions unfavorable in the southern republic with crops so uncertain that they determined to once more make their home in Canada.

The Bethesda Church, Henderson, Neb., has recently enjoyed a number of visits from brethren who brought to them inspiring messages. Brother P. J. Boehr, who hails from this church held a series of meetings before returning to his field in China. Rev. H. J. Krehbiel, president of the General Conference, brought a report from the 400th aniversary of the establishment of our church, held in Switzerland last summer. In October, Rev. Ramseier, a representative of the American Bible Society whose headquarters are in Duluth, Minn., presented the work of that society. On December 7, Missionary E. Kaufman gave an address on our work in China.

The Sunday School of the West Zion church, Moundridge, Kans., has a class for old and middle-aged men. This class met at the home of one of its oldest scholars, Brother John Risser, on his 80th birthday. Splendid talks were given by several members of the class and Rev. D. Brand, the pastor of Zion church.

At its last election the following officers were elected in the Mennonite Sunday School of Berne, Ind.: Superintendent, J. F. Lehman; Assistant-Superintendent, M. E. Stauffer; Secretary-Treasurer, E. W. Baumgartner; Committee members: Waldo Lehman, Rev. P. R. Schroeder, Miss Mary Burkhalter and Miss Judith Liechty.

During the holidays the Girl's Glee Club of Bluffton College were conducting a series of concerts in Eastern Pennsylvania. On Christmas Eve, they were in the Second Church, on Christmas afternoon their concert was broadcast from a Philadelphia station and on the evening of Christmas Day another concert was given in the First Church, Philadelphia. On Monday they left for Souderton, Pa.

The Choral Society of Berne, Ind., Mennonite Church rendered a Christmas Cantata in the church, Sunday evening before Christmas. The churches of Berne held their twenty-first Union Meetings beginning December 27 and ending January 3. The meetings were conducted in both the English and German languages. The speakers were, Bishop Karl Mueller of the Morarian church and Dr. Jos. Owen of University Park, Iowa.

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, JANUARY 21, 1926. No. 3.

REGARDING MILITARY TRAINING

The purpose of this article is to call the attention of the readers to two bulletins concerning military training that have recently appeared, one of them is written by W. C. Longstreth and is entitled "Regarding Military Training at Universities", and the other by W. D. Lane, entitled "Military Training in Schools and Colleges of the United States." The first one may be obtained at Room 15, 1305 Arch Street, Philadelphia, at three cents a copy, the other may be procured from the Committee on Military Training, 387 Bible House, Astor Place, New York City,at ten cents a copy.

Several important facts are revealed in these bulletins. From the first pamphlet it is clear that there is no law making military training compulsory. This fact is gathered from a letter by Secretary Weeks, a part of which reads as follows: "* * * * I am pleased to inform you that the National Defense Act does not make military training compulsory at any of the institutions which receive the benefits authorized by the Act * * *. It is optional with the authorities of the school, college or university whether military training shall be elective or a compulsory course in the curriculum." Neither is there any statement in the Morrill Land Grant Act of 1862 that makes military training compulsory.

In the bulletin written by Lane it is revealed that 83 colleges and universities have made military training a compulsory course in the curriculum. They have made it compulsory in spite of the fact that it was optional with the authorities of the school to make it elective or compulsory.

It seems to the writer that if this matter rests with the respective school authorities, there should be found a way of approach to the school authorities to induce them to change the status of military training, making it an elective instead of a compulsory course. Has anyone a plan by which this might be accomplished?

One other item should be mentioned in this connection. Every year a number of young men from Mennonite communities attend colleges in which military training is compulsory. Most of these young men do not know that they have the right and the privilege to ask to be excused from that course.

Such is the case, at least, in the Kansas State Agricultural College. The writer has in hand a letter from the Dean of the above institution which says in effect that members of the Mennonite Church would have no difficulty in securing an excuse from military training in that school. Do our young men that attend there know these facts? Our people would do well if they would procure these bulletins named above in order that they might inform themselves in regard to the present status of military training in this country.

D. H. Richert.

PRESIDENT'S DECLARATION OF PROHIBITION ENFORCEMENT

In His Budget Message to Congress.

The following is that part of the President's budget message to Congress, presented December 9, pertaining to prohibition and prohibition enforcement:

"The estimates carry a total of $21,940,529 for prohibition enforcement. This includes $12,634,000 for the activities of the Coast Guard in preventing rum smuggling.

"As an adjunct to prohibition enforcement, the Coast Guard has proved most effective. Its activities should be enlarged and strengthened at the earliest date possible. To this end I propose to recommend to the Congress additional appropriations for the Coast Guard for the remainder of this fiscal year and for all of the next fiscal year. This contemplates enlargement of the Coast Guard fleet and personnel.

"Provision is not made in this budget for this additional equipment and personnel for 1927 for the reason that it should be presented to the Congress as one program, involving as it does the current as well as the next fiscal year.

"It is also proposed to recommend to the Congress that legislation be enacted which will authorize the construction of ten new Coast Guard cutters which will cost approximately $9,000,000. While the initial cost of these cutters is large, we will effect an economy, as they will replace the destroyers now being used and which are expensive of operation. The normal functions of the Coast Guard alone require these additional cutters, so that their construction will serve a two-fold purpose.

"Every available resource of the government will be employed for prohibition enforcement. The recommendations which I propose to make to the Congress are for the purpose of increasing this available force. Such reinforcement is needed. It should be provided.

"In furtherance of the policy of backing this salutary law with the full power of the federal government, funds are carried in these estimates for strengthening that branch of the Department of Justice which is charged with the prosecution of violators of its provisions."

CORRESPONDENCE

First Mennonite Church, Bluffton, O.,—The annual business meeting of the church was held on New-year's day. The meeting was characterized with a splendid forward looking spirit. The report of the pastor revealed a net gain of seventy-eight members during the year, bringing the total membership to four hundred. A total of $7,800 was raised by the church and her auxiliary organizations during 1925. The pastor, Rev. Musselman, the deacon, E. J. Hirschler, trustee Albert Winkler and secretary D. W. Bixler were all re-elected. With a good record of achievements back of us, we are constrained to press forward with new courage toward the mark of the prize of the high calling in Christ Jesus.

The Sunday School has likewise enjoyed a steady growth so hat now we find our auditorium and Sunday School rooms filled to capacity. If the work continues to grow, it will be necessary to enlarge the church building.

The White Gift Christmas program was impressively beautiful as rendered by the children and young people of the Intermediate department of the Sunday School. Culminating in Gifts of Service, Self and Materials, — the latter totaling to more than $400.

The Annual Messiah Concert held in the church on December 13 was rendered unusually well by more than one hundred voices under the direction of Prof. Holtkamp. More than one thousand people heard the afternoon and evening concerts.

The College Girls' Glee Club gave their sacred program in the church on the evening of December 6.

The Men's Glee Club likewise gave a very pleasing program upon their return trip.

Both clubs entoured during the Christmas vacation, the girls visiting the Mennonite communities throughout Ohio and Pennsylvania, while the men visited the churches in Indiana and Illinois.

We are again looking forward to the Annual Bible Lectures under the auspices of the college to be given in the church during the first week of February.

Dr. F. Watson Hannan of Drew Theological Seminary, Brooklyn, N. Y., will be the speaker. Dr. Hannan is a gifted speaker and will bring messages designed to meet the needs of the times. We hope to see many friends, who usually avail themselves of the opportunity to enrich their spiritual lives, which these lectures afford.

The College has enjoyed a good semester's work. The students are now getting ready for a real testing time. The mid-year examinations are with us. It remains to be seen what sort of metal is being refined for future service. Suffice it to say that here is leaven at work, which we pray will be fit for the Master's use, to this end we ask an interest in the prayers of the great Mennonite family.

B. D. S.

We must walk so close behind Christ that people will not see us, but Christ.—Bishop Thoburn.

CONFERENCE BUDGETS FOR 1926

Dear Congregations:

Through the mediation of the Executive Committee the standing Boards of the General Conference herewith submit to you the budgets of their needs for the year 1926. Unfortunately the publication of these budgets is considerably delayed by the belated arrival of one of the reports.

The submitted estimates have been placed as low as possible, consistent with the growth of the work as it is done by our faithful workers and so signally blessed of God. Should one or the other of our number find it difficult to meet the ever increasing demands, may we take courage in the conviction that it is God's work that we are doing as His stewards, remembering the admonition of the apostle Paul, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

Foreign Missions

1.	Salaries:		
	A. Missionaries:		
	America: 11 missionaries with families and one single sister	$11,000.00	
	India: 8 missionaries with families and 6 single workers	12,600.00	
	China: 7 missionaries with families and 4 single workers	10,375.00	$33,975.00
	B. Native Helpers:		
	America: 6 helpers	2,580.00	
	India: 113 helpers	5,300.00	
	China: 101 helpers	4,200.00	12,080.00
	C. Secretary:		500.00
2.	Current Expenses:		
	Allowances for children of missionaries	$ 4,400.00	
	Support of mission pupils (400)	8,000.00	
	General station expenses	17,000.00	
	Publication of Mission Quarterly	800.00	
	Automobiles	3,600.00	33,800.00
3.	Traveling Expenses:		
	1 missionary couple coming home on furlough	$ 1,000.0	
	5 missionaries returning to their fields	1,900.00	
	3 missionaries to be sent out	1,400.00	
	Expenses of Board members to board meetings	200.00	4,500.00
4	Equipment for 3 new workers		450.00
5.	Loss in Exchange		1,000.00
6.	Dwelling Houses		6,000.00
7.	Translations		500.00
8.	Miscellaneous		3,000.00
9.	Church at Tamingfu		3,000.00
10.	Part of money needed for a hospital in India and one in China, $5,000.00 for each		10,000.00
11.	Boys' High School at Tamingfu		7,000.00
	Total		$115,805.00

Home Missions

1.	Salaries:		
	Los Angeles, Calif.: 4 workers	$ 2,760.00	
	Chicago, Ill.: 3 workers	1,860.00	
	Altoona, Pa.: 1 worker	600.00	
	Hutchinson, Kans.: 2 workers	1,200.00	
	Coupon, Pa.: 1 worker	240.00	
	Mountain Mission, Claysburg, Pa.: 3 workers	1,620.00	
	Mechanic Grove, Pa.: 2 workers	1,080.00	
	Canada: 10 to 12 workers	4,500.00	
	Possible new fields	1,800.00	
	Itinerant work	300.00	$15,960.00
2.	Building Costs:		
	On rent account	$ 540.00	
	Repairs, Improvements, Taxes, Insurance	650.00	
	Loans to be paid back	5,000.00	6,190.00
3.	Miscellaneous:		
	Station budgets, not covered by local offerings	$ 1,300.00	
	Traveling expenses for workers	500.00	
	Board expenses, including salary of Secretary and Board meetings	600.00	
	Publications of Mission Quarterly (part)	275.00	
	Children's allowances	150.00	2,825.00
	Total		$24,985.00

Emergency Relief, Help to Immigrants, etc.

1.	Emergency Relief (proper)	$20,000.00
2.	Gifts for the Immigrants from Russia	35,000.00
3.	Loans to the Immigrants by those who have to spare	? ? ?
	Total in gifts	$55,000.00

Note: See explanations below.

Conference Treasury

Salary of Field Secretary and other necessary expenses during the year, this being Conference year	$ 2,000.00

Board of Education

For work that the Board would like to do and running expenses	$500.00

Summary

Foreign Missions	$115,805.00
Home Missions	24,985.00
Emergency Relief and Help to Immigrants	55,000.00
Conference Treasury	2,000.00
Board of Education	500.00
Grand Total	$198,290.00

Amount to Be Contributed by Each Member

Foreign Missions	5.40
Home Missions	1.20
Emergency Relief, Immigration, etc.	2.50
*Conference Treasury	.10
*Board of Education	.03
Total	$9.23

(*Some charges forget these needs. Will they kindly remember them this year?)

Explanations

Last year the **Foreign Mission Board**, the **Home Mission Board**, the **Executive Committee** (Conference Treasury) and the **Education Board** together asked for a total of $128,096.00. Most of the congregations have responded so nobly to these calls that the needs were all met, and the Boards had no debts at the close of the year.

The **Relief Commission** pointed to various needs, but asked no definite sum. **Its treasurer received, all told, during the year, $58,359.-00. Thus the congregations and individuals have actually given in round numbers, in the year 1925, $185,000.00.**

If with God's help we were enabled to give $185,000.00 last year, is $198,000.00 too much for this year, the total of the budget as shown above? He has blessed us and prospered us. He will do it again. He wants us to undertake big things for Him, and He will see us through another year.

Foreign Missions.— The secretary of this Board reports that for each of the hospitals in India and in China $6,000.00 has already come in, but that $25,000.00 is needed for each. The Board asks that these hospitals be remembered during this year with gifts amounting to $5,000.00 for each of them, leaving the rest to be contributed in another year or two.

One very real need for China is a Boys' high school at Tamingfu for which $7,000.00 is included in the budget.

Relief Commission—Into the treasury of this Commission have flowed the following sums during the year 1925:

For Canada	$34,199.00
For Mexico	2,734.00
For Relief in Russia, Siberia, Germany, etc., etc.	21,426.00
Which gives a total of	$58,359.00

It is felt that if our people have had the grace to give so well last year they should be given the privilege to repeat this during the year 1926.—The immigrants, especially, need all the help we can give them.

Then, too, will not the brethren and sisters who have money to loan remember the immigrants who need loans to establish themselves in homes and on farms of their own.

The following are the treasurers of the boards to whom contributions are to be sent:

Foreign Missions: J. G. Regier, Newton, Kansas.

Home Missions: J. E. Amstutz, Trenton, Ohio.

Relief Commission (Gifts for relief in Europe and America, where needed, and for help to immigrants): C. F. Claassen, Newton, Kansas.

Conference Treasury (Executive Committee): C. F. Claassen, Newton, Kansas.

Board of Education: D. H. Richert, Newton, Kansas.

Loans had best be handled through the Canadian and the General Colonization Boards.

For the Conference Boards and the Executive Committee,

J. R. Thierstein, Conf. Secretary.

THE LOOKING GLASS

C. L. Beattie

"What is wrong, Mary Ellen?" I asked, as I heard angry screams and the stamp of heels on the pavement which ran between our home and the Denton's.

"It's only Harry, again," she answered calmly, looking out of the window. "His mother wants him to put on his overcoat, and he doesn't want too. I wonder why Mrs. Denton doesn't let him do as he wants to at first, for she always gives in."

I had wondered the same thing myself, many a time.

A couple of weeks later, Mary Ellen came home and announced that Harry Denton had started to school.

"He was as good as could be. Miss Smythe thinks he's an awful nice little boy. He didn't frown nor snap once. You'd never have thought he was the Harry we know."

This satisfactory state of affairs lasted for nearly a week. On Friday my small daughter rushed into the kitchen, where I was preparing lunch.

"Mother, you should have heard that Harry Denton, today!" she exxclaimed. "It was just dreadful. Look at him, now, he is just going into the house."

I glanced out of the window. poor Little Harry! His face was tear-stained, and his clothes were dusty.

I had to go down to the cellar. As I was coming up there was a tap on the door. Mary Ellen answered it and there stood Mrs. Denton, all excited.

"Mary Ellen, what did Miss Smythe do to Harry?" she asked. "He is a sight! The idea of letting him come through the streets like that! It's disgraceful. I can't get a word out of him. I suppose she said she'd punish him, if he told. I know what teachers did when I went to school. It is just awful the way little children are abused," and Harry's mother began to cry.

I asked Mrs. Denton to come in, and told my daughter to tell her exactly what had happened. I did not know what might be said, but I did know Miss Smythe could be relied on to do the kindest and wisest thing for any child.

"Harry wanted Edward Strong's ball, and Edward wouldn't let him have it," Mary Ellen began. "At first Miss Smythe tried to show Harry why he couldn't have it, and then Harry began to scream, and kick."

"How foolish of him," said Mrs. Denton, "Harry knew very well I would buy him a better ball than Edward Strong's."

"Miss Smythe brought us all up to the front," my little girl continued, "and left Harry kicking and screaming on the floor. After a while he asked Teacher if she didn't mind his screaming, and she said she didn't like it very well. He said you hated it, because it made everybody look. Then he screamed some more, and after a while he stopped again and asked Teacher if it didn't make her head ache. He said it made your head ache, and then you gave him what he wanted. Miss Smythe said it didn't make her head ache, and anyway if it did he would never get anything by acting like that. Then Harry got up and came to the front with the rest, but Miss Smythe sent him back again to learn his lesson."

"What lesson?" asked Mrs. Denton.

"Why," in surprise, "that you don't get anything by being bad. Whenever we make anything or learn a new song or anything, we have to sit still for a minute or two, and think it over so that we shall be sure to know it better next time. Miss Smythe always tells us to do that."

"Why didn't she have him wash his face, and brush his clothes before he came home?"

"He could have, if he had wanted to," Mary Ellen replied. Miss Smythe took him to the big looking-glass, and told him to look at himself well, and to tell her what he saw. She says whatever wrong we do shows on the outside as plain as blots on our clean pages. Harry told her what he saw in the looking-glass, and he told her what he felt like when he got awful mad, and when Miss Smythe told him, he might go and wash, and fix up, he said he wasn't going to wash off the marks. If God saw what was inside of him, folks might as well see what was outside, but that neither God nor people were going to see that kind of a boy again."

Mrs. Denton was still so long, I wondered how she had taken my daughter's recital At last she rose to go.

"Thank you, Mary Ellen," she said, and turning to me she continued, "I wonder if I looked into the looking-glass what I should see. I have been thinking Harry was a hard child to manage, and today I thought Miss Smythe was cruel. Last year I wished for a kindergarten for Harry's sake — it is a pity there is not one here—but it was I who needed its influence more than he. If there had been a kindergarten there would have been mothers' meetings. At mothers' meetings women who do not know anything about children can learn from those who do."

INTERESTING ARCHAEOLOGICAL FINDS IN MEXICO.

The following account appearing in The Mennonite Weekly Review is interesting because of the important bearing the find may have on research work that relates to America before its discovery by Columbus, as it may establish a connection with European Christianity long before the time when we have been supposing the white man first came. It has added interest because of Mr. Haury's connection with the finds.

Emil Haury, son of Prof. G. A. Haury of Bethel College, is in line for some interesting and rich experiences in archaeology during the coming spring and and summer.

Mr. Haury went to Mexico last June with the National Geographical expedition to work on the ancient Aztec ruins found there, being assistant to Prof. Byron Cummings, curator of the museum and head of the archaeological department of the Arizona state university, located at Tucson. Last fall Haury entered that university and has been studying with and assisting Dean Cummings in his work.

The interesting work that lies ahead is the further explorations and excavations of the relics which were recently unearthed in the lime kiln on the Silver Bell road, a few miles south of Tucson, and which has attracted international attention of archaeologists.

The relics in question consist of metal crosses and other artifacts, bearing inscriptions in Latin and Greek, and bearing dates as early as 560 A. D., being so designated. This latter fact is one of the reasons that some eminent authorities are extremely doubtful of the genuineness of the reported find, as they contend that the system of dating from the birth of Christ really did not begin until about the year 1000. But Haury has been on the scene of the excavations in the company of several of the best authorities on archaeology, all of whom agree that the relics could not by any possibility have been "planted," and are convinced that they are geuine. But their origin, meaning, authorships, and other facts remain to be established.

The relics found include not only crosses but implements of war, what appears to be maps, and symbols of various sorts. They were first discovered by women in or near an abandoned lime kiln quarry, it is stated, about six feet under the ground last September. The inscriptions make reference to Israel and leaders of the people, leading to the speculation of whether or not parties or tribes of Jewish people might have preceded the Spanish on this continent. It is stated that in Mexico some 90 miles to the south similar articles have been found.

Should the further researches of Dean Cummings and Haury be able to establish the fact that a race of people inhabited this continent 1200 years ago or more, establishing civilization, carried on argiculture, and commerce and made wars, it would mean the rewriting of history. Inscriptions use the world Calalus frequently and in such a manner that leads to the conclusion that it was the name the ancients gave to what we now call America. It is almost preposterous to believe that people crossed the Atlantic and colonized sections of the Southwestern part of the United States and Mexico about 700 years before Columbus made his notable first voyage. Yet it may fall to the lot of a Newton young archeologist to help establish the fact.

In the meantime the articles already found are carefully kept in a bank vault at Tuscon. They are of lead principally, but some have antimony, tin, some silver and gold. Some of the crosses were made in pairs, the inscriptions being on the inside, the two pieces being stuck together with some kind of wax substance, which has served to preserve the inscriptions.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor,
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EDITORIAL

This is the period when Mennonite churches generally hold their meeings for the transaction of business for the coming year. It is a time when foreward movements are considered and the membership has the opportunity to express itself. Every member of the church should regard the congregational meeting of his church so important that nothing will be left to interfere with it and keep him from attending. We know of no more democratic religious organization than our own congregations. Things are generally pretty well gone over before any radical measures are taken and we may be sure that the entire congregation knows where it stands when once the time comes for anything to be done. However, too much emphasis and time are devoted to things of lesser importance, very often so that things of general importance are slighted or not considered at all. Every church should feel that it is a part of a large body of Christians and that it should make its plans with an eye toward working with other Mennonite churches. It may be important that the individual should carefully consider whether it should put a new roof on the building or whether it should elect another deacon or trustee. Such things are a simple matter of good housekeeping. But it is of as great importance for the church to carefully go over the work and the interests of the Conference. No congregational meeting should be permitted to pass by without a consideration of the church paper and its upkeep. How many of our pastors know who of their people are taking The Mennonite or the Bundesbote? How many of them urge every family to subscribe to one or the other? In how many congregations is the matter of selecting correspondents for the church papers a matter of regular business? We will never have a really good church paper until we are in a position to report everything of interest that occurs in every congregation. There are plenty of newspapers so that any one can easily get all that is happening in the world. The mission of the church paper is not to report secular news. There are also plenty of journals that offer a high grade of reading matter. Of course, all the reading matter in a religious paper should be high grade, but the church paper is something more than just good reading matter. It is the link that binds Mennonites together all over the country. Offering, as it does, a point of contact to our brethren everywhere in the United States, it should offer information concerning everything Mennonite procurable. Now an editor is expected to be on the job. It is for him to keep the whole church in close touch, but an editor needs someone at the source of the information to make it possible for him to report what is going on. The church that insists upon a live church paper must have a live reporter in its midst. We have noticed that a paper makes friends of the man or woman whose name it mentions in its news column. The same thing is true in a congregation. The church that most appreciates the paper is the one that gets publicity out of it. We would like to have every church in the General Conference appoint a correspondent who is active and regular in his communications. If we had such a person in every church many of the problems of our papers would be solved.

Our congregational meetings should be sure to show interest in our missions, our benevolences and our conferences. We only become a great missionary people in proportion to the missionary information at our command. We will only distinguish ourselves in the educational world when the matter of our institutions is a matter of concern to every church and every member. Since we belong to a conference that acts in our name we must know what that Conference is doing and we must endeavor to carry out its plans, for a conference can hardly do more than make the plan that the people must execute. Recently, the secretary called the attention of the churches to the proposed plan to pension aged and disabled ministers and missionaries. A separate call to the individual congregations was sent out by the Secretary with the request that some action be taken. Here is one of the important things that no church that wants to do its duty should slight. Of what use will pensions be anyway if they are not made possible till some missionaries now active die of want and starvation or some of our faithful pastors, who have given their all, become objects of public charity?

THE RED CROSS PLAYS SANTA CLAUS

"The best Christmas Home Service ever had!"

When the weary workers had packed the last basket, delivered the final bundle, and tucked the last toy in the last stocking on Christmas eve they voiced this unanimous opinion of the holiday programme for 1925.

The extensive preparations for ex-service men and their dependents meant hard work but plenty of fun, too. Christmas dinners, toys and clothing were given to numerous families. The Women's Overseas League cared for fifteen households at the request of the Red Cross, and the American Legion auxiliary gave clothing and gifts to children, supplemented by tickets for the Penn Athletic Club party.

Five hundred men known to the Chapter formerly, and now in hospitals in various parts of the country were remembered with a box of candy and a Christmas card from the Home Service Department.

* * * *

The dawn of Christmas not only brought Red Cross aid, but also the best of news to two families the Chapter workers visited.

In one home three children were at home with their mother while the father received treatment in a Government hospital. To the climax of ill-health and poverty was added the worriment of an injured child as the result of a recent automobile accident.

Then came a Christmas basket loaded with toys from the Junior Red Cross that brought the first smiles. And best of all, was the good news that the Government had allowed compensation, and money worries were at an end.

It was the sight of a Home Service visitor coming with gifts for his children which finally convinced a Canadian soldier that he might go to the hospital for long-needed treatment secure in the knowledge that his family would be cared for by the Red Cross.

For many months the man stayed at home, weak and ailing. Arguments were useless. His concern was for his wife and three youngsters, one a delicate girl of six, the others, two husky boys. The physician, clergyman and hospital Social Service had been unable to convince the man that he might safely leave them but the Red Cross did the trick.

* * * *

The changes one little year can bring are illustrated by the contrast between last year's Christmas and this in the home of a Rumanian who fought in the American forces.

Last Christmas eve found him with a sick wife, a new baby, no income, and the problem of his government compensation still un-adjusted.

Through the long months of waiting and discouragment, the Home Service worker stood by, helping the wife to fit herself for American life, aiding the man with his claim, and advising him on the matter of retraining.

Christmas this year found a self-reliant, happy little family, for although the wife needs hospital care and the baby must be temporarily placed in a home, the Red Cross worker has handled the arrangements, and, with compensation to aid, the man can meet the expense and is happy to be independent.

NEW BIBLES FOR FILIPINOS

Before the Japanese earthquake in 1923, all dialect Scriptures for the Philippine Islands had been printed in Yokohama. The destruction of all the type plates and molds, as well as of thousands of Bibles, confronted the Philippines Agency of the American Bible Society with many problems beside the financial one. G. B. Cameron, the secretary, writes that the work of plate making and linotyping is now being done in Manila, and continues: "Seven revision and correction committees are at work in different parts of the Islands, all directly sponsored and in some cases directly supervised by the Agency. These committees are made up for the most part of missionaries and native workers, set apart at a considerable cost to the missions concerned. This united effort on the part of the society and the missions will furnish not only revisions of earlier translations but will supply Bibles in dialects which have not before been available."—Selected.

"When faith fails there is danger of a shipwreck."

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas

We are laborers together with God. I Cor. 3:9.

DONNELLSON, IOWA
News of the Christian Endeavor Society.

It has been a long time since you have heard from our C. E. Society. So I will try and tell you a few things that our Endeavor has been doing during the last year.

We have been doing some good work with the help of our faithful pastor, Rev. Kauffman. Much of the credit goes to him because he is a great worker among the young people of our Endeavor Societies.

On Sunday afternoon, January 11, about 30 of our members went to the County Home and sang some familiar hymns for the inmates there. We also took a little remembrance for each of the 94 inmates, which they all enjoyed very much.

February 4, we had a party in the church basement in honor of four of the Junior Girls, who had been promoted into the Senior Society.

Our district convention was held at Montrose, Iowa, on April 24, 25, 26. A number of our members attended this convention. On Saturday evening the Fellowship Banquet was held at which time there were about 30 of our members there, we having the largest delegation of any society.

During the latter part of May we organized a mission study class. First we took up the study of our mission stations in India. After that the work of our mission field in China. On August 2, Missionary Kauffman was here and gave a very interesting talk about the work in China. We are now studying the "Expert Endeavorer." After the New-year we want to take up the study of Latin America.

On May 31 the Wayland Society visited with us, and we had a joint program in the evening, at which time they invited our society to return this visit. But on account of the bad roads we were not able to go yet.

The State Convention was held at Cedar Rapids, June 18, 19, 20 and 21. It was called the "Mountain Top Convention". There were six of our members attending this convention. I am sure that everyone that was there felt like they were on the mountain top and looking down into the valley of service. On the last evening there was again the call for Life Work Recruits and more than 100 young people went forward to again consecrate their lives to God to work in His Kingdom. At this convention Rev. Kauffman was appointed as chairman of the Stewardship and Tenth Legions. The next morning all six of us left for home in the "Ford". Although the roads were muddy and we had to push the "Ford" part of the way, we arrived home safe in the evening.

July the 4th, we had a picnic and invited all four of the Mennonite congregations of southeastern Iowa. But because of the rain during the night many of the neighboring people could not attend. In the afternoon we had several contests and also a ball game. It is only through such meetings like these that we can get better acquainted.

Four of our members attended the Young People's Conference held at Summerfield, Ill., and also the Middle District Conference.

We were planning to have a Christmas program on September 20, but because of the rain we were not able to have it. We wanted to go to the timber after the evening services and have a cedar tree all lit up with electric lights and have a Christmas program. Each member was to bring a present which we wanted to send to a mission station in either India or China. But because of the rainy weather many of our plans could not be carried out this fall.

Our Society has taken up the new "Fidelity" program. We now have 160 points, but hope to reach some more of them before the next state convention.

We are also trying to do our share in helping to raise the money, which the Young People have pledged themselves to raise for China and India. We now have about $120 pledged, which we want to pay before the New-year.

On Sunday, December 6, our church observed Golden Rule Day. We had a simple dinner in the church basement consisting of bean soup, crackers, pickles and coffee. In the evening we wanted to have a special Golden Rule program, but on account of the roads it was postponed until the next Sunday. We gave a little playlet entitled, "O Son of the Star". We raised $28.40 for the Near East.

We wish you one and all a Happy New Year.

Pearl Krebill.

C. E. SERVICE ON OCEAN LINER

On Sunday November 22nd, the Christian Endeavor Society of First Mennonite Church of Philadelphia, and many friends from the congregation went to hold religious services on board a big Ocean Liner. First a word might be said, how these arrangements are made. In Philadelphia there are many C. E. Societies. The city is divided into seven divisions. Each of these divisions or groups has its own Intersociety Organization, and holds its own Rallies and Missionary meetings, etc. Being a seaport, we have the floating work organized in each branch, this is headed by one person. This individual gets in touch with the city floating work leaders and in this way each society that desires may get an opportunity to hold such a service.

The day was a pleasant one and hence about 45 persons came along. We did not know on which ship we would be assigned to go. Our branch leader assigned us to a Dutch ship, a big freighter of about 600 feet in lenth. Mr. Stephenson had made previous arragnements to go on the pier, and so after we arrived, he went on board and saw the captain to get his co-operation. This was gladly given and messengers were sent to both ends of the boat to call all the sailors together. It was interesting to see them, some in wooden shoes, others dressed quite true to Holland styles.

We opened the service by singing a number of Gospel songs by the group, and some special selections. The officers of the ship could speak and read English, so they joined in with the singing. Some of the crew also understood English, while some did not. We then brought a Gospel message the subject: "Christ in you, the hope of glory". Some more of the old and more familiar songs were sung, such as "Nearer My God to Thee", and we rejoiced to see some of the Dutch men sing in their native tongue, since they knew the songs. After the service was over some of the group did personal work among the men and three signified their intention to accept and follow Christ. It was learned that they had no Dutch Bible on their ship. So arrangements were made to have the Bible in Dutch sent to the ship before it would leave our port.

About two weeks later after the ship had sailed to Baltimore for more cargo before crossing the Ocean, a message came back to one of our party thanking them heartily for the Bible.

Our party invited the sailors to come to our church, if they should be in Philadelphia again. The distance from the ship to the church was about three miles. It was a joy to see two of the men come into our evening service that same evening. The members of C. E. welcomed them and soon learned that they had walked all the way since they were not familiar with the trolley system. Arrangements were made whereby they were accompanied to the right car that would take them back to their ship. The ship is to return in January and the branch leader of the floating work wants the First Mennonite church to visit this ship again. If we go again, we shall take some of our Dutch speaking members along who can help in bringing the message to these men in their native language. May the Lord mightily bless these small efforts to his glory and the salvation of many souls.

A GROWING DISEASE

Morbus Sabbaticus attacks the patient suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well; eats a hearty breakfast; but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk about politics, and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows:

1. It always attacks members of the church.
2. It never makes its appearance except on the Sabbath and prayer meeting night.
3. The symptoms vary, but it never interferes with sleep or appetite.
4. It never lasts more than 24 hours.
5. It generally attacks the head of the family.
6. It is contagious.
7. No physician is ever called.
8. It always proves fatal in the end—to the soul.
9. No remedy is known for it except prayer.
10. Religion is the only antidote.
11. It is becoming fearfully prevalent and is sweeping thousands every year prematurely to destruction. — Celina (Ohio) Standard.

THE S. S. LESSON
January 24.

Jesus and the Samaritan Woman.

John 4: 1—42.

Golden Text — "Therefore with joy shall he draw water out of the wells of salvation." Isa. 12:3.

Few people have an idea today concerning the way Jews and Samaritans hated one another. It was the mission of Jesus to bring peace to all men and on several occasions we note that He made the Samaritans the special objects of His attention. The leper who returned to thank Him was a Samaritan. The parable of the Good Neighbor made a Samaritan worthy of that honor. In all things we must note that Jesus came to save all men and that national and racial differences were ignored by Him. It would be an incomplete Gospel if we could not show that the love of our Christ extended to the despised and sinful.

Why did Jesus go through Samaria? The Jews avoided that country whenever possible. The Word is very emphatic here. "He must needs go through Samaria." There were other roads, but He must take this one. The answer is that there was a

soul there who not only needed Him but was ready to have Him declare the most wonderful truths she had ever heard. The subject of this lesson was not a very attractive one. She, besides being a Samaritan, was an outcast—a person from whom every respectable person would shrink. She was stupid and inclined to pick a quarrel, even though it was about religion. But of all the persons of her city there was a possibility of bringing her to realize the things that had to do with spiritual things. Let this lesson impress one with the supreme value of a soul. It was so valuable that Jesus deemed it necessary to go out of His way to minister to that soul. It was a soul that had fallen deep, but in the plan of God the vilest sinner may find peace in the Christ. In our last lesson we had for a subject one who was rich, respectable, learned and familiar with the Word of God. Here we have one who was poor, ignorant and despised. Yet to both of them Jesus was the Saviour willing to minister to their souls.

In all with His dealings with people, Jesus was tactful. He began on common ground and then led higher. Nothing was more natural than to thirst. No one could mistake the needs of a thirsty person. From this material position Jesus was prepared to go to spiritual things. The natural curiosity of the woman was aroused. Why should a Jew so far forget himself as to ask a favor from a Samaritan? Curiosity is one of the ways through which God leads one to inquire concerning His ways. Many only follow curiosity, but many others may be led to a higher understanding of Him. When Jesus spoke of the water of life the woman did not understand that He meant that He was the giver of the Spirit that would satisfy for eternity. It was not long before the woman was expressing a desire for this water, but she needed further instruction. She confused it with natural water. She was not the only one who confused natural things with spiritual things. A great many people see nothing in religion but material advantages. They think that when they get the morality and the respectability that goes with Christianity they have everything they need. Like the Samaritan woman, they must yet learn to know the true water of life that is the gift of the Spirit. The first thing that that woman had to realize before she could receive the water of life was that she was a sinner. Jesus put his finger right on her sin and brought out from her a confession. All men, great and small, wise and simple men, must begin with their sins. They must be brought to a realization of their sins, confess them and they are ready for a greater revelation through Christ. The woman's act was to try and argue over religion. It is curious how many people there are who have no religion and yet like to argue about religion. It is not the religion we profess, but the religion we live that counts with God. Jesus was not seeking converts to Judaism. He was revealing something better — a time when all might make Jehovah their God. Judaism held the truth of God's revelation, but all men must learn to know God and worship Him in spirit and truth. It was to reveal Him as the Saviour of all who would accept Him that Jesus out of His way to converse with this sinner.

We note that from her talk about material things the woman was led to think of better things and revealed a thought about the Messiah. She, after all, had some thought about the coming One and His mission. Now she was face to face with Him when He declared, "I am He." The process is one for every sinner to follow. Realize sin, confess sin, look to God for a Saviour and confess Him. In this case the woman led a whole city to Jesus. One who finds Him will lead other to Him.

THE C. E. TOPIC

Jan. 24

Latin America. (Missionary Meeting)

Jeremiah 31:31-34.

The Prophet Jeremiah reminds the people of Israel that they had received a covenant which they had not kept and that a new covenant will be made which will not be written on stone, but in their hearts. This passage applies very well to Latin America where they have a form of Christianity but where there is need of a real spiritual life free from formality. Under the term Latin America we include everything on the American Content south of the United States. Do we realize how little we know of our American neighbors? People who are very well posted on Europe know little or nothing of South America or Central America. Latin America, so far as the white and civilized portion is concerned is essentially Roman Catholic. Most of the constitutions of these nations make Roman Catholicism the established religion of the state. Their ancestors were Catholic and had established that church long before North America was settled. It is said that when Columbus was sailing toward the new world he changed his course toward the South because he noticed a flock of little birds flying in that direction. Suppose they had been flying north, how different would have been the history of our country with the Spanish type of Catholicism? We might then find ourselves as backward, as superstitious and ignorant as the poor peons of the Latin American countries. Having, under Providence, been spared the consequences of a Latin Romanism we should feel it is our special privilege to do all in our power to bring and share the light we have with them.

Politically, there is nothing more uncertain than Latin America. This great misfortune is to be attributed to the superstition of the masses and the corruption of their priests. Catholicism in these countries is not in favor of enlightenment. In many of the countries it still is a common thing for the priests to gather up the Bibles that the people have and burn them. Some liberal minded people, knowing Catholicism as it exists in this country, think that there are more necessary fields for foreign missions than in South America. They do not know that the Catholicism of South America is quite a different thing from it in North America where the population enjoys the benefits of modern enlightenment.

As it is, if reports from competent observers are to be accepted, in the most cultured sections of South America the most educated are generally atheists and so unfitted to be the spiritual leaders of their people. The mixing of races has gone on in South America for generations, a fact that does not contribute to the elevation of the masses. The very sports of these people shows that they have not enjoyed the merciful and refining influences of Christianity, for their Sundays are usually given over to cock fights and bull fights. Then, there is the curse of strong drinks and the blight cocaine and other narcotic habits that rob the population of its intelligence, health and energy. These evils alone would be a challenge to Protestant America to come down and help them.

South Americans make a great display of their religions. Magnificent cathedrals were built almost as soon as the Spaniard came. Some of these remain today as remarkable specimens of church buildings. Church holidays are observed everywhere but instead of making them an occasion for devotion, they have become days of drunkenness and debauchery. On the Slope of the Andes stands the great statue of Christ celebrating he peace between Chile and Argentine. It is a wonderful testimony to an attempt to establish perpetual peace between these countries, but the late Bishop Neely, when standing before it, said that it was typical of South America. Its Christ is an image and its religion nothing less than baptized paganism. Yet here and there there are earnest groups of people who have a vision for South America. A number of Protestants are supporting missions there and reaping results. The (Old) Mennonites have a successful mission with a number of workers stationed in Argentine. The Presbyterians and the Methodists as well as others have been doing pioneer work and finding many responsive people. The reader of The Mennonite will note occasional references to the work of the Sunday-School in South and Central America. A considerable Sunday School literature is being produced and agents of the Bible Societies seem to be getting into some of the most obscure corners in spite of the opposition of the priests. If we owe anything to our neighbors, we do owe the Gospel to Latin America.

CONTRIBUTIONS

CONTRIBUTIONS FOR THE EMERGENCY RELIEF COMMISSION FOR MONTH OF DECEMBER 1925.

For Russia

H. D. Penner, Beatrice, Nebr., $5; Christian Ch., Moundridge, Kansas, $29.00; Heinrich and John Thiessen, Whitewater, Kansas, $43.20; anonymous, Newton, Kan., $20.00; Helen Penner, Newton, Kan., $12.00; Abr Dirks, Buhler, Kan., $27.00; D. W. Friesen, Altona, Canada, $10.00; P. H. Eck, Ringwood, Okla., $18.00; Emmaus Ch., Whitewater, Kan., $43.75; Hein, Thiessen, Whitewater, Kan., $27.00; John P. Gross, Hitchcock, Kansas, $3.50; C. W. Janzen, Alsen, N. Dak., $32.00.

For Germany

Anonymous, Newton, Kan., $30.00; Mrs. K. Busenitz, Newton, Kan., $63.00; Wilhelm Busenitz, Newton, Kan., $50.00.

General Fund.

West Zion C. E., Moundridge, Kan., $30.16; Deer Creek Ch., Deer Creek, Okla., $12.20; San Marcos Menn. Ch., Paso Robles, Cal., $10.25; Grace Menn. Ch., Pandora, O., $195.42; Zoar Ch., Goltry, Okla., $8.50; Bergthal Ch., Pawnee Rock, Kan., Sask., $100.00; Zoar, Young Girls' Sewing Circle, Langham, Sask., $188.82; Zoar Ch., Langham, Sask., $174.16; Bethel Ch., Miss. and Harvest Fest., Volt and Lustre, Mont., $100.00; Bergthal Ch., Pawnee Rock, Kan., $37.03; Menn. Ch., Springfield, Pa., $7.47; Mr. and Mrs. Karl Friesen, Oraibi, Ariz., $10; Hopi Christians, Oraibi, Ariz., $15.01; Mrs. H. Giesbrecht, Aberdeen, Ida., $10.00; Einsiedel Ch., Hanston, Kan., $6.70; Menn. Ch., Escondido, Calif., $9.00; Menn. Ch., Buhler, Kan., $152.75; Brudertal Ch., Hillsboro, Kansas, $453.86; Menn. Ch., and S. S., Pratum, Oregon, $20.00; Menn. Immigrants, "Erntedankfest", Whitewater, Man., $18.53; Sam Hilty, Beaverdam, O., $25.00; Goessel Menn. Ch., Goessel Kan., $529.14; Goessel Menn. Ch., Children's Collection, Goessel, Kan., $85.34; Schweizer Ch., Whitewater, Kan., $176.17; Christian Ch., Moundridge, Kan., $29.50; S. S., Menn. Ch., Lebanon, Ill., $25.00; Menn. Ch., Pulaski, Iowa, $48.50; Members of Bethany Ch., Kingman, Kan., $30.00; Bethesda Ch., Marion, S. Dakota, $235.00; West Zion Ch., Moundridge, Kan., $186.00; Clarence T. Unruh, Pawnee Rock, Kan., $6.00; Lizzie Rees, Pulaski, Iowa, $5.00; Mrs. D. C. Courls, Pulaski, Iowa, $5.00; Eden Ch., Incla, Okla., $36.71; Bethel Ch., Perkasie, Pa., $36.48; Collection, Winnipeg, Man., $5.00; Bergthal Ch., Butterfield, Minn., $40.15; S. S., Salem and Salem-Zion Ch., Marion, S. Dak., $210; Cheyenne Christians, Busby, Mont., $6.25; Zion Ch., Elbing, Kan., $432.97; Menn. Ch., Oakley, Kan., $16.10; Menn. Ch., Arena, N. Dak., $19.10; Jr. C. E. Soc., Menn. Ch., Halstead, Kansas, $4.25; Menn. Ch., Inman, Kan., $10.50; Bethel Ch., Fortuna, Mo., $46.79; John W. Tschetter, Carpenter, S. Dak., $10.00; Friend, Whitewater, Kan., $25.00; Zion Ch., Rickreall, Orc., $6.00; Menn. Ch., Geary, Okla., $34.50; Daniel J. and Hazel Unruh, Quarryville, Pa., $10.00; First Menn. Ch., Halstead, Kan., $125.43; Zoar Ch., Waldheim, Sask, $200.00; Menn. Ch., Hutchinson, Kan., $16.39; S. S., Menn. Ch., Halstead, Kan., $50.00; Menn. Ch., Buhler, Kan., $36.74; Menn. Ch., Burrton, Kan., $18.00; Grace Menn. Ch., Pandora, Ohio, $249.33; Jos. C. Graber, Pretty Prairie, Kan., $75.00; Gnadenberg Ch., Whitewater, Kan., $40.32; S. H., Newton, Kan., $10.00; First Menn Ch., Upland, Calif., $28.75; First Menn. Ch., Mt. Lake, Minn. $20.00; S. S., Johannesthal Ch., Hillsboro, Kan., $60.18; Bergfeld Ch., Mt. Lake, Minn., $66.00; Menn. Ch., Greensburg, Kan., $45.00; Mission Rent, $50.00; Hoffnungsau Ch., Inman, Kan., $386.15; members of Alexanderwohl Ch., Goessel, Kan., $51.00; Menn. Ch., Lehigh, Kan., $17.25; S. S., Zion Ch., Souderton, Pa., $165.25; Menn. Ch., and S. S., Pratum, Ore., $13.10; Bethany Ch., Freeman, S. Dak., $43.20; Helping Hand Class, Emanuel Ch., Noble, Ia., $10.00; Y. P. Soc., Bethany Ch., Quakertown, Pa., $10.00; Menn. Ch., Hillsboro, Kan., $37.06; S. S., Brudertal Ch., Hillsboro, Kansas, $87.59; First Menn. Missionary Soc., Bluffton, Ohio, $105.00; First Menn. Ch., Paso Robles, Calif., $74.42; First Menn. Ch., Berne, Ind., $3967.56; First Menn. Ch., Children's Collection, Berne, Ind., $237.31; First Menn. Ch., Children's Sale, Berne, Ind., $400.45; First Menn. Ch., Male Choir, Berne, Ind., $300.00; First Menn. Ch., Mission Boxes, Berne, Ind., $4.60; First Menn Ch., Birthday Money, Berne, Ind., $0.13; First Menn. Ch., Sr. C. E. Soc., $21.50; Sew. Soc., Menno Ch., Watowa, Okla., $61.50; P. A. Flickner, Moundridge, Kansas, $50.00; J. R. Duerksen, Hoteville, Ariz., $30.00; Herman Jantzen, Plymouth, Nebr., $100.00; Salem Church, Dalton, Ohio, $248.00; Menn. Ch., and S. S., Wadsworth, Ohio, $9.25; Bethel Ch., Dolton, S. Dak., $55.00; Bethany Ch., Freeman, S. Dak., $25; First Menn. Ch. and S. S., Philadelphia, Pa., $98.23; C. E. Soc., Bethel Ch., Lustre, Mont., $18.10; Cornelius Jantzen, Plymouth, Nebr., $15.00; S. S., Menn. Ch., Hillsboro, Kan., $250.45; S. S., First Menn. Ch., Bluffton, O., $38.50; S. P. Lehman, Versailles, Mo., $10.00; Garden Tp. Ch., Moundridge, Kan., $47.85; S. S., Bethel Ch., Wolf Point, Mont., $22.93; Menn. Ch., Wayland, Iowa, $320.00; H. J. Gaeddert, Oakley, Kan., $10.00; Heinrik Wiens, Newton, Man., $10.00; Immigrants, Faresfield, Sask., $15.50; Bethesda Ch., Henderson, Nebr., $153.03; First Menn. Ch., Shafter, Calif., $36.55; S. S., St. John Ch., Bluffton, Ohio, $75.00; Menn. Ch., Summerfield, Ill., $75.00; Salem-Zion Ch., Marion, S. Dak., $306.00; Menn. Ch., Drake, Sask., $35.00; Bethel College Menn. Ch., Newton, Kan., $39.59; Friend, Tabor Ch., Goessel, Kan., $44.57; Freedland Sew. Soc., Aberdeen, Sask., $10.00; F. S. Krehbiel, Clarence Center, N. Y., $20.00; Bergthal Ch., Pawnee Rock, Kan., $40.15; St. John Ch., Mt. Cory, Ohio, $275.00; C. E. Soc., Salem Ch., Munich, N. Dak., $31.18; Collection, Lorenzo, Sask., $20.80; First Menn. Ch., Bluffton, O., $300.00; Bethesda Ch., Marion, S. Dak., $15.00; Herold Ch., Bessie, Okla., $7.16; Menn. Ch., Bridgewater, S. Dak., $19.00; Gnadenberg Ch., Whitewater, Kan., $66.36; A. P. Haury and Family, Woodlake, Calif., $25.00; S. S., Bethel Ch., Hydro, Okla., $17.95; San Marcos Ch., Paso Robles, Calif., $53.28; Daniel Geiser, Orrville, Ohio, $10.00; Children's S. S. Class, Bethel College Menn. Ch., Newton, Kan., $31.93; Goessel Menn. Ch., Goessel, Kan., $56.85; Menn. Ch., Canton, Kan., $44.38. Total $17,650.15.

India's New Station.

Y. P. Meetings, Zoar Ch., Waldheim, Sask., $46.32.

Treasury for Orphans, Teachers, etc.

Susie Friesen, Alsen, N. Dak., $30; King's Daughters' Class, Grace Ch., Pandora, Ohio, $30; Mr. and Mrs. H. H. Adrian, Escondido, Calif., $35; Menn. Ch., Children's Collection, Buhler, Kan., $27.00; Marie Boese, Newton, Kan., $30; Philathea S. S. Class, Menn. Ch., Noble, Ia., $30.00; Sr. C. E. Society, Menn. Ch., Noble, Ia., $32.00; Mother's Class, First Menn. Ch., Newton, Kan., $25.00; Intermed. C. E. Soc., First Menn. Ch., Reedley, Calif., $30.00; Y. M. S. S. Class, Emmaus Ch., Whitewater, Kan., $31.00; J. W. Krehbiel, Moundridge, Kan., $30.00; C. E. Soc., Einsiedel Ch., Hanston, Kan., $30.00; Sr. C. E. Soc., Menn. Ch., Aberdeen, Ida., $60.00; P. P. Janzen, Newton, Kan., $30.00; Hebron Ch., Buhler, Kan., $34.56; Y. P. Soc., Bethany, Ch., Quakertown, Pa., $12.50; C. E. Soc., Goessel Menn. Ch., Goessel, Kan., $30.00; C. E. Soc., Menn. Ch., Lehigh, Kan., $30; P. L. Amstutz and his S. S. Class, Bluffton, Ohio, $60.00; C. E. Soc., Emmaus Ch., Whitewater, Kan., $30.00; Daniel Gerig, East Freedom, Pa., $30; P. P. Quiring, Canton, Kan., $40.00; Live Wire Class, First Menn. Ch., Philadelphia, Pa., $50.00; C. E. Soc., Bethesda Ch., Henderson, Nebr., $30; Emma L. Gross, Plumbsteadville, Pa., $30.00; Men's Bible Class, First Menn. Ch., Philadelphia, Pa., $35.00; Menn. Mission Soc., Aberdeen, Ida., $20.00; S. S., Menn. Ch., Munich, N. Dak., $144.31; Zion Ch., Dallas, Ore., $15.00; P. P. Jantzen, Paso Robles, Calif., $30.00. Total, $1313.37.

Tamingfu School, China.

H. C. Voth, Goessel, Kan., $5.00; Emmaus Ch., Whitewater, Kan., $253.66; C. E. Soc., Bethesda Ch., Henderson, Nebr., $25; Zion Ch., Elbing, Kan., $144.33; Jacob J. Schmidt, Canton, Kan., $10.00; Bethel Ch., Hydro, Okla., $54.07; Miss. Soc., Menn. Ch., Burrton, Kan., $20.00; Ernst Schmidt, Canton, Kan., $2.50; Garden Township Ch., Moundridge, Kan., $178.00; Menn. Ch., Pretty Prairie, Kan., $103.16; Joe C. Graber, Pretty Prairie, Kan., $34.00; B. J. Stucky, Pretty Prairie, Kan., $10.00; Amos Stucky, Pretty Prairie, Kan., $25.00; Menn. Ch., Donnellson, Ia., $491.50; C. D. Epp, Henderson, Nebr., $100.00; Bethany Ch., Freeman, S. Dak., $66.48; Children's Collection, Bethel College Menn. Ch., Newton, Kan., $8.98; Kidron Ch., Taloga, Okla., $45.00; Friend, Menn. Ch., Halstead, Kan., $15.00; Friend, Menn Ch., Halstead, Kan., $5.00. Total, $1,596.68.

For Sundries.

Eden Ch., Moundridge, Kan., to Children, for Christmas, $120.13; Tabor Ch., Goessel, Kan., for E. G. Kaufman's Auto, $30.32; S. S., Menn. Ch., Halstead, Kan., for E. G. Kaufman's Auto, $15.00; David Buller, Goessel, Kan., for E. G. Kaufman's Auto $10.00; Johannestal Ch., Hillsboro, Kan., for H. C. Bartel, China, $30.50; First Menn. Ch., Monroe, Wash., for P. J Boehr, China, $19.58; C. H. Regier, Elbing, Kan., for Widow's Home in India, $100.00; Helping Hand Class, Bethany Ch., Freeman, S. Dak., for Hospital, China. $40.00; S. S., Zion Ch., Elbing, Kan., for E. Kuhlman, $177.00; J. R. Duerksen, Refund, $6.25. Total, $585.08.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

Receipts during December:

Gifts for General Fund, $17,650.15.

Gifts for Orphans, Teachers, etc., $1,313.37.

Gifts for Tamingfu School, $1,596.68.

Gifts for India's New Station, $46.32.

Gifts for Sundries $585.08.

Total Receipts during the Month, $21,191.60.

December 1st, 1925, Overdraft in Bank, $1,954.59.

Paid during the Month, on Debt, $7,500.00.

Paid during the Month, on Orders, $10,787.30.

Total Amount Paid and Overdraft, $20,241.89.

On January 1st, 1926, Balance in Bank, $949.71.

Our debts have all been paid

Gratefully acknowledged,

J. G. Regier, Treas.

Newton, Kansas.

FOREIGN MISSION RECEIPTS FOR DECEMBER

General Treasury.

New Hopedale Ch., Meno, Okla., $39.20; S. S., Christian Ch., Moundridge, Kan., $100.12; Tabor Ch., Goessel, Kan., $671.31; Tabor Ch., Children's Collection, Goessel, Kan., $189.59; Jacob Oberst, Goessel, Kan., $5.00; Mr. and Mrs. Henry H. Stucky, Moundridge, Kan., $25.00; Alexanderwohl Ch., Goessel, Kan., $2,024.67; Alexanderwohl Ch., Children's Collection, Goessel, Kan., $283.37; First Menn. Ch., Newton, Kan., $10.00; J. W. Kleinsasser, Doland, S. Dak., $18.21; Friend, Newton, Kan., $50; Zoar Ladies' Aid Society, Langham, Sask., $400.00; Zoar, Young Girls' Sewing Circle, Langham, Sask., $188.82; Zoar Ch., Langham, Sask., $174.16; Bethel Ch., Miss. and Harvest Fest., Volt and Lustre, Mont., $100.00; Bergthal Ch., Pawnee Rock, Kan., $37.03; Menn. Ch., Springfield, Pa., $7.47; Mr. and Mrs. Karl Friesen, Oraibi, Ariz., $10; Hopi Christians, Oraibi, Ariz., $15.01; Mrs. H. Giesbrecht, Aberdeen, Ida., $10.00; Einsiedel Ch., Hanston, Kan., $6.70; Menn. Ch., Escondido, Calif., $9.00; Menn. Ch., Buhler, Kan., $152.75; Brudertal Ch., Hillsboro, Kansas, $453.86; Menn. Ch., and S. S., Pratum, Oregon, $20.00; Menn. Immigrants, "Erntedankfest", Whitewater, Man., $18.53; Sam Hilty, Beaverdam, O., $25.00; Goessel Menn. Ch., Goessel Kan., $529.14; Goessel Menn. Ch., Children's Collection, Goessel, Kan., $85.34; Schweizer Ch., Whitewater, Kan., $176.17; Christian Ch., Moundridge, Kan., $29.50; S. S., Menn. Ch., Lebanon, Ill., $25.00; Menn. Ch., Pulaski, Iowa, $48.50; Members of Bethany Ch., Kingman, Kan., $30.00; Bethesda Ch., Marion, S. Dakota, $235.00; West Zion Ch., Moundridge, Kan., $186.00; Clarence T. Unruh, Pawnee Rock, Kan., $6.00; Lizzie Rees, Pulaski, Iowa, $5.00; Mrs. D. C. Courls, Pulaski, Iowa, $5.00; Eden Ch., Incla, Okla., $36.71; Bethel Ch., Perkasie, Pa., $36.48; Collection, Winnipeg, Man., $5.00; Bergthal Ch., Butterfield, Minn., $40.15; S. S., Salem and Salem-Zion Ch., Marion, S. Dak., $210; Cheyenne Christians, Busby, Mont., $6.25; Zion Ch., Elbing, Kan., $432.97; Menn. Ch., Oakley, Kan., $16.10; Menn. Ch., Arena, N. Dak., $19.10; Jr. C. E. Soc., Menn. Ch., Halstead, Kansas, $4.25; Menn. Ch., Inman, Kan., $10.50; Bethel Ch., Fortuna, Mo., $46.79; John W. Tschetter, Carpenter, S. Dak., $10.00; Friend, Whitewater, Kan., $25.00; Zion Ch., Rickreall, Orc., $6.00; Menn. Ch., Geary, Okla., $34.50; Daniel J. and Hazel Unruh, Quarryville, Pa., $10.00; First Menn. Ch., Halstead, Kan., $125.43; Zoar Ch., Waldheim, Sask, $200.00; Menn. Ch., Hutchinson, Kan., $16.39; S. S., Menn. Ch., Halstead, Kan., $50.00; Menn. Ch., Buhler, Kan., $36.74; Menn. Ch., Burrton, Kan., $18.00; Grace Menn. Ch., Pandora, Ohio, $249.33; Jos. C. Graber, Pretty Prairie, Kan., $75.00; Gnadenberg Ch., Whitewater, Kan., $40.32; S. H., Newton, Kan., $10.00; First Menn Ch., Upland, Calif., $28.75; First Menn. Ch., Mt. Lake, Minn. $20.00; S. S., Johannesthal Ch., Hillsboro, Kan., $60.18; Bergfeld Ch., Mt. Lake, Minn., $66.00; Menn. Ch., Greensburg, Kan., $45.00; Mission Rent, $50.00; Hoffnungsau Ch., Inman, Kan., $386.15; members of Alexanderwohl Ch., Goessel, Kan., $51.00; Menn. Ch., Lehigh, Kan., $17.25; S. S., Zion Ch., Souderton, Pa., $165.25; Menn. Ch., and S. S., Pratum, Ore., $13.10; Bethany Ch., Freeman, S. Dak., $43.20; Helping Hand Class, Emanuel Ch., Noble, Ia., $10.00; Y. P. Soc., Bethany Ch., Quakertown, Pa., $10.00; Menn. Ch., Hillsboro, Kan., $37.06; S. S., Brudertal Ch., Hillsboro, Kansas, $87.59; First Menn. Missionary Soc., Bluffton, Ohio, $105.00; First Menn. Ch., Paso Robles, Calif., $74.42; First Menn. Ch., Berne, Ind., $3967.56; First Menn. Ch., Children's Collection, Berne, Ind., $237.31; First Menn. Ch., Children's Sale, Berne, Ind., $400.45; First Menn. Ch., Male Choir, Berne, Ind., $300.00; First Menn. Ch., Mission Boxes, Berne, Ind., $4.60; First Menn Ch., Birthday Money, Berne, Ind., $0.13; First Menn. Ch., Sr. C. E. Soc., $21.50; Sew. Soc., Menno Ch., Watowa, Okla., $61.50; P. A. Flickner, Moundridge, Kansas, $50.00; J. R. Duerksen, Hoteville, Ariz., $30.00; Herman Jantzen, Plymouth, Nebr., $100.00; Salem Church, Dalton, Ohio, $248.00; Menn. Ch., and S. S., Wadsworth, Ohio, $9.25; Bethel Ch., Dolton, S. Dak., $55.00; Bethany Ch., Freeman, S. Dak., $25; First Menn. Ch. and S. S., Philadelphia, Pa., $98.23; C. E. Soc., Bethel Ch., Lustre, Mont., $18.10; Cornelius Jantzen, Plymouth, Nebr., $15.00; S. S., Menn. Ch., Hillsboro, Kan., $250.45; S. S., First Menn. Ch., Bluffton, O., $38.50; S. P. Lehman, Versailles, Mo., $10.00; Garden Tp. Ch., Moundridge, Kan., $47.85; S. S., Bethel Ch., Wolf Point, Mont., $22.93; Menn. Ch., Wayland, Iowa, $320.00; H. J. 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Treasury for Orphans, Teachers, etc.

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Gifts for Tamingfu School, $1,596.68.

Gifts for India's New Station, $46.32.

Gifts for Sundries $585.08.

Total Receipts during the Month, $21,191.60.

December 1st, 1925, Overdraft in Bank, $1,954.59.

Paid during the Month, on Debt, $7,500.00.

Paid during the Month, on Orders, $10,787.30.

Total Amount Paid and Overdraft, $20,241.89.

On January 1st, 1926, Balance in Bank, $949.71.

Our debts have all been paid

Gratefully acknowledged,

J. G. Regier, Treas.

Newton, Kansas.

JOTTINGS

Prof. J. F. Balzer, Northfield, Minn., and his family spent the holidays in the professor's old home, Mt. Lake, Minn.

Rev. S. M. Rosenberger of Quakertown addressed the Sunday School in Landenberger's Hall, Milford Square, Pa., January 10.

A well attended S. S. Convention was held in the Mennonite Church, Beatrice, Neb., on New-year's day. Henderson and Jansen Churches were also represented.

Missionary T. K. Hershey of the (Old) Mennonite Board expects to sail for South America on the S. S. American Legion, February 13.

The Annual Report of the pastor of the First Mennonite Church of Bluffton contained the following items: 85 were received into the church during 1925, of them 16 came through baptism and 69 by letter; 40 came from the disbanded Zion Mennonite Church. The missionary treasurer reported a total of $2,500 for Home and Foreign Missions. The total contributions of the Church for all purposes were $7,710.

Rev. Watson Hannan, D. D., professor of homiletics in Drew Theological Seminary will deliver the twenty-fourth annual series of Bible lectures in Bluffton College during the week, of January 31 to February 5. Dr. Hannan was formerly pastor of one of the largest churches in Brooklyn, before resigning to take up his teaching duties in the Seminary. He is especially in touch with young people and their problems and as a pastor-evangelist has been widely sought as lecturer in schools and colleges.

Mrs. S. K. Mosiman is giving a series of studies on Prayer and Missions in the First church, Bluffton, Ohio. Last week's evening service was in charge of the Bluffton College Gospel Team.

The First Church, Philadelphia will hold its Annual Meeting on the evening of January 13th. This will follow the winter communion to be held Sunday January 10 A Catechetical class is to be organized which will meet Saturday mornings at 10 o'clock.

Following are the officers of Bethel College Corporation: President, Rev. P. H. Unruh; Vice-president, R. A. Goerz; Secretary, Rev. D. J. Brand; Treasurer, Prof. G. A. Haury; Finance Committee, Rev. C. J. Goering, D. D. Unruh; Executive Committee, Dr. R. S. Haury. R. A. Goerz, J. H. Richert; Custodian, J. H. Richert.

The Mennonite Brethren in Christ have dedicated a splendid new church building to be known as the Zion church, on the outskirts of Elkhart, Indiana, in a neighborhood where there was an apparent need of a church. Rev. I. P. Moore has been appointed pastor, a Sunday School has been organized and the work was in full sway with the beginning of the year.

While on their holiday tour the Men's Glee Club of Bluffton College broadcasted a program from WBCN Chicago. The Girls' Glee Club of the same institution on a tour through Pennsylvania broadcasted from a Philadelphia station. Dr. Hartzler of Witmarsum Seminary, while in Philadelphia, last week also broadcasted a speech.

The Annual Business meeting of the Mennonite Mutual Aid Society of Putnam, Allen and Hancock counties, Ohio, was held in Pandora, on the afternoon of January 9.

Special music by the local orchestra was a feature at the Christmas exercises held in the Saucon, Pa., Mennonite church of which Rev. Linford Foulke is pastor on the night of December 26.

An (Old) Mennonite church of twenty-five members was organized in the city of Washington, D. C. on December 13, by Bishop George R. Brunk. On the same day of W. C. Grove was ordained a deacon. Communion services were also held. It is proposed to erect a mission building in the near future. This is the first organized representation of the Mennonite church at the Capitol of our country.

About two thousand people thronged into the Mennonite church of Berne, Ind., to hear the Christmas program. The decorations were elaborate. Two large Christmas trees on the stage, a large bell and white star suspended above it, electrically lighted with a string of lights across the stage gave the only light during special numbers of the program. For one number, "Christmas Bells" by thirty junior girls, a large arch decorated with evergreen limbs, many large bells and long colored paper streamers of which all the girls took hold, was carried on the stage. A duet of two of Mr. and Mrs. Jonas Sprunger's children, their little four-year-old Merlin and his older sister, Margaret, captured the attention of everybody. Seven young ladies dressed in white acted out "Silent Night" while the hymn was sung by voices behind the curtain.

Brother and Sister Brown, our missionaries at Kai Chow, Chihli, China, sent Christmas and New-year's greetings to the readers of The Mennonite, but as the message arrived too late to appear in our pre-Christmas issue we are glad to bring it to our readers in this issue.

The Menno and Ruff Churches, Washington, held a series of meetings during the holidays. Rev. P. A. Kliewer, who has had sixteen years' experience in the Cheyenne mission fields in Montana brought the messages.

Benjamin Franklin, patron saint of thrift, will bestow wealth and honor on four high schools in the United States this year, and silver medals on four high schools students. The students and schools are unknown at present, but they will come into prominence soon after February 1, when the awards for the four best essays on the "Many Sided Franklin" are made public. The essays, not more than 2000 words in length, are to be submitted by high school boys and girls during thrift week, Jan. 17-23, and passed upon by a local committee. The best one from each school will be mailed to the Thrift Committee, at 247 Madison Ave., N. Y., to be entered into the contest finals. No school may submit more than one essay. The winning paper, selected from hundreds sent from all parts of the country will bring a silver medal to the writer and $250 to his high school. The next three will bring medals to their authors, and $150, $75, and $25, respectively, to their schools. The awards are made possible by a donation of $500 from the International Benjamin Franklin Society.

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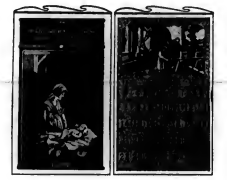

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, JANUARY 28, 1926. No. 4

REV. MOYER SICK IN INDIA

Bro. Moyer has been seriously ill for several weeks, could not attend any conference session at all. However, now he is up again, begins to gain strength, and we hope in about two weeks he will be able to resume his responsibilities more fully. He suffered an attack of fever, the doctor could not readily diagnose the case. Thanks to God that he is better. This is now the second year that some one had to be absent on account of illness. The remainder of the staff is well.

P. H. R.

GREETINGS AND GOOD NEWS FROM CHINA

Kai Chow, Chihli, China,
Dec. 3, 1925.

A Merry Christmas and a Happy New Year to you!

The Workers' Conference began yesterday here in Kai Chow. Bro. and Sister Boehr are in China, but on account of war and disorder in transportation, have not yet reached the field.

Last Sunday we had baptism here in Kai Chow. In all we baptized forty-two souls! Praise the Lord for such grand increase! Next Sunday we shall have communion services.

We and our Christians need your prayers.

Very sincerely,
H. J. Brown.

AN INCENTIVE TO THOUGHTFUL CONSIDERATION

Concerning a Widow's Home in India

November 2d Mrs. P. J. Wiens was with us in the Alexanderwohler church, where four sewing societies met. About eighty sisters were present. Mrs. Wiens told us about the joys and sorrows of the work in India. She also mentioned the widows and their sad lot. How they are looked upon with disdain and avoided on the road. How the missionaries with a sore heart have to see all this, and yet cannot help them. If they had a home for them, they could do much for them so that some widow's lot might be a better one. Afterwards, when saying goodbye to each other, and three widows were just standing near, she said: "Don't you three want to make a beginning with a widow's home in India?" Those were just a few but weighty words. Who of the widows and orphans whom we all love, and with whom we sympathize, and for whom we lift up praying hands, who of you will now contribute to a widow's home? Also all the others, all we who do not know how soon we may be put into such a condition, are not excluded. How much misery, how much need could be diminished with this help. My prayer is that God may bless these lines, and find many willing hearts for this cause.

Sister Helena Warkentin.

Dear Readers:

The above lines were brought to me by a member of the Mission Board with the request to add a few explanations. This I will try to do with a few lines. Observing mission friends, no doubt, know that already at several meetings of our missionary conference in India the question of building a widow's home has been considered. Yes, if means had not been lacking the home would have been built already. It often has pained us not to be able to offer a home to the poor widows among the many new Christians in Phuljhar. If such widows are left without shelter and protection they often yield to a life of sin so as to make their living. There are also Christian widows on each of our other stations who have to live with their married children in poor crowded little homes, and so have much to suffer.

Often there come heathen widows who are expelled from their homes and are alone. If we could give them a home we might be able soon to win them for Christ. When, therefore, at the close of the meeting at the Alexanderwohl church a few sisters came and said, We are also widows, and one also said: "I would gladly give something for these widows", then the thought came to me, if every widow of the General Conference would give a gift, then the widow's home would soon be built. I told them my thoughts, and upon that came the preceding lines from Sister Warkentin.

Where are now the widows of the General Conference whose hearts are touched by the needs of the widows of India, and who would like to contribute to the building of a widow's home? No gift of a poor one is too small, and no gift of a rich one too big for the Lord. In our many travels we have often seen how widowhood is hard, even in a Christian country. But how much more is this so in India, where women still are so much looked down upon.

Dear sisters, let this donation for the widow's home be an extra thank offering, and not be taken from your intended gift to the general mission fund, as that is in continued need. The Bible tells us again and again to offer unto God our thanksgiving. Yes, if all of us would give more thanksgiving gifts, the upbuilding of God's kingdom would go much quicker. Now is our opportunity, now let us work. Soon the night is coming where no man works.

Yours in the Lord,
Agnes H. Wiens.

CONCERNING MISSION SOCIETIES

January, 1926

Dear Sisters of the Mission Societies: "And He hath put a new song in my mouth, even praise unto our God," because "He has brought me up also out of an horrible pit, out of the miry clay; and set my feet upon a rock and established my goings." Psalm 40. Surely it is because the Lord has done all this for us that we want to praise Him, not only with a new song in our mouth, but also with the work of our hands. We realize that you, dear sisters, have brought much praise to God through your labors in the past year, for again and again our missionaries write us that they, as well as the people they work with, have been made happy by your loving support.

Of course, in a few cases, the workers did not get what they had asked for and were, therefore, rather handicapped in their Christmas giving. You see, those on the field know best what is needed and they send their lists to the Executive Committee. When we then send out smaller lists to the societies, we expect them to be filled if they are accepted and it is rather disappointing when we afterwards hear that they did not get what they needed.

By this time many of the sisters have discovered various ways of laying aside a portion for the Lord. We would heartily encourage the giving of the Sunday egg money as also the use of mite boxes, especially for members who cannot attend their meetings regularly. Please remember to send in five cents per member to the treasurer for current expenses of the Executive Committee.

You will, no doubt, be wondering how the China building fund is progressing. We aimed to raise $6,000.00 for a missionary home in China, but so far only $3,696.98 has been gathered. Dear sisters, picture to yourselves the need of a good home in a heathen country, and you will realize why this money should be forthcoming. In some societies the quota has been raised; if yours is one that has so far not done anything toward this, won't you take it up this year? If each member would give $1.00 it would help along greatly. Let us deny ourselves this amount and do our bit to help pay for a missionary home this year!

Then we should concentrate our giving more to the general treasuries, both for foreign and home mission work. If we designate our gifts only for special purposes the work as a whole must necessarily suffer, for the general treasuries carry on the bulk of the work and it will not do to "tie their hands" as we say. Be sure to send all money, for any cause, through our own treasurer, Mrs. J. G. Regier.

We have a department in each of our church papers that is open for letters from our societies, telling of the problems they have, the work they do and the things they are aspiring to. Let us make use of these columns and give our testimony that others may be inspired to better work. All German correspondence is to be sent to Sister Hillegonda, Bethel Hospital, Newton, Kansas, and the English to Miss Dorcas Sprunger, Berne, Indiana.

We are looking forward to a

great year. God willing, the General Conference will convene at Berne, Indiana, August 22d to 29th. At that time the committee expects to discuss the plans and work of the societies with the women who will attend. We believe it would be a fine thing if each society could have at least one sister present as representative of their society. We have long felt the need of more direct information from field to home base, as also more reports to show in a concrete way what is being done. Perhaps it would be advisable to issue bulletins from time to time to keep our societies informed as to the needs of the different fields with suggestions how to meet them. These and other problems will come up during conference time and we would ask you to pray that the right methods for this phase of the work may be adopted, so that we may truly serve the Lord by serving His children.

About July 1st we expect to send questionaires to to each society for their support of the three years' work, and we would say now already that we will appreciate very much your prompt, concise and clear response.

For the new year we wish you all grace, patience, humility and much love for the work assigned to us all. Let us glorify our Father in all that we do. Pray for your committee that they may be led to do what is right at all times.

With Christian greetings,
The Executive Committee:
Mrs. S. S. Haury, Pres.
Mrs. J. G. Regier, Treas.
Mrs. P. R. Schroeder, Sec.

CORRESPONDENCE

Salem Mennonite Ch., Sonnenberg (Dalton), O., Jan. 11, 1926. "Ebenezer", Hitherto hath Jehovah helped us (I Sam. 7:12). We need to remind ourselves over and over again, that it is not our own doings, essential as they are, that have brought us to a more advanced point of progress, to a higher spiritual plane, but the help of God. Without the help of God, who has His hand in the circumstances surrounding His children, we would get nowhere; but also, without our earnest and consecrated efforts God would not help us to an advanced "stone of help", to a higher "Ebenezer".

With this thought in mind we also look back over the past year in our congregational life here on fair Sonnenberg. We cannot boast of great advancement in the various enterprises of our church, but we can thank God for progress. Our pastor has been blessed with good health, so he could serve us every Sunday twice with earnest and appealing sermons throughout the year except during brief absences on duty elsewhere or during his short visit with his folks in Pennsylvania, during which absence our former pastor, Rev. M. A. Niswander, ably substituted for him, and on special meetings, when visiting missionaries and others occupied the pulpit. (Six missionaries visited us during the year, who served us at 12 services, and three visitors, Dr. J. E. Hartzler, Pres. J. W. Kliewer of the Mission Board and Rev. J. E. Amstutz, visited and served us, the first named with 14 services. These visits were all reported in the Mennonite in former corresondences.)

Besides his regular pulpit service, our pastor has made 110 calls on his parishioners, and has conducted 41 mid-week meetings and instructed a catechetical class of about 25. Only two funerals occurred in our congregation during the year, and three weddings were solemnized. Fifteen young people were received into church through baptism, six through letter and one through right hand of fellowship. Our congregation registered a net gain of 14 members, so that the membership now numbers 198.

In order not to forget mention of the high quality of musical entertainment received by us through the two Bluffton College Glee Clubs during the year we make mention of them here, since we have above been mentioning visits received. The Men's Club visited us last summer, which we reported then, and the Ladies' Club just before Christmas. The program was of a sacred nature, fitting the Christmas season, whereby our minds and hearts were attuned to the memory of the coming of the Savior Child. Speaking of it as a musical layman, the program was of a highly inspiring character, both musically as well as topically. We hereby thank Miss Krehbiel and her seventeen well trained sweet singers for the enjoyable and uplifting service they rendered.

At our annual business meeting the necessary business of electing officers and hearing reports was attended to. Of the latter the financial report may be of general interest. A total of $1,628.76 was collected for missions, of which the Sunday school contributed $275.30, the C. E. society $307.43, the Juniors $60.00, and the Ladies' Missionary society $180.20. Of the amount credited to the Sunday school $160 consisted of "White Christmas" gifts, instead of the Sunday school scholars being treated with the usual bag of candy, etc., they themselves collected this amount for missions.

Besides the amount given to missions the members of the congregation have contributed partly in cash and partly by endowment, a total of $3,530.00 for education, besides $102.00 to the glee clubs.

The amount collected for church expenses was $1,719.13, which covers pastor's salary, maintenance of church building, heating, lighting and janitor work. Thus a grand total of $7,229.88 has been raised by our congregation during the year 1925.

Our auxiliaries, Sunday school, Endeavor societies and Ladies' Missionary society, can be said to be in a flourishing condition. Our former pastor, Rev. M. A. Niswander, was virtually unanimously re-elected as superintendent of the Sunday school, and we are all glad he has consented to serve again, despite the fact that he is an exceedingly busy man. We simply feel we could not spare him. The C. E. societies consist of a Senior and Junior department, which meet every Sunday evening of the year. Practically every young person connected with our church belongs to the one or the other. Similarly, all the women of the congregation belong to the Ladies' Missionary society, with the young girls being enlisted in a Junior Mission society.

N. G. Fankhauser, Corr.

Germantown, Pa. The Ladies' Aid Society collected a box of clothing for the Russian immigrants in Canada. The box was shipped by freight to Johan Siemens at Altona, Man., and word was received from him, dated December 22, that the same was received by him with grateful appreciation.

Two members of the congregation have been admitted into the home at Frederick, Pa. They are Mrs. Elizabeth Murphy, and Mrs. Matilda Knox. The former has been identified with the Germantown church from her childhood and for many years a devoted participant in its activities. A niece of hers, Viola Markley, and her husband, Joseph Grosshaltz, are missionaries in northern Africa.

Twice during the past year our church was opened for a German service for Mennonite immigrants, located in Philadelphia. Sunday evening January 10, Rev. J. W. Reimer of Kitchener, Ontario, gave the address.

First Church, Bluffton, Ohio.—Following is an extract from the minutes of the Annual Congregational Meeting held January 1:

"The Church's One Foundation" was sung, after which B. D. Smucker read a part of the 12th chapter of Romans. Rev. Jacob Quiring led in the opening prayer.

The chairman then called for the reading of the minutes of the last annual meeting which were read by the secretary and accepted as read by the congregation. The minutes of a special congregational meeting held in August were also read and approved.

The report of the pastor was next called for, and in his report Rev. Musselman said that this church was very fortunate in having in it so many young people brought here because of the college and the seminary, that since these institutions were here they brought to this church peculiar privileges such as the Annual Bible lectures, furnishing leadership for our musical program and for the men who preach once each month from our pulpit. A number of visiting pastors preached during the year. The pastor gave special credit to Prof. G. A. Lehman's unstinting effort in behalf of the music program of the church. Miss Krehbiel, Prof. Holtkamp and Prof. Schultz were also highly commended for their splendid services to help make the worship of the church more effective through the music program. The pastor of the church announced that the last bulletin just printed contained the list of members of the church. He said that there were several errors, some names in twice, and others omitted unintentially. Eighty-five members were received into the church during the year, eighteen by baptism and sixty-nine by letter. 40 members came from the Zion church which disbanded during the year. Five members were given letters that wished to transfer their membership, and four were claimed by death, making a total net gain in membership of seventy-six members. "Cooperation of all members can make this church a mighty factor in the work of the Lord," the pastor said and urged that the church become a larger contributing factor to our spiritual life.

The deacons reported through their treasurer, A. C. Geiger. Mr. Geiger reported that funds had been collected for missionary work, charity work, Russian relief and Siberian relief. $600 was given for Foreign missions and $175 for Home missions. The total amount given for charity was $246.45, for Russian relief $232, and Siberian relief $5. Prof. Neufeld reported particularly for the Russian relief committee and said that the committee was very grateful for the help given to needy Russian immigrants. The committee was continued.

Albert Winkler reported for the trustees. His financial report showed that the total income for the year from all sources was approximately $7,800.00. The total indebtedness of the church was given in round numbers as $944. Pledges on hand given for the church deficit fund amount to $333. The auditing committee reported that they had audited the various accounts and found them correct.

The Pipe Organ Committee reported that the indebtedness of the organ had been reduced from $550 to $314, and that there were on hand pledges given by the White Gift Christmas 1925 for $63.00.

The trustees next reported their proposed budget for the ensuing year. The total budget as submitted amounted to $3,465.00. On motion it was agreed to raise this budget to $4,200 and include in it the music program of the church. This motion brought forth considerable discussion, and it was adopted by a vote of 21 to 18. It was suggested that $500 be included for the music program, $200 to add to the pastor's salary and the balance applied on the church indebtedness.

On motion it was agreed to continue to publish the church bulletin for the coming year.

The method for collecting the missionary and relief funds was left to the deacons to determine.

The matter of the poll tax for this year was discussed at some length and the matter was referred to the trustees to do as they deemed best.

Regarding the church services for 1926 the church council reported through E. J. Herschler that there are not more than four or five persons who could not understand an English sermon, but that there were quite a few members who liked to attend a German service occasionally. The church council was assigned the task to determine the number of such services to be held during the year.

On motion it was agreed to elect the pastor for three years, and the Secretary was instructed to cast the ballots for the present pastor, S. M. Musselman.

The matter of a plan for pensioning ministers and missionaries was discussed and a motion made that we instruct our delegates to the General Conference to vote for the pensioning of missionaries only.

A suggestion was made that the church plant some evergreen trees and shrubs on its grounds. The trustees were asked to study the present church grounds with a view of beautifying them and report at a later meeting.

THE CHRISTIAN WORKERS' CONFERENCE, BLUFFTON, OHIO
February 1 to 6, 1926

During recent years, under the auspices of Witmarsum Theological Seminary, a Christian Workers' Conference has been held each year in connection with the Annual Bible Lectures. For these conferences, leaders of the various branches of the Mennonite church are invited as speakers. From year to year the conferences have grown in favor and strength. Last year's conference, arranged as an anniversary program, was especially strong and is till favorably commented upon.

The program for this year's conference is a strong one, and should be of interest to ministers, Sunday school workers and young people who wish to become better acquainted with the truths of the Bible as well as with the Mennonite church, will profit greatly by attending the Bible Lectures and Christian Workers' Conference. Plan to take a week off during the middle of the winter and spend it at Bluffton College. You will find it an investment well worth while.

The program is as follows:

Monday, 3:00 P. M.—College Chapel.
"The Mennonite Immigration from Russia in 1874-84."
Dr. C. H. Smith, Bluffton College.

Tuesday, 11:00 A. M.—College Chapel.
"The Greatness of China and the Chinese."
Rev. Edmund G. Kaufman, Kai Chow, China.
3:00 P. M.—College Chapel.
"Mennonite Missions Among the American Indians."
Dr. J. W. Kliewer, Newton, Kansas.

Wednesday, 11:00 A. M.—College Chapel.
"Chinese Characteristics and Customs."
Rev. Edmund G. Kaufman.
3:00 P. M.—College Chapel.
"The Challenge of the Christian Ministry."
Professor A. E. Kreider, Witmarsum Seminary.

Thursday, 11:00 A. M.—College Chapel.
"Religion of the Chinese."
Rev. Edmund G. Kaufman.
3:00 P. M.—College Chapel.
"My People and My Work."
Rev. LeRoy Mitchell, Lima, O.

Friday, 11:00 A. M.—College Chapel.
"Mission Work of the General Conference Mennonites in China."
Rev. Edmund G. Kaufman.
3:00 P. M.—College Chapel.
"Mennonite Missions in Africa."
Rev. William Kensinger, Djoka Punda, Africa.

Saturday, 11:00 A. M.—College Chapel.
"The Student Movement and the Present Situation in China."
Rev. Edmund G. Kaufman.

THE CHURCH AND THE RELIGIOUS PRESS

By Bishop James Cannon, Jr.

(Part of an address at the annual meeting of the Executive Committee of the Federal Council of Churches.)

A vigorous religious press is needed:

First. To furnish an accurate record of religious and church news. It is true that the secular press is giving more space to religious matters than in former years, but the average reporter is not qualified either by training or by comprehension to give careful and adequate news of the church. The desire to make a headline or to create some special interest is so strong that accuracy is subordinated to color. Moreover, few secular papers will give as full a record of church news as those interested in church work should have.

Second. A religious press is needed to furnish an interpretation of the life in the world about us from the Christian standpoint. This does not imply that the secular press does not frequently give a proper interpretation of life. But it does imply that men who themselves are not Christians and who do not look at matters from the Christian standpoint cannot interpret the events of every-day life as they should be interpreted. No more important service is rendered by the religious press than the review of current happenings in the world and the discussion of the attitude of the church with reference to them.

Third. The church press furnishes a necessary medium for presenting and advocating policies and programs of the churches as indicated by assemblies, conferences, conventions and church boards. The secular press could not, even if it would, properly occupy this field. The general public is not sufficiently interested in the policies and programs of the denominations to justify the secular papers in furnishing space for such matters. Furthermore, the religious press furnishes the space and the medium for the exchange of opinions among church leaders on all the varying phases of the Christian life.

Fourth. The religious press is needed for the publication of articles of a devotional nature. Many people get the best of their devotional reading from the pages of the church press. Epecially in the rural sections of the country is the religious paper a great help in presenting to the young stories with a distinct moral tendency and impulse.

For those and other reasons, the church press is a necessity. But it is a lamentable fact that it is exceedingly difficult to pay the necessary running expenses of a well edited and well printed church paper. Few indeed of the church papers of the present day are meeting their expenses by receipts from advertising and subscribers. The writer was the editor of a denominational church paper for twenty-five years, and it was only with the greatest difficulty that he was able to pay the current expenses out of the current receipts, and it was done only by the restriction of the usefulness of the paper because of inability to pay for a sufficient staff of workers and contributed articles.

The weekly church paper is as great a necessity for the maintenance and development of the worth of the church as are the publications of the Sunday School Boards, the Church Extension Boards, the Mission Boards, the Social Service and Temperance Boards and other special literature necessary for the carrying on of the work of the great agencies of the church. The conferences, assemblies and boards recognize the necessity for large appropriations for the preparation and distribution of various kinds of literatures in the homes of the members of the church. Each denomination should have a Board of Christian Literature which should consider the needs of the church for high class weekly, monthly and quarterly publications, and such boards should be given the authority to subsidize all publications which such boards may deem necessary for the work of the churches. Either the endowment of the church press, or a yearly apportionment of such amounts as may be necessary to guarantee an adequate church press service would seem to furnish a sensible, if not indeed the only, solution of the present problem.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
3956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

In one of our Sunday schools there are two scholars who have records for not having missed a session of the school for many years. One of them is for twenty-two and another for twenty years. This is a record of which to be exceedingly proud. We wonder how many more would be discovered with long records if it were possible to uncover them, for not all schools are so careful with their records. Often, one wonders what is the use of keeping records, if nothing is done with them. Well, if they are not preserved nothing may be learned in the future. In the days when Sunday schools were in their beginning in our church they did not think of preserving records of their activities and so, in some instances we do not know how old they are, or who were the pioneers. We cannot remedy past neglects, but we can prevent them in the future. Sometimes the question is asked: "What is to be done with the old books?" They should be preserved, by all means. If the school does not care to preserve them, or has no proper place for their preservation they should be turned over to the Mennonite Historical Society. The same may be said of church and conference records. Some time ago we were interested in looking up the past of the Eastern District Conference, the oldest of our district conferences, whose beginning goes back to the time when Father Oberholtzer and his followers found it necessary to call a new organization into being. All that could be found was a printed pamphlet containing the minutes of the conference as the editor of this pamphlet saw fit to print it. It is a very incomplete account of the beginning of this conference. The original book or books are lost and generally the matter most needed was not deemed important enough to be preserved in print. If we had the complete minutes of the earliest days of this conference, much that would throw light on the most important period of the General Conference would be available. True, our Mennonite ancestors thought that anything that savored of organization, the keeping of records and the compilation of statistics was too worldly to be considered. Unfortunately such an attitude deprived those of this day, and the future, of a knowledge of things that had a perfect right to know about. Even in our day, when there is an appreciation of the historical worth of church records, there is too much carelessness permitted in the care of these accounts. The transition from the German to the English is a period in which there is apt to be greater carelessness than usual. The papers get into the hands of those who cannot read them and do not know their worth and so are either lost or deliberately destroyed. It should be the concern of the officers of every church to see that every scrap of official paper is preserved and made available to any who are interested in the story of the past of that church. A responsible officer of the church should have charge of them or, as we have said, where there is no place to care for them, or no disposition on the part of someone to provide for their preservation, they should at least be placed in the hands of our Historical Society, where they will be in the hands of those who know the worth of keeping and preserving such things.

NO SUBSTITUTE FOR A GODLY HOME

Modern youth is furnishing much material for discussion these days. There is hardly a periodical that does not supply something in the way of fuel for controversy, either as an item of current news or in editorial expression. It is hardly to be denied that conditions are not what they once were. There is a trend in human affairs, especially when we begin to study social conditions about us, that has not heretofore existed in the time of any of us. There is a defiance apparently of all the old time conventions. Orgies in the social functions of high school and college are common occurrences. The Police Gazette, which was seen a generation ago so frequently on barber shop tables, and which was banned from every respectable home, has long been outdone pictorially by the city newspaper which is universally received. The fact is that there is a different moral atmosphere surrounding us. We are viewing matters with greater laxity, and the youth of our time are not altogether to blame for conditions as we find them.

It was some months ago that the writer fell into conversation with a friend of earlier days—a man of erudition and an earnest student of human tendencies. His conclusions are that we of mature years are in large measure responsible for the problem the rising generation has presented. There is little home life in these days compared with that of former years. Now there are too many other things to engage our attention and occupy our time. We have delegated the duty of bringing up our children to outside agencies, and the club—the social organization—has superseded the home. Here, in substance are his concluding words, "The Kiwanas, the Rotarians, the Lions, the Boy Scouts, and kindred organizations, laudable as their purposes may be, cannot bring the youth of our time to a sense of dignity and responsibility. This will not be until we have again a home life that will assume its old-time functions."—The Associate Presbyterian.

CHEER FOR THE WEARY

Dr. F. B. Meyer

I would recommend weary folks to take singing lessons. Learn to sing! When I opened my eyes and ears one morning in the harbor at Port Said, and looked out of the porthole of our cabin, I found that we were alongside of another steamer, which was being coaled; and it was on this wise. A large square barge had been towed up to it, filled with Cardiff coal, and another barge had come up laden with Arab and Egyptian collies, each carrying a sack. They were certainly the grimiest lot of men and women I have ever beheld, their swarthy skins blackened with coal dust. As soon as they arrived, they filled and shouldered their sacks, and began to carry them through an aperture in the ship's side, singing a weird, strange chant, which might have descended through generations of toilers, from the days of the Pharaohs. When I spoke to one who was well acquainted with their habits, he told that they could bear almost incredible labors if only they might encourage one another with their singing. Stop their song, and you stay their work. He told me that they were a very light-hearted, merry set. Indeed I could see their white teeth showing from the midst of their blackness as they laughed to each other.

The illustration is tinged with Oriental color, but the lesson is applicable to every clime. It is an English saying that "A sad heart tires in a mile." Try to sing, then. Even when the heart is sad and the limbs ache, when the pay is small and the deductions many, when the weight seems intolerable and the end of the journey still distant, break into a strain of some old song and the soul will stir itself from its melancholy, and find wings in its weights, as the birds did in the old legend of creation.

Beware of increasing your burdens by repining or foreboding. Many make the fatal mistake of loading themselves with more than their actual burden. That is heavy enough, and crushes the soul with its weight; what a mistake, then, it is to add to it by brooding over the mistakes and follies of yesterday and by anticipating the anxieties and worries of tomorrow.

God has promised daily strength for daily need, but never that the strength furnished for any given moment should suffice for troubles carried over from the past or borrowed from the future. The Divine Teacher said truly: "The morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof."—S. S. Times (London).

BOOK NOTICE

Through the kindness of Miss Martha Burkhalter and Rev. Ed. G. Kaufmann, who provided the manuscripts, the Missionary Society of the First church, Bluffton, Ohio, has provided for the publication of two more pamphlets entitled each: "The Conversion of Garib" and "The Present Situation in China and the Student Movement". The first relates to the conversion of one of our Indian converts in a gripping way and the latter gives up-to-date history of the present unrest in China and its causes. Both should be read by every one having an interest in our mission causes. The first leaflet sells for three cents and the latter for four cents, or $3.50 per hundred. If any are desired, there are still a few copies on hand of "What Hath God Wrought?" which are selling at three cents each. Rev. Kaufmann has also written a leaflet entitled: "In China". It is a history of our China field in pictures and statistics, with a map of the field. It will cost about fifteen cents. All the proceeds from this book are to go to Rev. Kaufmann. Copies may be secured from Mrs. J. Quiring, the chairman of the Woman's Society, or through The Mennonite Book Concern, Berne, Ind.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

BENEVOLENT EFFORTS

Cast thy bread upon the waters,
Thinking not 'tis thrown away;
God Himself saith thou shalt gather
It again some future day.

Cast thy bread upon the waters,
Wildly though the billows roll,
They but aid thee as thou toilest
Truth to spread from pole to pole.

As the seed, by billows floated
To some distant island lone,
So to human souls benighted
That thou flingest may be borne.

Cast thy bread upon the waters;
Why wilt thou still doubting stand?
Bounteous shall God send the harvest,
If thou sowest with liberal hand.

—Rev. Phoebe A. Hanaford.

HOME FIRES

Brother J. M. Regier and family of Pandora, Ohio, were "home once again to spend Christmas". They had not had this privilege for thirteen years, and as arrangements could be made with others to occupy his place in the church and pulpit, the family availed themselves of the opportunity to come and sit at their mothers' Christmas tree as they used to do.

Brother Regier's visit also offered opportunity to discuss with him plans for the programs for which the S. S. and Y. P. committee of the General Conference will be responsible at the next conference to be held at Berne, Indiana, beginning August 22, 1926. This day is a Sunday and the conference program committee was kind enough again to give the S. S. and C. E. committee the opening and closing Sunday afternoon and evening, the last evening being devoted to a peace program. Further we have been granted a half hour each day for a program especially for young people. Your committee is not ready at this time to announce the complete program, but we are working at it and shall be glad to have suggestions from any of you.

NAMES WANTED

We should like to have the names of the present officers of our various District Sunday School and Christian Endeavor Conventions. Will the Secretaries of these organizations kindly send us complete lists? Please!

THE SCHOOL OF LIFE

A. J. Dyck, Inman, Kan.
(Read at Bethel Young People's Retreat, August 28, 1925.)

But Daniel purposed in his heart. (Dan. 1:8a.)

That being which was created in the image and in the likeness of God, was also endowed with a free will. Now the free will of this created being may be influenced in the one direction or the other or both; and whenever a free will is influenced a decision is made necessary, it must follow.

All this was the case when man was placed into the garden of Eden. He was entering the school of life, and in this school of life decisions were made necessary through the influence on both sides. He was forced to make use of his free will and his will power, for it was influenced from the one side by God, who placed him in the garden in the midst of joy and plenty and superiority and gave him the command—if I may call it a command—"Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Thus He influenced their free will to submit to His command and to His love and to His care for them. But Satan also came to them and influenced their free will to the contrary by the words: "God doth know, that in the day ye eat thereof, then your eyes shall be opened and ye shall be as Gods, knowing good and evil." Now being influenced on the one hand by God and on the other by Satan, a decision was made a necessity, and the sad thing happened which has brought untold agony and suffering upon all generations up to this day, and all coming days. I believe the saddest passage found in the Old Testament is the record of this decision as recorded in Genesis 3: 6. Did you ever stop to read it carefully, and thoughtfully? "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also her husband with her and he did eat."

Thus the far-reaching decision was rendered, and death, untold suffering, and agony followed at its heels. But in the same way as the first Adam in the garden had to render a decision, so the last Adam, Christ, had to render His decision in the wilderness and at other times when He walked the face of this earth. And so you and I have to render decisions in our days. In our school of life decisions are often made necessary, decisions which are far-reaching in their effects, more so than we often think or may comprehend. They may affect the coming generation or even generations. Think of the days in which the South of our country decided in favor of slavery, thinking that this institution would bring them wealth. Yet the contrary has happened and the generations of today are still suffering under this delusion. "I will visit the iniquities of the fathers upon their children to the third and fourth generations of them that hate Me, but I will show mercy unto thousands that love Me and keep My commandments", are words still holding true in our days, and we do well to heed them in rendering decision.

Friends, how will you and I decide in our school of life?

The character that we have chosen for our background, Daniel, was just entering the school of life, he was a young boy, about seventeen years of age. He was a captive in a far-away country. Nebuchadnezzar had conquered Jerusalem and had taken the cultured and the wealthy inhabitants with him to Babylon. Among these was Daniel. He was of royal descent, but now a captive, but even as a captive he did not lose hope in the Jehovah of Israel, he made new resolutions. Among these was also the one that he would not defile himself, not even at the royal court in Babylon.

He was here to enter the service of the Babylonian king after he had spent three years in the preparation for this service. During this time he was to eat of the king's food and drink of the king's wine.

Now it was the belief of the ancient peoples, that if they had conquered a nation, they had also conquered their gods. So when Nebuchadnezzar had conquered the Jews he took with him into the temple of his god the gold and silver vessels from the temple of Jerusalem. From these he would drink on special occasions, and Daniel should also partake of the wine, thus defiling himself with the wine offered the Babylonian gods and dishonoring his God. But he had **purposed in his heart** never to do this, not even in the face of persecution or death. If we would only do this, the name of our God would be honored more than it often is.

Now it was not easy for Daniel to live up to his decision; he was young, and the temptations of youth were before him. He was fair of face, intelligent, well built, with the road for a career before him; and all the promises of the king for a great name and all the pleasures of the royal court constantly tempting him to disregard his decision. Yet he remained true to his first standard set up.

But how was this possible for him? might be a question we are permitted to ask. I believe it was possible for him because I believe he came from a religious Jewish home. A home in which he had been taught the will of Jehovah, the promise of God to His people, and the ways God had led their fathers in bygone days. He had learned to know and to love his God who had done great things in the past and would be able to do the same in the present and also in the future. This gave him strength to resist in the hour of temptation, in the face of persecution and death. And God held his promise. He kept him in all trying hours. He strengthened him for even the greatest of temptations. And we, who have more than the chosen people of God had, we should also study the promises of God to His children, they will keep us in the trying hours. Christ overcame temptations by quoting the word of God.

But Satan was not satisfied with one temptation, the school days of Daniel were past—speaking of school days in the narrow sense of the word—he was serving at the royal court and had won great fame; he was one of the first to the king, and the king had decided to make him next to him in his kingdom. But this was not pleasing to other great officials so they devised means to destroy the king's plan. They cause the king to sign a decree that no one shall ask any favor of any god or man in a period of thirty days. They know of Daniel's decision and know that this plan will work out very nicely. So the decree is signed, that whoever will ask anything of any God or man except of the king shall be cast to the lions in the den. Daniel holds to his decision, holds to his God. He kneeled down and prayed and gave thanks three times a day with the windows open toward Jerusalem, just as he had done aforetime. The enemies could hear him, the windows were not closed. He defied the god of the Babylonians, he defied the wrath of the king's servants, and God kept His promise, He strengthened him, He delivered him from the fierce lions and from the wrath of the king's servants.

But this temptation was not the hardest. The hardest, I believe, was the resistance against his own wisdom and the gift God had given him to interpret dreams and to make known unknown secrets. The king had a dream, he has forgotten the dream, no one can answer his demand, and he is angry and furious, but no one can reveal the secret dream. His attention is now called on Daniel. God reveals the secret to Daniel, and he will tell it to the king. But he does not wish the honor for himself, he calls his friends, and asks them to pray for him, he prays and when the secret is made known to him, he goes to the king, but gives all honor to God, the Jehovah of Israel, thus proving that their God is not conquered, but that they are conquered by Him. This, I believe, was the greatest temptation for Daniel in all his career. But because he had served God while the waters were smooth, he could remain with him while the waters were troubled and the waves of temptation were dashing high.

Now, we as students of this Retreat, can learn a lesson from this character, upon which the Bible throws no shadow. Times of temptation will come to us in school and out of the same, but if we hold to God He will hold to us. He will fulfill His promise, "I am with you even to the end."

THE BLESSING IN THE STRUGGLE

"There is one thing which puzzles me," said a young man to the friend to whom he had come for counsel.

"Only one?" asked the older man, with a smile. "Then you are unusually fortunate."

"One in particular and because I must meet it daily. The inequalities of life seem to me inconsistent with any theory of overruling goodness. It is a mockery to say that all men are created equal, or that God gives to every man according to his several ability. The men with the ability are the men who have to work hard, and the others waste what would be a godsend to poorer men."

"I do not pretend to be able to explain," said his friend; "But I am impressed less with the hardship of those who struggle than with the waste of those who squander what they do not earn."

"That is not the point that interests me most," said the young man—"except by contrast," he added. "It's hard to have to strggle so for what other

men receive without asking, and waste when they get it."

"They waste it largely because they got it without asking or striving for it," said the older man. "Harry, listen to me! Your way seems hard, and so it is—so hard that you sometimes doubt if God is good. You will yet live to thank Him for the struggle.

"I know a man who wished to add an emperor moth to his collection of insects. By good fortune he obtained a cocoon, and hung it in his library all winter. In the spring, as he watched it, he found the moth trying to emerge. The hole was so small, and the moth struggled so hopelessly, as it seemed, against the tough fibre, that he clipped the hole larger with scissors.

"Well, the fine large moth emerged, but it never flew. Someone told him afterward that the struggles were necessary to force the juices of the body into the insect's great wings. Saving is from the struggle was a mistaken kindness. The effort was meant to be the moth's salvation."

"I see the moral," said the younger man. "Good night. Perhaps it will do me good to think now and then of the moth."—Ex.

THE S. S. LESSON

January 31

Jesus Feeds Five Thousand

John 6:1-14

Golden Text: "And Jesus said unto them, I am the Bread of Life; he that cometh unto Me shall never hunger; and he that believeth on Me shall never thirst." John 6:35.

Jesus had to meet so many people that He naturally began to look around for a time and place where He might be alone with His disciples and rest. Wherever He went there was a crowd. Though they were wearing Him out, He never thought of the multitudes with anything but love and mercy. To Him they were like sheep without shepherd and He was ready to be their Good Shepherd. However, the natural body was feeling the strain. He was human as well as divine and He assumed human form so that He might share with us the weaknesses of the body. Jesus had retired to the mountain side. How often in Scripture is the mountain pictured as being associated with some great and striking event? Go through your Bibles and make a study of the mountain-top blessings. Figuratively speaking, there are some times when we may be on mountain-top experiences, but only that we may descend and enter into our commonplace tasks with renewed vigor.

Where Jesus was there the crowds wanted to be. Some followed as a matter of curiosity. Curiosity is a human characteristic that God sometimes uses to lead the seeker on to higher and better things. Not all were just inquisitive persons; the crowd that followed Jesus out into His solitary place had been impressed because of the miracles He performed. It was a friendly crowd who were waiting to see the deeds of love He so readily bestowed. No doubt there were among them some who had been benefitted by His healing power. They were convinced that He was doing these deeds out of the goodness of His heart. They were not like the Scribes and Pharisees, to be met with in the towns, who looked upon His popularity with jealous eyes and were ready to throw every hindrance in His way. There were many people on the way. The Feast of the Passover was nigh. It was the devout who were on the way to attend this great celebration of the Jews. Their going to the feast betokened an interest in spiritual things.

In seeing the crowd Jesus intended to do as any Oriental would feel it his duty to do, if at all possible. He was going to regard them as His guests and share His hospitality with them. There is this always to be said of those who came to Jesus: they were always welcome. The same thing is always true. All who come to Him He will gladly receive and bless with His choicest gifts. Of the Jews of Jerusalem He complained, "Ye will not come unto Me that we might have life", but here, though without visible means of caring for them, He gladly received a multitude.

The question He asked Philip, "Whence shall we buy bread?" gave him the opportunity to say, "Master, You will supply the bread." Philip had seen the miracle of providing wine at the feast at Cana and he should have had faith enough to realize that He could too supply bread when needed. But Philip, like the rest of us, was not sufficiently a man of faith at the crisis. His faith was tested and found wanting. In how many instances is our faith tested with a like result? Philip looked at the matter from a money point of view. How often are we counting dollars and cents when we should be wholly trusting upon the power of our Lord? It was only the little for each that Philip was thinking about them when Jesus was ready to give enough and to spare. Again, how often do we miss blessings when we think only of the little that with faith would be a great blessing? Andrew here makes a great discovery. He finds the lad with the loaves and fishes. This was not the first great discovery he made. He it was who found Jesus and brought his brother Peter. Too often the children are neglected and unnoticed. Jesus always recognized the children and gave them a prominent place in His concern. "Only a child", we say. Yes, but that child is a part in the great plan of God and some day he will be more than a child. As we read the story of Jesus we note that children loved to be near Him. No doubt this boy was one of those attracted to Him by His loveliness. All of us need that child-like spirit of love and confidence that leads us to desire to be near to Him. The little that the boy had was insignificant, but in the hands of the Lord it was to become much. All the little that our children now have, may, if devoted to the service of the Lord, become the mighty and wonderful things in His work.

In feeding the multitude we note that Jesus was for order. All were properly arranged. The things of Christ are not matters of confusion. Again, we note the element of thanksgiving that entered. Nothing is more important than a spirit of thanksgiving. Jesus gave thanks for what appeared to be a little. As it turned out, the little was much. All were satisfied. No blessing can satisfy like that that comes from the hand of the Lord. He also set the example of economy. God gives plentifully, but that is no reason for wasting it. Everything has its purpose. Not to use it to the purpose for which God intended it is to belittle His love and the gifts of His love. This feeding of the multitude was a wonderful miracle, but God is repeating it daily. The few grains that are sown in the earth, under His blessing, becomes food for the very many.

THE C. E. TOPIC

January 31

Call, Claims, Conquests of the Church

Acts 13:1-3; Heb. 10:24,25; I Thess. 1:10.

(Denominational Day)

Let us ever keep in mind that the church is the body of which our Lord is the head. The call of the church must be identical with the call of our Lord. The church makes appeals as the Lord made them and is making them through the power of His Spirit. Let us consider what some of the calls of our Lord were. He began His ministry with the message: "Repent and believe the Gospel." This is the call the church must voice and revoice wherever there are Christless ones. It is its message to the heathen. It is also the message to the heathen who may be living next door. As members of the church we must spare no efforts toward making this call effective. Wherever there are non-Christians we find our duty waiting for us. Soul saving is the big task of the church, and of every Christian as well. Another call of the Master was "Follow Me". It is His personal appeal to everyone. Responding to this call is the only way one may be a true disciple of the Lord. Following Jesus is more important than any other calling or interest and so these must be left behind in the interest of our discipleship. "Believe on Me" is a call to the exercise of faith. There is only one way by which salvation may be attained and that is through faith in the Lord Jesus Christ. "Without faith ye can do nothing." "Come unto Me", is His call to all who are miserable, distressed, sad, discouraged and tempted. Like Peter we must say, To whom shall we go? Thou hast the words of eternal life. Again He calls upon all disciples to "Take up the cross." Without cross-bearing nothing is attained in the Christian life. Sacrifice and the service of sacrifice are the most Christ-like things in which any follower of His can exercise. While He calls men to come unto Him, He also called men to "Go". He left it as a most important duty for His followers to go into all the world and preach the Gospel.

As we read the account in the Book of Acts we note that when once the church became active and a mighty revival was in progress the call to go came to the foremost of its leaders. God is always worthy of our best, not only in talents and possessions, but in leadership as well. The best that the church has to give in men belongs to the service of God. If one is a failure in everything else, unless there has been a regeneration bringing with it special talents and gifts, that one is not likely to be crowned with very great success in the spiritual leadership of the church. Fathers and mothers should ever be ready to give the flower of their family to the particular service of the Lord. It has been pointed out that the great and successful missionaries of our age, had they chosen some worldly vocation, would have made their impression on the age. The fact of the matter is they have made their impression on the world for God. The late Russel Conway is said to have made seven millions in his lectures and writings. Some one said, "He would be one of the greatest bankers of this country if he just wanted to be." He died a man without property. He had given all away in helping poor men and women to an education and to establishing hospitals. It is men of this type whom generations rise up and call blessed. Long after others have been forgotten, their good work will

continue on its mission of love and blessedness. During the late war England was flooded with posters, bearing the inscription: "Kitchener needs you." Men responded to that call by the thousands. But the important thing to bear in mind is that, "God needs you." How are we responding to this challenge? Since this topic is one for Denominational Day, we may properly ask all of our readers, "How are you responding to the many calls of the church?" The call for workers is an ever ready one. Missions, both Foreign and Home need more workers if they are to broaden their field. Only a few can respond to the call to go because the needed qualifications are not possessed by everyone. Yet, we may have our representatives on the field working for us if we support them. Our support in means and prayer is as important as our going would be. There are calls to the pastorate. Not a pastorate of luxury, or even a pastorate of special distinction. But a service in which God is glorified and would lead to a saving knowledge in Christ. The Mennonite church has little to offer along the line of attractive positions, but it is in the business of spreading the Gospel of the Lord Jesus Christ and it may rightly expect that among its people there will be those who are willing and ready to do their part of its responsible undertakings.

PROGRAM OF MINISTERS' AND DEACONS' CONVENTION

of the Eastern District Conference, Zion Mennonite Church, Souderton, Pa., Thursday, January 21.

Afternoon Session—2:30 O'clock

Devotional—F. H. Swartz.

Reading of record of last meeting—A. M. Fretz.

Topic: "Evangelistic Methods Suited to our Churches."—A. J. Neuenschwander.

Discussion—Howard Nyce.

Topic: "Home Mission Work Our Conference Can Do."—A. S. Shelly.

Discussion—S. M. Rosenberger.

Address: "The Pastor's Reading and Study."—E. E. S. Johnson.

Evening Session at 7:30 O'clock

Devotional—E. S. Shelly.

Topic: "Pastoral Visitation."

a. The Pastor's View.—V. B. Boyer.

b. The Laymen's View.—Jacob Landis.

Topic: "The Plan for Pensioning Our Missionaries and Ministers."—Maxwell H. Kratz.

Discussion—Abraham Martin.

MARRIAGES

Moyer-Gering — At the Menno church, Schrag, Wash., Sunday evening, Oct. 11, 1925, Alvin L. Moyer of Los Angeles Calif., and Martha Gering of Odessa, Wash., Rev. D. D. King officiating.

Stollar-Nafziger—of Salem, Oregon, Paul Stollar with Esther Nafziger, at the home of the bride, Sunday afternoon, December 27, in the presence of their nearest relatives. Because of illness of Father Nafziger simplicity and reverence prevailed. S. S. Baumgartner solemnized the marriage.

Grimm-Dirks—At the home of the bride's parents in Ruff, Wash., Nov. 6, 1925, John W. Grimm of Neppel, Wash., and Katie E. Dirks of Ruff, Wash., Rev. D. D. King officiating.

Dyck-Waltner—At the home of the groom's parents near Schrag, Wash., Sunday evening, December 6, 1925, Henry W. Dyck of Schrag, Wash., and Ella N. Waltner of Odessa, Wash., Rev. D. D. King officiating.

Gering-Winsky—At the home of the groom's brother, A. P. Gering, Friday evening, Dec. 11, 1925, Walter Gering, of Odessa, Wash., and Miletta Winsky of Alsen, N. Dak., Rev. Wm. Clyde Rhea officiating.

DEATHS

Augsburger—Aaron C. Augsburger, son of Christian and Barbara Augsburger, was born in French township, Adams county, Indiana, on January 3, 1867, and departed this earthly life on January 3, 1926, bringing his age to exactly 59 years.

His illness was a complication of diseases, which was of a duration of about three years, at times he suffered intensely, but he bore up with wonderful patience. He was one of a family of 16 children, nine sons and seven daughters, of whom two brothers and three sisters preceded him in death. He was married to Cecil Schindler on January 3, 1896. To this union were born three sons. His first companion, departed this life, about 20 years ago. On November 29, 1914, he was united in marriage to Miss Anna Wulliman, who with his sons, six brothers and four sisters are left to mourn his loss, besides a large number of relatives and friends, by whom he will be greatly missed. He was for years a faithful member of the Mennonite church.

The funeral service was held at the Berne Mennonite church January 6, 1926. Brother van der Smissen spoke German on John 11:25-26, and Brother Schroeder, English and Psalm 90:15.

Stauffer—Christian E. Stauffer, son of David Stauffer was born in Nov. 6, 1874, in Monroe township, northwest of Berne, and passed away suddenly from apoplexy, while preparing for the afternoon's work at the ice house, just east of Berne, on Dec. 30, 1925. He had taken dinner with his family and left again for his place of work without any sign of discomfort or suffering, and 10 or 12 minutes later his wife was called to his side, though life had already flown. He reached the age of 51 years, 1 month and 24 days.

The early years of his life were spent on the home farm, and upon reaching manhood, he entered the carpenter occupation. Later he undertook contracting work and become manager of the Artificial Stone Co., and the last 9 years were spent on the farm east of Berne, where the family now lives.

On March 23, 1894, he was received into the Mennonite Church by baptism on confession of faith, and on Feb. 2, 1902, he was united in marriage with Edna Soldner. There were six children born to this union, all of whom are living. The sudden loss of father and husband has left these children and their mother in deep sorrow.

Besides his family there remain 1 brother, 3 sisters, 6 half-brothers, his step-parents, Mr. and Mrs. Abraham M. Habbegger, besides many other relatives and friends to mourn his departure.

The funeral service was held at the Berne Mennonite Church, Saturday, January 2, 1926. Brother P. R. Schroeder spoke on Psalm 32:6-7.

CONTRIBUTIONS

RECEIPTS FOR GENERAL CONFERENCE TREASURY OF THE YEAR 1925.

January 5, Emmaus Ch., Whitewater, Kan., $27.00; January 17, per C. E. Krehbiel, (Bethel College Ch., $10.00; Newton Park, $5.00; Hebron Church, $13.50), $28.50; January 28, J. M. Janzen, Western Kansas, $1.00; March 2, Tabor Ch., Goessel, Kansas, $19.00; March 12, First Menn. Ch. and S. S., Philadelphia, Pa., $9.06; March 16, Bethel College Church, Newton, Kansas, $23.60; March 24, per C. E. Krehbiel, (Burrton Menn. Church, $3.00; First Menn. Church, Newton, $5.00), $8.00; March 26, Grace Menn. Ch., Pandora, O., $18.92; April 2, Hoffnungsau Ch., Inman, Kan., $12.34; April 9, Escondido Menn. Ch., Escondido, Calif., $5.32; April 21, Bethanian Ch., Kingman, Kan., $8.30; April 27, Wayland, Iowa, Ch., $40.00. (The above is receipted in the church papers on June 11th, 1925.)

June 22, Emmanuel Menn. Church, Noble, Iowa, $40.00; June 25, First Menn. Ch., Philadelphia Pa., $10.26; July 7, Canton Ch., Galva, Kan., $13.50; August 17, First Menn. Ch., Bluffton, O., $12.55; September 9, Alexanderwohl Ch., Goessel, Kan., $48.00; September 17, First Menn. Ch., Philadelphia, Pa., $9.14; September 23, Goessel Menn. Ch., Goessel, Kan., $16.25; October 3, Immanuel Ch., Huntington Park, Calif., $26.18; October 9, Collection of 3 congregations: Alexanderwohl, Tabor and Goessel, $18.50; Oct. 13, Emmaus Ch., Whitewater, Kan., $27.25; Oct. 13, West Zion Ch., Moundridge, Kansas, $12.00; Oct. 14, Beatrice Menn. Ch., Beatrice, Nebr., $44.06; Oct. 15, First Menn. Ch., Newton, Kan., $17.65; Oct. 17, Bruderthal Ch., Hillsboro, Kan., $23.00; Oct. 19, Eden and Hoffnungsfeld Churches, Moundridge, Kan., $52.40; Oct. 20, Bergthal Ch., Pawnee Rock, Kan., $10.92; Oct. 21, Bethesda Ch., Henderson, Nebr., $35.51; Oct. 23, Bethanian Ch., Kingman, Kan., $25.13; Oct. 29, Zion Ch., Elbing, Kan., $12.; November 7, Pretty Prairie Ch., $51.57; November 28, Emanuels Ch., Aberdeen, Ida., $33.00; November 28, First Menn. Ch., Aberdeen, Ida., $37.76; Novemher 28, Salems Menn. Ch., Marion, S. Dak., $33.87; Dec. 5, Bethanian Ch., Freeman, S. Dak., $24.33; December 5, Christian Ch., Moundridge, Kan., $27.00; Decemher 11, Grace Menn Ch., Pandora, Ohio, $18.31; December 11, Bethel Menn. Ch., Mt. Lake, Minn., $55.00; December 14, Salems Zion Ch., Marion, S. Dak., $29.00; Decemher 14, First Menn. Ch., Berne, Ind., $69.10; December 14, Garden Township Ch., Moundridge, Kan., $11.65; December 17, First Menn. Ch., and S. S., Philadelphia, Pa., $10.92; December 18, First Menn. Ch., Bluffton, O., $8.50; December 18, Immanuels Menn. Ch., Noble, Ia., $16.50; December 18, Wayland Menn. Ch., Wayland, Ia., $24.50; December 26, Bethesda Ch., Marion, S. Dak., $19.10; December 30, Zion Menn. Ch., Donnelson, Ia., $10.98.

Total, $1,136.43.

There is a balance at present in this treasury of $44.30, but also an order of $100.00 outstanding, which should be paid. We hereby wish to call attention of all congregations, who so far have not done it, to pay in their dues for last year.

Gratefully acknowledged,

C. P. Claassen, Treas.

REPORT OF EXECUTIVE COMMITTEE OF MISSION SEWING SOCIETIES FOR DEC., 1925

For Foreign Missions: Sew Soc., Berne, Ind. $120; Grace Menn. Mission Soc., Pandora, O., 165.65; Sew. Soc., Menn. Ch., Upland. Calif., $15; Oakleaf Sew. Soc., Mt. Lake, Minn., $50; Ladies' Aid Soc., St. John Ch., Pandora, O., $50; Bethel College Ch., Sew Soc., Newton Kan., $75; North Star Sew. Soc., Drake. Sask., $107.

For Home Missions: Grace Menn. Mission Soc., Pandora, Ohio, $70; Sew. Soc., Menn. Ch., Upland, Calif., $10; Ladies' Aid Soc., St. Johns, Pandora, O., $25; Bethel College Ch. Sew. Soc., Newton, Kan., $24.

For freight on dried fruit to China: Alexanderwohl Sew. Soc., Goessel, Kan., $2; Mrs. Peter Miller, Marion Jct., S. Dak., $3; Oakleaf Sew. Soc., Mt. Lake, Minn., $5; Brudertal Sew. Soc., Hillsboro, Kan., $2; Sew. Soc., Bethel College Ch., Newton, Kan., $10; Mrs. P. D. Voth, Canton, Kan., $2; Ebenezer Sew. Soc., Bluffton, O., $3.

Miscellaneous: Sisters of Sunday School, Wolf Point, Mont., P. J. Boehr. China, where needed, $104.05; Sew. Soc., Pretty Prairie, Kan., Boys' School, China. $15; Sister of Salem-Zion Ch., Marion, S. D., where needed, $7; Mrs. D. C. Sprunger, Berne, Ind., Chapel. Tamingfu, China, $6.65; Jr. Sew. Soc., Henderson, Nehr., P. J. Boehr School, China, $50; Do., Orphan, India, $30; Mrs. D. P. Epp, Laird, Sask, Orphan, India, $25; Jr. Mission Band, Berne, Ind., Grace Balamdas. India, $30; Sew. Soc., Bergtal, Pawnee Rock, Kan., evangelist, India. $100; "Drake Mission Workers". Drake, Sask., boy, China, $20; Ebenezer Sew. Soc., Bluffton, Ohio, Biblewoman, India, $30; Do., Biblewoman. China, $25; Mission Sew. Soc., Avon. S. Dak., teacher, India, $42; Sew. Soc., Medford, Okla., Biblewoman, India, $25; Do., Biblewoman, China. $25; Do., India, where needed, $45; Do., China, where needed, $45; "Mission Workers", Moundridge, Kan., Nellie Penner, piano fund, $1; Selma Schmidt, Goessel, Kan., New Mission Home, Mauhadei, India, $8; Brudertal Sew. Soc., Hillsboro Kan., Mrs. O. B. Pankratz, Montana, $5; Alexanderwohl Sew. Soc., Goessel. Kan., expenses of Ex. Com., $2.60; Sew. Soc., Bethel College Ch., Newton, Kan., do., $2.50; Sew. Soc., Beatrice, Nebr., do., $3.55; Oakleaf Sew. Soc., Mt. Lake, Minn., Rev. H. T. Neufelds, Okla., Christmas, $7.50; Do., Rev. J. R. Duerksen. Ariz., Christmas, $7.50.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

JOTTINGS

Rev. S M. Musselman of the Foreign Mission Board was in Atlantic City, N. J., last week attending a Foreign Mission Conference.

The Plus Ultra Sunday school class of the West Zion church, Moundridge, Kan., entertained the choir of the church at a watch party at the home of P. C. Schowalter on New-year's Eve. Eskimo pies and wafers were served before the party broke up.

Rev. Jacob Reimer, formerly an active minister in the evangelistic work among the Mennonites and others in Russia, was in Philadelphia last week visiting Russian Mennonite brethren. In the evening of the 11th a rather unique service was held in the Second church. Rev. Reimer preached in the German language, while Rev. A. S. Shelly of Germantown translated. During the week the brother visited the local Russian Protestants and preached for them in the Russian language on two occasions.

Eight Gospel teams have been organized in Bluffton College. They are preparing to visit nearby churches and conduct services. These deputations consist of from four to eight capable men and women and are backed by the Christian Association of the College. Their purpose is to serve a wider community. Preparations are now made for conducting programs on four different subjects: Missions; Peace and World Problems; Evangelism; Youth. Combination programs will be given when desired. The teams are headed by Remi Hilty and Esther Burkhard. The first meetings were given in the First Mennonite church of Bluffton and in Columbus Grove.

The brethren of the (Old) Mennonite church are at work on a new church hymnal, which is shortly to appear. The committee announces that the book is nearly completed.

News has reached America of the death of Elder Valentine Pelsy, a prominent Mennonite minister in France. He was born in 1870 and ordained to the ministry in 1898. His activities were not confined to work among Mennonite people alone, but also extended to Christians of other confessions.

The Harvey County Kansas Council of Religious Education has chosen Rev. Henry Fast, pastor of the Bethel College church, its president. The County Council is composed of the pastor, the Sunday School superintendent and one lay member from each church designated by the individual churches. The council is empowered to elect members at large and at the meeting Dr. Kliewer of Bethel College and President D. H. Bender of Hesston College were among the number so chosen.

One perplexing result of a referendum made by a board of the Church of Christ (Disciples) to ascertain the attitude of the ministers of that denomination toward questions of peace and war is that of 3,600 questionaires sent out, only about 300 were returned with answers. On most of the questions, the views held by these ministers largely coincide; with sweeping majorities they deny that military preparedness maintains peace, and favor reduction in armaments, entrance of the United States into the World Court and into the League of Nations.—The Inquiry.

At its annual business meeting, the Second Church, Philadelphia, elected William Shelly deacon. Brother Shelly succeeds Brother Wm. R. Deusch, who passed to his eternal reward last June.

About 50 young people, composing the Young Ladies' and Young Men's classes of the Christian Mennonite church of Moundridge, Kan., were the guests of Mrs. P. Goebel at a party on New-year's Eve.

Missionary E. G. Kauffmán spoke in the Salem Church, Marion, S. Dak. on December 15. He gave a strong presentation of the work in China. The Sunday School of Salem church had its Christmas program on Christmas night. The choir accompanied by the church orchestra and assisted by a few singers from Freeman and the Salem-Zion congregation rendered the Christmas cantata: "The First Christmas" to a full house on Christmas evening. The Annual Business Meeting of the church was held on Dec. 29. A very fine spirit prevailed.

Saturday evening, December 19, the Ladies' Chorus of the Los Angeles Bible Institute gave a very pleasing Christmas celebration in the Upland, Calif., Church. Special Christmas services were held on December 25. Rev. John Lichti preached German and the pastor, Rev. M. M. Horsch, preached English. The Sunday School program was given Sunday, Dec. 27, which was the first such service given in the new church. On this Sunday the congregation celebrated its first communion in the new church. On Dec. 28, the choir, under the direction of L. J. Horsch, rendered the cantata: "The Story of the Orient."

Prof. Lorenz, president of Tabor College, Hillsboro, Kansas, preached in the First church, Philadelphia, last Sunday.

Rev. John Amstutz will represent the Home Mission Board at the Home Mission Council to be held in St. Louis.

The Mennonite Institute at Gretna, Man., has an enrollment of 62 for the winter term. Of these 40 are Mennonite immigrants from Russia. Of these, 25 are receiving support. The ages of the students range from fourteen to forty.

Miss Catherine Niswander of the Chicago Mission, is planning to attend Summer Bible School Conference to be held in Chester, Pa., Jan. 28 and 29. She expects to visit the Mennonite churches in Philadelphia, while in the East.

The Upland, Calif, church has granted the pastor, Rev. M. M. Horsch, a six months' leave of absence. Rev. Horsch will visit his old home in Germany and also go to Switzerland. He hopes that the trip will benefit his health. On New-year's night the Upland congregation had a supper and social hour in the basement of the church, which was attended by 253. This was followed by the annual business meeting. The pastor reported a gain of 19. The present membership is 277. A Sylvester program, which was very appropriate, closed the evening exercises. On New-year's day at 10 a. m., a New-year service was well attended. Rev. R. Maurer, Clino, Calif., preached in German and the pastor in English.

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VOL. XLI. BERNE, INDIANA, FEBRUARY 4, 1926 No. 5

THIS YEAR'S SESSION OF THE FOREIGN MISSION BOARD

is to be held, D. V., on February 10-12, in Newton. There are again a number of questions on the program that are not easily solved. The labor question is usually one of the most important. Two mission couples have been compelled to resign, namely Bro. and Sister K. Friesen, Oraibi, Ariz., and Bro. and Sister O. B. Pankratz, Birney, Montana. Sickness in the family in both cases is the cause.

The hospital question both for India and China, is another problem before us. It is no small undertaking to build two hospitals at the same time. It will take about $25,000.00 at least for each, and while a good start has been made in gifts for this purpose, we cannot expect to build it all in one year, hardly in two. For this year $10,000.00 has been put into the budget, as you will see from the Conference Executive Committee's report which has been published. Special gifts in larger sums are particularly asked for.

Then there is the Basna station which is far from being finished, and also two more dwelling houses in India are needed, one at Champa for the doctor and one at Mauhadei.

While we have no reason to be burdened with cares, we have all reason to pray diligently for the cause of missions as a whole and for the needs mentioned in particular, also for the board to have the necessary wisdom and faith to promote the cause efficiently. We ask for the prayers of all mission friends and at the same time take occasion to express our hearty thanks for all faithful support in the past.

In the name of the board,

P H. Richert, Sec'y

NOTES ON IMMIGRATION WORK IN CANADA

On October 23d, 1925, I published a call for clothing and other help towards our immigrants. I said at that time that by the end of the year we would likely have about 11,000 people in. More have come in than has been anticipated. Our records show nearly 12,000.

I would herewith express our sincere appreciation of the valuable help which we have received in the way of clothing and also donations of money from all over the United States. It is very hard to estimate the value of the clothing that has been sent but we can truthfully say that the help has been very effective and more than can be estimated in dollars and cents. May the good Lord bless all the kind contributors. This is the wish and the prayer of us who are in the work and also of all the needy recipients of the gifts that have been contributed by kind hearts and hands. Also the money donations came in very handy and much suffering has been relieved.

The distribution of the approximately 5,000 immigrants who have come in this season, has caused us less work and worry than we had anticipated. Most of our old friends remained true to the cause and we were glad that there was a general willingness to help along on the part of those who had come in in 1923 and 1924. Thus the Lord has again opened new doors so that in spite of the fact that the work could be started late in the season owing to the lack of funds to make the necessary payments to the C. P. R., we have received more immigrants this season than we did in two preceding years.

Repayments to the C. P. R. are being made continually, although not as quickly as we would like to make them. We have repaid to the C. P. R. $433,000.00. $195,000.00 have been advanced by brethren as loans, the balance of $238,000.00 has been paid by immigrants out of their earning. If it were not for the fact that in Manitoba there was a partial or even a total crop failure, our payments by this time would have been more than $500,000.00. We will be in a position, however, yet to make substantial payments out of what the immigrants will pay in.

From the letters we receive we take it that our work will have to continue next year. The reason why our people want to emigrate, I think, is generally known. Our work will, however, depend to a great extent on the payment we are able to make. It should be considered that the immigrants who have come in this year came too late for the harvest and they were not able to earn much. Consequently they have not been able to repay. It would help us very much in our work if our people would continue to advance monies in the form of loans to these immigrants so that we could continue to make substantial payments and thus bring out more people.

The work of colonizing the people who have come in is going on as before. Most of our immigrants are self-supporting by this time. They have taken over lands on a half-crop payment plan. In the case that we have good crops all the debts will be repaid in a few years. We can vouch for the honesty and integrity of most of the people who have come in. If arrangements could be made by the different committees to again helping us along, this will be much appreciated, and I may say that we will do all we can to have the monies repaid. Our capacity to receive people is increasing rather than diminishing.

I trust that in future we will thus be enabled to continue our offorts to bring more people out of Russia into Canada. The assistance which has been given by friends in the United States has greatly helped us and anything that can be done in the future to strengthen our hands will mean help to those in Russia who are in need. If we consider children and young people who have to be brought up under conditions as they exist in Russia at the present time we feel that our efforts should continue to the extent of our ability.

Again thanking all those who have helped us in the past so generously and hoping that the Lord may move many hearts to continue in this assistance, I am,

Yours very truly,

David Toews.

THE FOREIGN MISSIONS CONFERENCE IN ATLANTIC CITY, N. J., JANUARY 12-15

The Foreign Missions Conference of North America is an organization of the Foreign Missions Boards of the United States and Canada. The Conference is held annually and brings together representatives of all these boards. This conference has no legislative functions and no theological or denominational questions are ever as much as mentioned. The aim is to bring together each year officers and members of Foreign Mission Boards to study problems of missionary administration and to promote among themselves a better knowledge of the conditions under which missionary work must be done. There is a manifest endeavor to find means of spreading missionary knowledge not only from the pulpit but by printed page as well. There is also some work that the conference undertakes on its own account, but most of the work is done through the constituent boards. The conference, through its committees, makes careful study of conditions and offers to its constituent members the best obtainable data for the basis of missionary endeavor.

This was the thirty-third annual session of the Foreign Missions Conference which was held in Atlantic City. Dr. Robert E. Speer mentioned the fact that only Dr. Grant and himself were present at this session of those who had attended the first meeting thirty-three years ago. The annual conference brings together leaders in missionary work representing the entire Protestant church of United States and Canada. These men usually with visiting representatives from England and the Continent, represent the missionary enterprise throughout the whole world. These men and women to whom have been delegated the tremendous tasks of directing the missionary work of their denominations confer together and pray together for the best methods and plans through which the kingdom may come and His will may be done. The attendance is usually a group of carefully selected delegates. The number of delegates each mission board may send is estimated by the amount of the annual budget of their board. In this way the conference this year was made up of 199 delegates representing 44 mission boards in the United States and Canada. There were in addition to these regular del-

egates 139 corresponding delegates. This latter group is made up of members of foreign boards, not delegates, distinguished visitors, foreign missionaries and members of such other international and undenominational agencies which may be invited by the Committee on Arrangements.

The above statement may serve to give us an idea of this great conference. It is great, not in numbers, but in what it represents. There is sufficient Christian force represented in the conference to move the world if set on fire by the Holy Spirit. This is fully realized by those who arrange the program, and each year a very prominent place is given to intercession and prayer. Some of the periods longest remembered are those closing periods of each session when the conference bows before the throne of grace. The problems of the missionary endeavor at home and abroad which are frequently overwhelming in their proportion are here brought to the foot of the cross and re-examined in the light that streams from it. This year was no exception. These periods of intercession, led by such men as President Stevenson of Princeton Theological Seminary, and Dr. Endicott of the Canadian M. E. Board, will not soon be forgotten. Dr. Endicott came at the close of the conference and in most remarkable way helped the conference to look at the big problems of missionary endeavor in the light of the unfailing promises of God in Christ Jesus.

The emphasis of the whole conference seemed to be on the fact that the church has a message for the whole world. If the church does not have such a message for the world then why should we continue working? But if it is true that the church has the Evangel, then who can forbear working and sacrificing for the great task of missions? For this reason the real message, or Good News in Christ Jesus was very much stressed in the opening message to the conference by President Richards, of the Reformed Theological Seminary at Lancaster, Pa., and Dr. Robert E. Speer, who was also chairman of the conference. Dr. Speer said that we must find the true base of foreign missions. If the whole movement has been on a wrong basis in the past, then it must be shifted. But if it has been on a right basis, then we must maintain it. He found the basis of foreign missions in our faith in Jesus Christ, the truth of His coming and what is back of that truth. If this conviction is let go, the very root of our missionary basis is cut. The basis of the enterprise lies in the certainty of the great principles of love and good-will that comes with the Christian spirit. The propulsive power of love will remove the seeming inertia which has gripped the church in many places. Because he believes he has a message, the missionary goes out into lands without invitation to carry his message.

There is no way of getting this Good News to the non-Christian world, however, without the church at home. China may need the sympathetic help of the Christian world, and at no time more than at the present time, but how are we to get this message to China without the church at home? The church at home has such a full program as it is. There are churches to be built, schools to be maintained, institutional programs to be worked out, local budgets to be met, and how can the home church also carry an ever-increasing budget for foreign missions. This is a problem which interests all boards and some answers were sought under the head, "The Place of Foreign Missions in the Program of a Local Church." If we could find the right place for the foreign missions task in the program of the local church, much of the trouble would fade away. The consensus of opinion seemed to be in the conference that the difficulty lies in being able to get the right information to the people at home. Even the returned missionary frequently uses his time in stressing some favorite need on his station — a chapel to be built, a school to be organized, a new station to be opened—but does not always give a comprehensive picture of the forward movement of the kingdom of God on his field. The need is great for intelligent study of the missionary enterprise and the giving of information on the program of missions to the people at home, and there will be very little difficulty. Then there is the tremendous power that might be released if the church would concentrate on prayer and intercession for the missionary enterprise. The task of the home land is to release this power.

It is true that many people travel around the world every year and come back and have seen nothing of the marvelous influence unfolding in the field of missions. The only thing that they have to report when they return is that they have been around the world. There are many who know what all other magazines have to tell on world problems but have not read of the unfolding of the foreign missionary enterprise in all lands. The conference did not seem to feel so much that it was giving that needed to be stressed as that there should be devised some way to put the right kind of information into the hands of the pastors of the churches and have this brought to the people. This is the crux of the whole matter. If the church could know the work of the mission field, there would be no hesitation in giving. If our young men come from our Seminaries without having gotten a passion for the evangelization of the world; if our young people are not early brought into some knowledge of the great things going on in the fields of the world out yonder; unless the church catches the vision of the possibilities of the great world task; if there is not adequate knowledge of missionary work being carried on throughout the world; then the work will have to continue to go on with the deficits. Then the people of China and India and Africa will have to continue to wait for the Good News which cannot be brought to them for lack of means. But the problem remains, just what can we do to get the facts to the people with all the other work that is to be done?

The conference spent a great deal of time in studying the condition in China today. There seemed to be a consensus of opinion among those who had recently returned from that country, that there was no reason to lose faith in the Chinese people. The troubles even were felt to be of such a character that should not deter boards from continuing their work or missionaries from going. The whole sisuation in China, however, brings the question of the church there to a head. The church must become indigenous, that is, it must become a church that is rooted in Chinese soil and can reproduce itself in Chinese life. The church must become self-supporting, self-administrating—self-propagating, in other words. There are a great many problems grouped in this seemingly easy proposition. The present situation in China makes the study of the methods of work imperative. A part of the anti-foreign movement there, which some have tried to interpret as an anti-Christian movement as well, has its roots in the feeling that China is waking up, and as one young Chinese present at the conference, put it, "She needs no more sleep." China wants to manage its own affairs. They would also like to take over the church just as fast as they can carry the responsibility. For this reason, the subject was taken over for very careful study.

There were many things in the conference that one would like to mention, but time and space make it impossible. There was one thing, however, that must not be passed over. This was a plea made from the floor that the conference might take steps looking toward the doing away with war. The thought back of the plea was that the foreign mission conference, representing work in every land, was the proper group to do something real to bring about a desire for peace and against war. The opportunity that the mission schools offer everywhere for inculcating thoughts of peace would present a wonderful opening to teach peace as a life principle. The Business Committee to whom such matters are referred was instructed to bring in a resolution concerning peace. It became our high privilege as a member of a church whose fundamental principle was peace, to unite with representatives of every Protestant denomination in America, in voting for a resolution asking that the mission boards provide material for use in schools that will teach international good-will and definite thoughts of peace, "since the spirit of Christ admits of no other interpretation."

PERMANENT SIGNIFICANCE OF THE STORY OF THE CREATION

H. P. Peters

The Book of Genesis opens with a sublime and dignified narrative, describing the creation of heaven and earth, and the stages by which, as the narrator pictured it, the latter was gradually fitted to become the habitation of man. It starts with a state of primaval chaos in which the earth is represented as enveloped in a huge mass of surrounding waters, and is shrouded in darkness yet brooded over by the Spirit of God. There are eight distinct creative works, which, with God's rest at the close, are adjusted with remarkable symmetry to the work of seven days. In the order in which the different creative works are arranged there is an evident gradation, each work as a rule occupying the place in which it might be naturally regarded as the condition, or suitable forerunner of the work next following; and in the case of living things, there is an obvious ascent from lower to higher, the climax of the whole being formed in man. Though modern science and archeological discoveries have thrown much light on the age of the earth, this narrative in the first chapter in Genesis is still, nevertheless, of greatest importance.

The progress of modern scientific discovery has left the theological value of this sublimely conceived narrative unimpaired; it has made it evident that it possesses no claim to contain a scientific account of the origin of the world, or to describe, even in popular language, the process by which the universe was actually constituted in its present order, and the earth gradually adapted to become the home of its wondrous succession of ever-progressing types of life. For our knowledge of the stages, so far as they can be determined, we must go to the mathematical and physical science, and not to the Bible.

It is the unanimous opinion of Assyriologists that in Babylonia the beginnings of civilization are to be found long before 4000 B. C. Thus Professor R. W. Rogers, a most cautious and guarded American Assyriologist, writes: "If we call up before us the land of Babylonia, and transport ourselves backward until we reach the period of more than 4000 years before Christ, we shall be able to discern here and there signs of life, society and government, in certain cities civilization has already reached a high point, and the arts of life are well advanced. All these presuppose a long period of development running back through millenniums of unrecorded time."

We are forced, therefore, to the conclusion that the writers to whom we owe the first narratives in Genesis report faithfully what was currently believed among Hebrews respecting the early history of mankind. But there was much which they did not know, and could not take cognizance of. These chapters, consequently, we are obliged to conclude, contain no account of the real beginnings either of the earth itself, or of man and human civilization upon it.

The permanent significance of the story of the creation lies in the fact that the primitive Hebrew tradition is made through the Divine Spirit, the first step in the stairway of Divine Revelation. The Hebrew narrative has descended to us distinguished, from all the rest, by a sobriety, a dignity, and an elevation communicated to it by those whose spirit had been schooled by the Divine Teacher. Its simple story was dignified to be the messenger of profoundest truths.

On every side from which ideas respecting God and the universe were capable of being perceived, in those early days, the Israelite version of the creation epic is fenced about. Did other nations believe in the pre-existence of matter? Israel received the doctrine of the pre-existence of God. Israel believed that there was nothing created, which God had not created, in its essence, good. Had the worship of the heavenly bodies become a common form of misleading idolatry? Israel learned that they were themselves the handiwork of God. Israel learned that man was made by the Most High in His own image and in His own likeness.

The Bible cannot, in every part, especially not in its early parts, be read precisely as it was read by our fore-fathers. We live in a light which they did not possess. It is certain that an infinitely more adequate conception and scope of the creation can be obtained from a study of the science of astronomy, of geology, and of anthropology, than from the early chapters of Genesis. On the other hand, these chapters of Genesis do give vivid and forcible expression to certain vital and fundamental truths respecting the relation of the world and man to God which the study of those sciences themselves could never lead to; the Bible and human science thus supplement one another. We must go to human science for the material facts of nature and life, and to the Bible for the spiritual realities by which those facts are illuminated, and explained.

The most permanent significance of the first chapter in Genesis is, that it is penetrated with religious ideas. The narrative of the creation sets forth, in a series of dignified and impressive pictures, the sovereignty of God; His priority to, and separation from, all finite, material nature; His purpose to constitute and gradually to adapt the earth to become the habitation of human beings; His endowment of man with the peculiar, unique possession of self-conscious reason, in virtue of which he becomes capable of intellectual and moral life, and is even able to know and hold communion with his Maker. —Bethel College Monthly.

ANNUAL BIBLE WEEK

At Bethel College, Sunday, Feb. 14 to Saturday, Feb. 20, 1926.

Sunday

10:45 A. M.—Sermon by Rev. W. S. Gottshall.
7:15 P. M.—"The Test of Love" —Rev. W. S. Gottshall.

Monday

10:30 A. M—"The Ephesians of the Old Testament"—Rev. W. S. Gottshall.
11:25 A. M.—"Christliche Haushalterschaft"—Rev. P. H. Richert.
2:30 P. M.—"Der Glaeubigen Beruf oder Bestimmung"—Rev. W. S. Gottshall.
7:45 P. M.—"The Hap of Life" —Rev. W. S. Gottshall.

Tuesday

9:35 A. M.—(Chapel) Rev. W. S. Gottshall.
10:30 A. M—"Die Biblische Lehre von Gott"—Rev. P. H. Richert.
2:30 P. M.—"Der Glaeubigen Wandel"—Rev. W. S. Gottshall.
3:30 P. M.—Model Lesson with a Primary S. S. Class—Mrs. J. R. Duerksen.
7:15 P. M.—"Rest for Thee"—Rev. W. S. Gottshall.
8:15 P. M.—Illustrated Lecture on Astronomy—Prof. D. H. Richert.

Wednesday

9:35 A. M.— (Chapel) "The Present Mind-Set"—Dr. J. R. Caffyn.
10:30 A. M.—A Session of a Week Day Religious School, —Mrs. H. W. Ebersole.
11:25 A. M.—"Die Biblische Lehre von Gott"—Rev. P. H. Richert.
2:30 P. M.—"Der Glaeubigen Kaempfe"—Rev. W. S. Gottshall.
3:30 P. M.—"Air Castles Burglarized"—Dr. J. R. Caffyn.
7:45 P. M.—"The Nearer Kinsman"—Rev. W. S. Gottshall.

Thursday

9:35 A. M.—(Chapel) "Explosive Mixtures"—Dr. J. R. Caffyn.
10:30 A. M.—Address—Frank G. Richards.
11:25 A. M.—"Die Biblische Lehre von der Gemeinde"—Rev. P. H. Unruh.
2:30 P. M. — "The Ultimate Peace Pact"—Dr. J. R. Caffyn.
3:30 P. M.—"Licht und Schattenseiten unserer Arbeit in Gemeinde,Sonntagschule und Jugendverein"—Rev. C. E. Krehbiel.
7:15 P. M.—Address — Secretary Frank G. Richards.

Friday

9:35 A. M.—(Chapel) Address —Ben Cherrington.
10:30 A. M.—Address, Secretary Frank G. Richards.
11:25 A. M.—"Die Biblische Lehre von der Gemeinde"—Rev. P. H. Unruh.
2:30 P. M.—"Der Liberalismus in Israel and die Prophetie" —Rev. A. Warkentin.
3:30 P. M.—Model S. S. Class for Men—Secretary Frank G. Richards.
7:45 P. M.—Address—Secretary Frank G. Richards.

Saturday

9:35 A. M.—(Chapel) "A Preacher-Poet Visits England"—Rev. Fred Smith.
10:30 A. M.—Address—Secretary Frank G. Richards.
11:25 A. M.—"Der Prophet Jona"—Rev. A. Warkentin.

Personnel

Rev. W. S. Gottshall is pastor of the Salem Mennonite church near Marion Junction, South Dakota. Before coming to his present field of labor he was pastor of the Ebenezer church near Bluffton, Ohio. Before his ministry in Ohio he was pastor of a church at Schwenksville, Pa. He is president of the Home Mission Board of the General Conference of the Mennonite church of North America. His addresses in the English language will be based on the Book of Ruth, with the exception of his sermons on Sunday. His German addresses will treat several phases of the believer's life.

Rev. Frank G. Richards is secretary of the State Council of Religious Education of Kansas. His addresses will deal with questions pertaining to religious education.

Rev. Jesse Roland Caffyn, Ph. D., is pastor of the Methodist church at Blackwell, Oklahoma. He is of the group of one hundred university men who went to Europe with Sherwood Eddy last summer to study conditions there. His addresses will deal with conditions as this study group found them there.

Rev. P. H. Richert is pastor of the Tabor Mennonite church near Goessel, Kansas. He is secretary of the Board of Foreign Missions of the General Conference of the Mennonite church of North America. He will speak in the German language on Christian stewardship and on the Biblical doctrine of God.

Rev. P. H. Unruh is pastor of the Alexanderwohl church near Goessel, Kan., the largest Mennonite church in America. He will also speak in German. He will discuss the Biblical doctrine of the church.

Rev. Fred Smith is pastor of the Congregational church in Newton, Kansas. He is an Englishman and visited his native land again last summer. He will speak on observations he made of English life, especially English religious life. Rev. Smith has contributed a number of articles to various magazines.

Rev. C. E. Krehbiel is field secretary of the General Conference of the Mennonite church of North America. He will speak on conditions as he has found them in our churches, young people's societies and Sunday schools all over our land. He will speak German.

Prof. Abraham Warkentin

(Continued on Page 4)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

At the last General Conference the matter of giving minister and missionaries an assurance of protection for the years when their usefulness is passed received some attention and the matter will again come before the next conference. This may be the beginning of an advance. Neither the minister nor the missionary considers the possible advantages of a prospective pension in their old age when they enter the vocation. In the first place at best, the amount that might be offered would be unattractive and everyone knows that the great majority of the servants of the church die in the harness and so get beyond the need of a pension. However, the minister's wife and family receive no salary and make no contract with the congregation to do a large part of its work, although a large share of the work and application is expected of them. Ministers who know the privations and sacrifices that their wives have to go through in assisting them in their duties are often uncomfortable at the thought that, when they are gone, these faithful wives who have worn out their lives may become the subjects of public charity, or at least be condemned to extreme poverty. In the plan proposed for discussion to the congregations the matter of taking care of minister's widows and children is also considered. A working fund with which to make pensions possible is remote and, no matter what the action of the conference or conference churches may be, it will be a long while before pensions will really be effective. This, however, is no reason why the matter should be ignored any longer. If the ministry of the past has had to suffer in this respect, it is no reason why the ministry of the future should be doomed to the same fate. We know that the situation in the Mennonite church is a complex one. Some churches do not pay their ministers at all, others only provide a portion of their minister's income. In some instances the minister is well provided for from another source, he may own a farm, or be in business. In other instances the minister is without means and must earn his bread while he is trying to fulfill his duties as pastor. How shall we arrange a fair system by which those who will need the protection of a pension shall receive it and those who do not need it may contribute to the needs of their less fortunate brethren? What shall be the share of each church in the undertaking? Shall the local church provide only for the needs of the local ministry in this matter? These and other questions, while difficult, are capable of being worked out and call for the exercise of judgment and a display of business qualification which may develope when once the undertaking is seriously attempted.

In a number of instances Mennonite churches have generously provided for their retired ministers, but conditions here are reached which are not possible in most cases. Most Mennonite churches would find it financially impossible to support an active minister and an inactive one at the same time. We recently saw a picture of the ministry of a wealthy New York church. There were four emeritus pastors and two active ministers. Only a wealthy church could attempt such a thing, but knowing something about some of the distinguished ministers that this church was supporting, we felt that they certainly did deserve all the loving consideration that was given them, considering their past service to the church. If every church could provide for the future of its aged servants we would not need to consider pensions. Unfortunately, however, the ministers who would need this service most are identified with churches that could never assure them an income after the time when their active ministry was ended. We must have a system of pensions that will be general and in which the whole church participates or we will never have pensions.

It is unfortunate that in this matter there are two classifications, missionaries and ministers. We take it that missionaries are ministers. Why, then, make one class eligible for pensions and another class not eligible, as some would have it? It is largely the work of the ministry in the church that makes the missionary and gains for him the support of the church. There are few possibilities of missionaries needing pensions because the missionary remains, as a general rule, in the service of the board so long as he lives and there is nothing to prevent the board continuing his support even though he is unable to be active. It is a question in our minds whether the time will come when because of age or disability, the board will discontinue his support. Moreover, children of missionaries receive a measure of support out of the general funds while a minister's salary does not increase in proportion to the increase of his family. The missionary's wife has standing as a missionary while the pastor's wife does not have the same kind of standing as her husband. The board already has thus assumed a certain responsibility for their care that is not given to the minister. Would it be unreasonable to expect that the minister's family should have the same standing and care from the church that the missionary's family has with the board? Again, provisions have already been made that anticipate the pensioning of missionaries. A considerable fund is already in existence. Why not increase missionary contributions a little and leave the future care of such disabled or aged missionaries with the board? It is possible that those who can no more be active on the field may become useful in the home land in keeping missionary interest alive and so entitled to compensation for the work they do.

The unfortunate thing about ministers is that their positions are seldom life-time positions. As they change from place to place the contact with the people whom they may have served the longest is broken. There may be churches who feel that they may be able to provide for all the needs of their pastors in old age, but who can tell how many or how few of such they will have to provide for? It is safer and saner for the whole conference to work together and remove the anticipation of poverty and a life supported by charity that haunts the minds of many ministers who gave their all in the service of their church.

ANNUAL BIBLE WEEK

(Continued from page 3.)

teaches German and Bible in Bethel College. He will speak in German.

Mrs. J. R. Duerksen is under appointment with her husband to be sent to the Mennonite mission field in the Central Province of India. If the state of the treasury permits it, they shall sail next fall.

Mrs. H. W. Ebersole has charge of the Week-Day Bible School of the Bethel College church. The Newton churches are carrying on this Bible teaching in conjunction with the public schools by having the pupils dismissed from their public school classes for one-fourth day each week.

Ben Cherrington is regional Y. M. C. A. secretary for the group of states to which Kansas belongs.

Prof. D. H. Richert is professor of mathematics and astronomy in Bethel College.

Announcements

Tuition—There is no tuition charged for attending any or all of the addresses or exercises of the Bible Week. To defray the expenses of the week, free-will offerings will be taken from time to time.

Board and Lodging—Bethel College is not in a position to offer free entertainment to those attending the Bible Week. But there is a large number of clean rooms to be had in the city for a dollar a day, or even less, if taken by the week. Anyone wishing reservations will please write Bethel College, stating specifically for what night or nights the room is wanted.

The Mission Society of the Bethel College church will serve meals in the college building at noon and in the evening.

Transportation — Comfortable busses run out to the college from the city of Newton. They operate on a forty-minute schedule, beginning at 7:30 A. M., and running until 9:30 P. M.

A Request—We trust that even many who will find it impossible to attend will remember this Bible Week in their prayers, so it may make its contribution to the upbuilding of the kingdom of God.

CORRESPONDENCE

Wadsworth, O., Jan. 15, 1926. —The Mennonite church at Wadsworth celebrated Christmas with a cantata, "The Prince of Peace". It was well received by the audience and much appreciated by the congregation. At the annual business meeting a vote of thanks was given to Mr. and Mrs. Wm. Overholt, the director and pianist, for their services. When the late Dr. N. C. Hirschy was pastor of the church the same cantata was given, the late P. B. Yoder being the director, the late J. F. Alderfer pianist and Mrs. Kreider, nee Eva Wertz, organist. One can readily see that the Christmas event of 1925 was an interesting and memorable one to those who heard

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

THE ARROW AND THE SONG

I shot an arrow into the air,
It fell to earth, I know not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I know not where;
For who has sight so keen and strong,
That it can follow the flight of song?

Long, long afterward, in the oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.
—Longfellow.

THE RETREAT IDEA

The Retreat idea is growing in Mennonite circles. Last summer two were held, one at Bluffton, O., and the other at Bethel College, Newton, Kansas. Dr. Kliewer of Bethel now has word from Bro. Luke Horsch of Upland, Calif., that the young people of the Pacific district are planning to have a Retreat next June.

The Bethel Retreat committee recently had a meeting to dispose of some business connected with last year's Retreat and to discuss the feasibility of another institute the coming summer. As the General Conference will meet the latter part of August at Berne, Ind., it will not be practical to have the Retreat here in August as it was held last year. It will likely be necessary to hold it at an earlier date. June would then seem to be the only alternative. The Evangelical church has been holding similar meetings here at Bethel in June for several years, so it will be necesary to consider that. The committee expects to have another meeting soon. Members of this committee are, J. W. Kliewer, C. E. Krehbiel, H. F. Janzen, Miss Anna Epp, and P. C. Andreas.

The Bluffton Retreat committee of which Rev. A. R. Keiser, Dalton, O., is chairman is also busy and making plans for another Retreat. We hope Bro. Keiser and Bro. Horsch will keep the Sower posted on the progress of their plans so that our young people in all sections may think along the line of Retreats more and where possible make plans to attend.

Some of those interested in that work were desirous last year that class leaders might be exchanged between Retreats, but the unavoidable heavy travelling expense made the thought seem impractical for the beginning. By planning similar courses and having the same aims, however, contact may be established which will bind our hearts together in Christ.

The Amish Mennonite church at Milford, Nebr., has built a new church and hopes to dedicate it about February 14. This church was organized last year with Rev. L. O. Schlegel as pastor. Nine persons have since been baptized and received into the church and on a recent Sunday the attendance at the Sunday school was 135.

* * *

Rev. J. J. Plenert, student at Bethel College, spent the Christmas week with the church at Vona, Colo., and reports a series of blessed meetings and a fine spirit among the friends there.

* * *

Wonder how many Christian Endeavor societies have ever sent a society or church news item or a report to the Sower? You know it's "your page". Appoint some one to send in reports. Who are your officers now?

* * *

With the new year many of the Sunday schools have elected new officers. Brother or Sister secretary, will you not send us the names and addresses of all the present officers?

* * *

Rev. H. A. Fast, pastor of the Bethel College church, was at the State capitol, Topeka, Kan., the second week in January as representative from Harvey county on the state committee of religious education. This organization is taking the place of the old State Sunday School Association.

* * *

Miss Anna Suderman of Newton has gone to Chihuahua, Mexico, to take a position in a Methodist school there, at which Miss Annabell Dyck of Moundridge, is also teaching.

IS THAT SO?

A nicely gotten up weekly bulletin from one of our churches which the pastor is kind enough to send to us has this to say on "The Mennonite":

"Our church paper ought to be in each home of the church. About a year ago the Good Literature Committee of the C. E took the matter up and with such evident success that we hope they will do it again. New subscriptions ought to be secured, while renewals are in order. By reading the church organ we can keep in touch with the work of the denomination."

Now if that is so, and we think it is, then why not have a Good Literature Committee, in your C. E.?

AN ADVENTURE IN GRATITUDE!

The Francis E. Clark-Christian Endeavor-Recognition Fund. — A Timely Message for Christian Endeavor Week, January 31-Feb. 6, 1926.

Each great International Christian Endeavor Convention has been noted for some outstanding emphasis. The 30th International convention at Portland, Oregon, July, 1925, brought forth both a tear and a triumphant shout. Four o'clock on the afternoon of July 6, was the zero hour. The group in attendance at the meeting of the trustees of the United Society of Christian Endeavor in the hotel conference room will never forget it. Thirty-eight years before to the day, Francis E. Clark, had been elected president of the United Society of Christian Endeavor at another International Convention at Saratoga Springs. And now with evident determination and after a great many attempts he was reading his resignation with the insistence that it be accepted. The brief and modest words so characteristic of the man did not tell the thousand-fold completed service and leadership during those years of the greatest missionary venture since St. Paul and the founding of the movement that has made every day a Pentecost since its beginning.

Its brief words were a thanks to God for His leadership and a benediction upon the youthful Elisha He had called to follow him. There was not an eye remained dry in the solemn stillness of that room charged with human emotion, as those present listened to the inevitable. With telepathic speed the panorama of those thirty-eight and more years in all of their meaning, passed before each mind. The apostle to youth of the nineteenth and twentieth centuries, had finished his course of active leadership and glorious achievement. Under God, he had given birth to a great cause and had led it for these years. The memories of that wise and kindly leadership made every heart a flame of emotion. A president might follow him, but as Daniel A. Poling expressed it, "Francis E. Clark can have no successor".

He was passing on no dead thing. The torch he tossed to younger hands burns brightly in its prime. This young movement goes forward unimpaired with more members, in more societies, in more churches, in more denominations, in more nations, than ever before.

In that tense moment the grateful heart of the Christian youth of America spoke. True gratitude is the most profound expression of the human spirit. Through those years of incessant and untiring ministry to the young people of the world, Francis E. Clark, and his ever-inspiring wife and comrade, Harriet Abbot Clark, laid up much treasure in heaven—God knows how much—but precious little on earth. For thirty-eight years they had served Christian Endeavor without one penny of salary from the presidency of the United Society By the force of his vigorous pen and because they were examples of abstemious and simple living, in the providence of God they always had enough.

What a fine thing, thought this great convention, to crown the retiring years of Dr. and Mrs. Clark with a thank offering that would breathe the love and affection of the millions of young people they have led on the upward way, and to make it such a gift that after their passing, its influence would continue on through the years to help perpetuate the movement that they had given to the world.

One Hundred Thousand Dollar Fund Launched.

To this end it was proposed and later formally ratified by the trustees of the United Society of Christian Endeavor and thereafter by the International Convention, that, "A committee consisting of a representative from each state and provincial union of Christian Endeavor in the United States and Canada, plan the raising of a one hundred thousand dollar trust fund to be known as the 'Dr. Francis E. Clark Recognition Fund' the interest of the investment of which sum shall go to Dr. and Mrs. Francis E. Clark so long as they live and after their death said fund shall be kept as a memorial fund to Dr. and Mrs. Clark, the investment to be used thereafter for the foreign and home missionary program of Christian Endeavor, under the direction of the trustees of the United Society."

The Plan of Raising the Fund.

The executive committee and honorary officers, at a recent meeting at Cleveland, organized the Campaign for the securing of this fund to-wit:

During Christian Endeavor Week, January 31-February 6, 1926.

1. Following carefully laid plans the actual raising of the fund to be carried out during Christian Endeavor Week, January 31-February 6, 1926, as the logical time for same, both because for many years this week has been recognized as definitely set apart by all Christian agencies for the recognition of Christian Endeavor, and because it is the 45th anniversary of the organization of Christian Endeavor and the year of the golden wedding anniversary of Dr and Mrs. Clark.

2. It is the plan to allow every society in the United States and Canada to gather the gifts of its members to be finally secured for the Fund before "Francis E. Clark Recognition Sunday, February 6, 1926," and in addition to give every individual friend of Dr. Clark and Christian Endeavor throughout the continent an opportunity to share in the fund.

3. The anniversary of the birthday of Christian Endeavor, Tuesday, February 2, 1926, will be union recognition day. All district, county, city and local Christian Endeavor Unions will be urged to carry out a recognition program, either in the form of a hanquet, fellowship dinner, or union mass meeting at which especially the Alumni and older friends of Christian Endeavor will be invited and given opportunity to share in the fund.

4. It is also proposed that in at least one hundred of the larger cities of the country, these simultaneous union hanquets shall be addressed locally hy leading officers, trustees and officials of the Christian Endeavor movement and that by means of the radio, Dr. Clark will speak simultaneously to many of these.

Will You Join Us by:

1. Praying for this noble project.
2. Giving widest publicity through

every possible means to the story of this fund.

3. From this article you can write additional articles and distribute them among your Christian Endeavor Society friends.

4 By urging individuals and societies to give generously at the time of ingathering, during Christian Endeavor Week, January 31-February 6, 1926.

Not often do we have a chance to so honor living greatness. We ask you to join hands with us in this high adventure of interdenominational fellowship.

Sincerely yours,

O. F. Gilliom,

Trustee of the United Society of Christian Endeavor, Berne, Indiana.

Where Send Contributions?

Christian Endeavor societies that desire to have a share in the above Recognition Fund are requested to send their contributions to the treasurer of the General Conference S. S. and C. E. Committee, Bro. **Arthur Unruh, Newton, Kansas,** who will gladly receipt for and forward the amount. In sending contributions for this purpose be sure to state that it is for the Francis E. Clark Recognition Fund. (C.E.K.)

BROADCASTING THE GOSPEL

The peer of evangelists was Dwight L. Moody. Multitudes heard his word and believed unto salvation. The church and the world were attent to his message. And now for nearly four years Pastor P. W. Philpott has worthily stood in Moody's Chicago pulpit, proclaiming identically that same great message to thousands. And he, too, has found open doors on every hand—under the auspices of such bodies as the Chicago Church Federation, the Chicago Fundamentals Ministers' Union, and various denominational and interdenominational gatherings of ministers and laymen.

Some of the things which characterize his preaching are the directness and simplicity of his messages, the utter absence of religious cant and buffoonery, his forceful appeals to the hearts of his hearers, his entire self-effacement and coupled with this, his exaltation of Christ, his transparent sincerity, and the Scripturalness and sanity of his presentations of truth.

It was, therefore, "good news" to thousands when the announcement was made recently that to his local pulpit ministry is being added, wholly unsolicited by him, a radio ministry which will enable him, under God's blessing, to reach the entire American continent with the Gospel of Christ—the same virile Gospel that Moody preached, in the fervor and power of the same Spirit, but (as in Moody's case) without fleshly appeal or fanitical impulse of any kind.

The broadcasting will be done from the Moody church, by remote control through station WSWS. It will begin about the middle of February; eight hours each Lord's Day, from 10:00 a. m. to 12:30 p. m., and from 2:30 to 4:30 and from 7:00 to 10:30 p. m., central standard time. The wave length will be 275 meters, operating on a one thousand-watt power. Mr. Homer A. Hammontree and other soloists and singers will render valuable assistance. Sidney E. Cox will be the announcer.

CORRESPONDENCE

(Continued from page 4)

"The Prince of Peace" 28 years ago.

Since then many changes have been wrought. Other dear ones have gone to their heavenly home. We missed them. But, the sadness was overshadowed by the sweet message and the beautiful music.

Mrs. W. B. Schaub.

THE C. E. TOPIC

Feb. 14

Faith

Heb. 11:1-10

The Bible gives few definitions, but there is one of faith in Heb. 11:1, which says: "Faith is the substance of things hoped for, the evidence of things not seen." The child's definition that "Faith is believing without seeing" covers a great deal of the idea. We have not seen the Lord in the flesh, yet we believe that he lived, and more, we believe in Him, which goes a great deal beyond the idea of a belief merely in an unseen thing.

Do we ever show confidence in anything? If we do that we have faith. Take a paper dollar out of your pocket. It is nothing but paper, yet it is more. It is a promise to pay, for it says that the government of the United States will pay a silver dollar for that paper on presentation at the United States treasury. Do we know of any one who took the bit of paper to the treasury and said: "I want my dollar"? We doubt if there is a record of many people having done that. We do know that thousands of people handle their bills every day and never even look to see if it really contains that promise to pay which alone can make it valuable. We have confidence in our government and show it every time we accept a bill. We have so much faith in its ability to pay that we never inquire if there is a silver dollar waiting to redeem our paper, or anybody's paper. Indeed, every bill we accept is but another proof that, as far as our government goes, we have absolute confidence in it, that we believe in its promise and that, though never having seen the silver in the government's treasure house, we believe it is there. God promises many things. He is able to fulfill His promises. He is willing to fulfill them. Having confidence in Him in this respect is faith in Him. The confidence of faith may be illustrated by the story of the boy who was asked to let himself be lowered down over a cliff by a rope. His answer was, "I will if father holds the rope." There was no doubt in his mind of everything being all right in his father's hands. An attitude of everything being all right in the hands of our Father in heaven is a real faith.

Faith is not a merely passive attitude. We are to act on the confidence we have in God. If we believe that God will take care of us in His service we should be ever ready to undertake the most difficult kind of service. If we believe in His protecting care we should never hestitate in the face of danger. If we believe that right will prevail in God's own time there should be nothing in the way of our becoming the champions of righteousness in the face of all the terrible evidences of sin and the arrogance of the sinners. On the night when Lincoln was shot a great multitude of panic-stricken people gathered on one of New York's streets. It was hard to say what might happen, but a window opened from one of the windows and a mighty voice was heard, "God reigns in heaven and the government at Washington will live." It quieted the people. The speaker was James H. Garfield.

A great many people think they are exercising faith when they simply believe. Belief is often simply a matter of intelligence. There are many things that cannot reasonably be denied. To believe such things deserves little credit. How can one be hindered from believing a thing that is just a matter of information. That there was a Christ, that the Bible is the most wonderful book on earth, that one reaps what one sows and many other apparent facts are matters that every child of God as well as every other intelligent person must believe, but that is not faith. Faith is taking God at His word and then acting on that word.

Obedience is a very important factor in faith. All the great men and women of faith of whom there is record in the Word of God, and all those who have glorified God by their faith since their time, have been obedient to God. Like Paul, they could not be disobedient to the heavenly vision.

Faith is the condition of our salvation. If we were to be saved by our works there would be no hope for any of us. Faith is something which every one may exercise. In requiring this for our salvation God demanded only that which any one could give. The young and the old, the miserable and the happy, the rich and the poor, all must come to this test. They must believe on the Lord Jesus Christ in order to obtain salvation.

THE S. S. LESSON

February 14

Jesus, the Good Shepherd

John 10:1-5; 11-16

Golden Text: "I am the Good Shepherd; the good shepherd giveth his life."

The shepherd finds ample illustration in the Bible. Think of all the great men who were shepherds, Abraham, Moses, David and Amos. Think also of the men whom God thought fit to receive the revelation of the birth of His Son and worthy to hear the songs of the angels on that memorable night. Recall the beautiful shepherd's psalms, the 23d, that has brought its messages of assurance in all the ages since first it was composed. To the people of Israel of old a reference to the shepherd life could be easily understood because they were a pastoral people. The most personal title given to the leaders of the people of God in the Bible is pastor, which means shepherd. There is something in the shepherd life that is suitable to the devotions of the faithful. It was a life very often alone out in the great world with God and the sheep in the presence of nature's most magnificent works. It was a life of privations and dangers that emphasizes the loving care and protection of God. It was a life depending upon the gifts of life that come straight from the hand of God. It was away from men and their selfish greed and desire for useless and harmful luxuries. When John the Baptist pointed out Jesus as the Lamb of God his disciples well understood the significance of the lamb as an innocent creature and as a fit subject for the altar. Jesus is both the Lamb and the Shepherd. He is the Lamb in that He took our place upon the cross—altar. He is the Shepherd in that He cares as gently and as lovingly for His own as the shepherd does for his sheep.

The oriental shepherd made the sheep his pets, lavishing his affection upon them. It was his business to protect them from dangerous animals and from thieves. He did not drive them as we would do, he led them. Each had a name and was taught to respond to it when called. At the watering places where thousands of sheep sometimes were brought together there was no confusion in separating them into their proper flocks. The shepherds led out each, calling the sheep by name, and those belonging to him separated themselves from the rest and followed him as they were called. Sometimes the sheep were kept in the fold. This was an enclosure sufficiently strong to keep out thieves and dangerous animals. It had a door through which the flock must pass. Wild animals as well as robbers, if they wanted access to the fold, must either climb over the wall or dig under it.

There are three kinds of people other than the shepherd that are mentioned by our Lord in this account, the thief, the stranger and the hireling. In each case there is a danger to be warned against. The thief's motives are wrong. He means no good. His action is deliberate and his purpose is to destroy. There are many such. Jesus warns against some who come as wolves in sheep's clothing. They are the false teachers who to serve their own purposes mislead innocent ones and cause their destruction. On the other hand, the Lord, our Master, has only the good of His flock in mind. He leads them to all that is good for them. The true sheep of the Master will not listen to the call of any but His. He does call to be followed. We follow Him when we live the pure, good, helpful lives of faith. We follow Him when we obey His commands to service—the service of the love that He alone can inspire. One test of true affection on the part of the flock of Christ is its loyalty. A stranger they will not hear. There are strange voices all around us. The voice of temptation, the voice of fellowship with wickedness, the voice of indolence, the voice of self-indulgence. None of these, or other strange voices can lead the faithful from their Shepherd. The hireling as a leader and protector is altogether unreliable. He has not the safety of the flock at heart. He only cares for them when it is to his advantage to do so. Sacrifice in the Spirit of Jesus is something to which he is a stranger. Self-seeking has no place in the plans of God, and self-seeking is one of the signs by which we know that here is one to be avoided. There are two things that mark Jesus as the Good Shepherd. "The Good Shepherd giveth His life for the sheep" and "I know My sheep". Here we learn the purpose that Jesus has in mind for His flock. He will die for them. It was for this that He came into the world. Because He died we are eternally safe. The reference to the "other sheep" should be specially marked. It is His great desire that they all may be one.

MARRIAGES

Schantz-Crowl — On Wednesday evening, January 6th, 1926, at 6 o'clock, a quiet wedding took place at the home of the bride's parents, Mr. and Mrs. Henry Schantz, when their daughter, Hannah, became the bride of Mr. Jess Crowl, of near Trenton, Iowa. Rev. H. J. Schrag of the Wayland Mennonite church read the marriage service.

The bride is the oldest daughter of Mr. and Mrs. Henry Schantz. She was born and raised in this community. The groom is the only son of Mr. and Mrs. Chas. Crowl of Trenton township.

Mr. and Mrs. Crowl are at home to their friends on a farm west of Trenton. They are receiving many congratulations and good wishes.

Studer-McKee.—On December 28, 1925, at the home of his pastor at Dalton, Ohio, by the groom's pastor, Rev. A. R. Keiser, Claire, son of Mr. and Mrs. Rudolph Studer of Apple Creek, Ohio, to Miss Pauline McKee, of Blachleyville, Ohio.

Flueckiger-Nussbaum.—On November 28, 1925, by the groom's pastor, Rev. A. R. Keiser, of the Salem Mennonite church, Dalton, Ohio, Theophil Flueckiger, to Miss Mary Nussbaum, of the Sonnenberg Mennonite church.

DEATHS

Graber—Mrs. Mary Graber (nee Gering) was born in Waldheim, Russia, May 30, 1853, and died at the home of her son-in-law, Ed Steffen, October 20, 1925, aged 72 years, 4 months and 20 days. In 1869 she was married to John C. Graber, with whom she lived 34 years. Her husband died in 1903, leaving her a widow with eleven children to rear, four of whom preceded her in death, seven survive. Twenty-nine grandchildren and three great-grandchildren and three sisters also survive. She was buried at Menno Cemetery, October 22, 1925. Rev. D. D. King officiated, assisted by Rev. Brockiman of the Lutheran church. They came to America in 1874, lived in South Dakota 16 years, in Oregon 9 years and in Washington over 25 years.

Schrag.—Christian Schrag was born in Waldheim, Poland (Russia) Jan. 4, 1843 and died at the home of his son, John C. Schrag, 20 miles northwest of Lind, Wash., November 28, 1925, aged 82 years, 11 months and 24 days, of old age and its infirmities.

He was married December 28, 1862, to Katharina Schrag, and they lived together for 62 years and 11 months. One son and one daughter, together with his aged widow survive him. Four children died in infancy and one son in 1905 and an adopted son in 1920. One brother and two sisters survive.

The deceased emigrated to America with his family in 1874 settling in S. Dakota. In 1882 they came to the Pacific coast, locating in Oregon. He was a resident of the state of Washington for twenty-five years, having moved here with his family in 1900. He joined the Mennonite church in early youth, being baptized on confession of his faith by his father, John Schrag, and he remained faithful to his Savior, Jesus Christ, to the end. He had been bedfast for one year, and feeble for two years, when death relieved him. He was buried Monday afternoon, November 30 at Menno. Rev. D. D. King officiated, assisted by Rev. Wm. Clyde Rhea of Odessa, Wash.

Kintzi—Rudolph D. Kintzi was born December 30, 1865, near Lemberg, Austria. In his youth he was baptized upon his confession of faith in Christ as his Savior and joined the Mennonite church.

In 1883 he left the old home and came to America. He made his home in St. James, Minnesota.

October 4th, 1891, he entered the holy state of matrimony with Elizabeth E. Ewy. It was in the year 1904 when the family left the Minnesota home and moved to Reedley, Calif., where the family lived upon a ranch home till 1906. Since 1906, with the exception of two years in Wilmington, the family had a home in Upland. Here the departed was in business for a while and made many friends.

About ten months ago there developed a very serious heart disease.

His age he brought to 59 years, 11 months and 22 days.

Funeral services were held Monday, December 28th at 2 p. m. Words of consolation and comfort were spoken by Rev. M. Horsch, German text, Lamentations 3:22-24 and 31-33, and by Rev. J. C. Mehl, English text, Num. 10:29.

Complications set in and December 22d at 11:15 a. m., Bro. Kintzi passed on, as we confidently hope, to his eternal home in heaven.

He leaves to mourn his departure his bereaved widow, two sons and one daughter, besides an only sister. About four years ago, one son preceded him to the homeland.

Wedel—Died on December 30, in the hospital at Glendale, Calif., Mrs. Mary Wedel, nee Unruh, at the age of 58 years, 1 month and 22 days. She was born in South Russia and at the age of six years, came with her parents to America, making their home near Freeman, South Dakota. Here she was baptized upon confession of her faith in 1884. On January 18, 1885, she united in marriage with Henry Wedel and the Lord blessed this union with 12 children, 6 of whom died in infancy. In the year 1909, she came with her family to Upland, Calif., and one year later to Reedley, Calif., where she has resided ever since. Funeral services were held in the First Mennonite church of Reedley, Calif., on Jan 4th. Bro. H. J. Krehbiel spoke words of comfort in the German language, using Phil. 1:21 as text, and Bro. D. B. Hess spoke in English, basing his remarks on I Sam. 20:18. She leaves to mourn her loss her husband, 4 sons, 2 daughters, 7 grandchildren, 6 brothers, 1 sister and many friends.

Krehbiel—William J. Krehbiel, son of Henry and Barbara Krehbiel, was born June 29th, 1856, about six miles northwest of Donnellson, Iowa, and passed away suddenly and peacefully on the evening of December 7th, 1925, at the age of 69 years.

His death was caused by a paralytic stroke. All that medical aid and skill and loving hands could do was done, but the Lord had decided differently.

On September 25, 1870, he was baptized on the confession of his faith and became a member of the Mennonite church, of which he remained a faithful member until his earthly task was finished.

On January 13, 1884, he was married to Miss Lydia Weber, and they were permitted to share life's joys and sorrows together for over 41 years.

In February of the same year he and his bride left for Kansas, where he engaged in farming. There they spent twelve years. Then they returned to Donnellson, where he spent the rest of his days. To this union was born an only daughter, Alma, the wife of Walter Krebill.

He leaves his grief-stricken wife, his daughter, Mrs. Walter Krebill, and four grandchildren, two sisters, two brothers and a host of sorrowing relatives and friends.

He was a favorite with everyone, always having a smile and a word of cheer for everyone he met. He was leader of the choir for about 15 years, where many pleasant evenings were spent together, which shall never be forgotten by those who attended. He will be greatly missed by all who knew him.

Funeral services were held at the Zion Mennonite church, conducted by Rev. J. E. Kaufman, and interment was made in the Mennonite cemetery.

Weiss.—Mrs. Fannie Weiss was born October 23rd, 1835, baptized and received into the Mennonite church in 1862, by Rev. Oberholtzer. She departed this life, January 8th, 1926, aged 90 years, 2 months and eleven days.

She is survived by her brother, a daughter, seven grandchildren, and seven great-grandchildren.

The funeral was held at the home of her daughter, Mrs. Franklin Lewis, Quakertown, Wednesday afternoon, January 13th. Her pastor, Rev. Howard G. Nyce, officiated, assisted by Rev. S. M. Rosenberger. Interment took place in the Quakertown Union cemetery.

Hallman.—Lillian Myrtle Hallman, three-year-old daughter of Mr. and Mrs. Oliver Hallman, passed away Saturday morning, January 9th. Funeral was held at the East Swamp Mennonite church, Thursday afternoon, January 14th. Rev. Howard G. Nyce officiated. Interment took place in the adjoining cemetery.

Tschantz.—On November 9, 1925, at his home on Sonnenberg, Ohio, of apoplexy, Daniel Tschantz, aged 78 years, 1 month and 8 days. Deceased was born in this community on October 1, 1847 and has grown up and lived here all his life. In his early youth he became a member of the Sonnenberg Mennonite church, of which he remained a faithful member the rest of his life. On October 22, 1874, he was married to Katharina J. Gerber. No children were born to this union. He leaves three brothers, and one sister. His wife and four sisters preceded him beyond. Funeral services were held at the Sonnenberg church, his pastor, Rev. Cleophas Amstutz, officiating in German, assisted by Rev. Royer of Orrville, in English.

JOTTINGS

On December 31, 218 more immigrants arrived from Russia in Winnipeg, Man.

Miss Catherine Niswander, of the Chicago church, who attended the Summer Bible School conference, held in Chester, Pa., January 28, 29, was in Philadelphia on January 24, and visited and spoke in all of the three churches.

The enrollment of the Preparatory Bible school of Mt. Lake, Minn., after the Christmas vacation is 120. There are 30 students enrolled in the Sunday school teachers' training course. The instructors are, John C. Peters, N. N. Hiebert, and D. H. Fast.

The First church, Philadelphia, will conduct a series of evangelistic meetings under the direction of Dr. J. E Hartzler, of Witmarsum Seminary, March 7—14. Instead of the regular mid-week prayer meetings the congregation will hold a series of cottage meetings in various homes of the members, which are designed to be a preparation for the meetings in March.

The annual report of the pastor of the First church, Philadelphia, Rev. A. J. Neuenschwander, reveals the following figures: January, 1925, there were 435 members. During the year 15 were added by baptism, 2 by letter and 4 by right hand of fellowship, making a total of 21. The decrease was as follows: Letters of transfer were granted to 8. Deaths, 5. Total loss, 13. Net gain for the year, 8. Present membership, 443.

Bluffton College was honored with the presence of Dr. T. R. Kelly, one of the professors of Earlham College, Richmond, Ind., who delivered the address at the vesper service last Sunday afternoon.

Besides leaving a large collection of standard books on music to Bethel College, the late Prof. B. F. Welty, who was an instructor in the institution for many years, also included in his bequest hundreds of other books on other subjects than music. The college library is thus largely increased.

On Sunday afternoon, December 13, the Pretty Prairie, Kan., Young People's Society, rendered a very interesting and timely program to the C. E. society of the Mennonite church of Hillsboro. The program consisted of several themes, compositions, readings and musical numbers, all of which were ably rendered in a Christian spirit. The visit was highly appreciated by the Hillsboro, C. E., which hopes to repay the visit sometime in the near future.

The Trenton, Ohio, church, held its annual congregation business meeting and social on Saturday, January 9. On account of a heavy snow the forenoon and morning luncheon attendance was not so large, but the afternoon session was quite well attended. The young people of the Trenton Sunday school, under the direction of Estella Mosiman gave a beautiful and impressive Christmas pageant, "The Heavenly Host", by Bayart, to a crowded church on Sunday evening, December 20.

The First Mennonite church of Aberdeen, Ida., has an immigration committee of which Mr. H. C. Wiebe, Aberdeen, is chairman, who will gladly answer all questions to such as would like to find new locations. Other members of the committee are P. F. Funk, and C. C. Tiahrt, all of Aberdeen, and members of the First church.

An unusually beautiful winter is experienced in the southeastern part of Idaho, where Aberdeen is located. Thermometer so far has not reached zero, little snow, and roads are in best condition. During the months from September to November, considerable rain fell Promises of abundant water for irrigation purposes are in view.

The (Old) Mennonites of the Rockhill congregation near Sellersville, Pa., dedicated their new meeting house on December 17. This is one of the oldest churches in the North Penn. District. The present building is the fourth to have been erected on the same site. The first building, which also served as a school, was in use as far back as 1742. The building that was removed to give place for the present structure, did service for 85 years. For a number of years there was also a congregation of General Conference Mennonites using the building jointly with the Old brethren which was known as the "Branch Church". The late David Bergey, of Skippack, Pa., served the Branch church as its minister for many years. Members of this congregation were among the pioneers to organize the Zion church, Souderton, Pa.

Rev. P. A. Kliewer, of Monroe, Wash., held a series of meetings in eastern Washington, December 27 to January 3, inclusive. He gave five sermons in Ruff and five in the Menno church. The meetings were well attended by large and appreciative audiences.

The Menno church, Washington, rendered the Christmas cantata, "The Herald Angels", twice, December 25 at Menno and December 27 at Ruff. The audiences were large and well pleased in both places. The offerings amounted to $32.30 and were contributed to foreign missions.

The Ladies' Aid society of the First church, Bluffton, O., has undertaken the publication of several small missionary leaflets. The effort has been to gather short gripping experiences from the lives of missionaries and put them into a leaflet. This furnishes good missionary literature that arouses interest. During the past year three leaflets have been published and distributed throughout the church. The missionary society also carried on a campaign for subscriptions for the church papers. In this way more than thirty new subscribers were added to the list during the year. The mite box offerings amounted to $65 during the year. The Girls' Missionary Society of this church gave a pageant, "Tired of Missions" as their contribution. The pageant described vividly the apathy toward missions that is produced by lack of intelligence concerning the facts of missions. When the facts become known the attitude toward the whole program of missions immediately changes.

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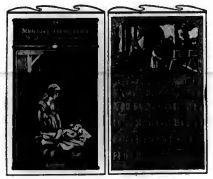

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BOWMANSVILLE, PA., ORDAINS A PASTOR

To the writer such a visit is nothing new, for he has made many such the past decade. It was the special purpose which makes the visit memorable on January 24th, and worth writing about to The Mennonite. For a number of years the congregation of Bowmansville was minus a resident pastor. Brother Rudy Gehman, with a conference, served the congregation with the Word between his attendance at school, at Bluffton and Chicago, while the writer, as Elder in charge, looked after the spiritual needs of the flock in Brother Gehman's absence at school. On May 30th of last year the young brother was elected to become pastor. The ordination was deferred until the afore-mentioned date. The writer made the trip, on the day previous to Denver, the home of the Gehman family, arriving there in time to attend a prayer meeting in said house; the occasion was a spiritual uplift. Most of the services were in German. The young brother's call was especially remembered at the throne of grace.

On the morning of the 24th with several autos we wended our way toward the church, eight miles distant, meeting at the station enroute the family of Henry Unruh, living at Brownstown, quite a distance from the church. After the exercises of the Sunday school, under the superintendence of Bro. Unruh, the ordination services took place. The solemnity and impressiveness of the occasion was enhanced by the fact that it was for the congregation, the first such occasion of one of its own sons. There had been no Sunday school for some years; one was organized last June, which was very successfully carried on during last year. During the winter the school and preaching services will be held fortnightly. I bespeak for the congregation a blessed future under the blessing of God.

Allen M. Fretz.

Perkasie, Jan. 25, 1926.

The C. E. cause needs the full cooperation of the church and its pastor. Do the church and the pastor need the Endeavorers?

REPORT OF THE OHIO PASTORS' CONVENTION

Rev. J. M. Regier

Pandora, O., Jan. 26, 1926.—It was the writer's good fortune to attend the Ohio Pastors' Convention at Columbus from January 19th to 21st. Among the nearly 800 pastors present there were five Mennonite ministers: J. E. Amstutz, Trenton, O.; L. L. Miller, Wadsworth, O.; Lester Hostetler, Sugar Creek, O.; Rev. Royer, Orrville, O.; and J. M. Regier, Pandora, O. The thought that struck me again and again was the fact that the differences among denominations are really very negligible in comparison to the great principles on which we all agree. The 17 denominations represented were all agreed that we need a stronger program of religious education, sound evangelism, higher ideals in moral welfare, a better and more fraternal relation between races and nations. It was almost ecstatic for us Mennonite ministers to hear the impassioned discussion against war. The following resolution, which was thought by many to be too radical, was finally passed by a ratio of 7 to 5: "We hold that the individual conscience should never be suborned by the state for engagement in war, and that the church as a universal organization, should never give its approval and its sanction to the state in the prosecution of any war." One young minister stated that before he would take part in another war he would go with Debs to the penitentiary. As I listened to the discussion on this subject, which has always been the outstanding point of difference between us and other Protestant denominations, and noticed how this difference is rapidly disappearing, I was wondering how long we will be justified in maintaining a separate Mennonite church.

A movement that originates with the rank and file of the people is not likely to fail. The common people have long failed to see why the various Protestant denominations should be antagonistic toward each other, and now even the ministers are beginning to fall in line. The spirit of good will and willingness to cooperate manifested at this convention was most commendable.

A very suggestive message, to which we were privileged to listen the last evening of the convention, was given by Dr. Geo. Campbell Pidgeon, of Toronto, Ontario, on the subject of "Cooperation and Union." Dr. Pidgeon is the first moderator of the United church of Canada, which has been formed through the union of the Methodist, Presbyterian and Congregational churches of that dominion. This union was effected in July, 1925, and the speaker said that this work was everywhere characterized by the joy of a great new fellowship. He mentioned four things that this union is doing for Canada. 1. It economizes in money more than 50 per cent. 2. It enables the churches to concentrate on evangelism. 3. It unites local communities. 4. It makes for the unity of the nation.

When one thinks of the possibilities of a united Protestant church, one cannot suppress the desire that the words of our Master might soon be fulfilled: "There shall be one fold and one shepherd."

MINISTERIAL CONFERENCE

At Souderton, January 21st. 1926

The meeting opened shortly after the hour appointed—7:30 p. m. The Scripture reading consisted of all present quoting some familiar Bibles verses, a few hymns and prayer by Brother Swartz.

Bro. G. T. Soldner, pastor of the church, who is also president of the Eastern Conference, presented the following as program for the meeting:

1. Evangelistic Methods Suited to Our Churches.
2. Home Mission Work of Our Conference.
3. The Pastor's Reading and Study.
4. Pastoral Visitation. (a) The Pastor's View. (b) The Layman's View.
5. The Plan for Pensioning Our Missionaries and Ministers.

Topic 1.—A. J. Neuenschwander spoke in part as follows: The topic before us has its limitation—"Our Church", so, whatever we say, is to be construed as applicable to our own church and her needs. Different methods have been used.

First—Many of our churches have found great profit and blessing in series of Bible lectures, by some great Bible teacher, or even home talent.

Second—There are what are known as purely special revival meetings. Some churches have had such with good results, while again we have instances where the outcome was rather more hurtful than helpful. A bad influence is often left of such meetings when the momentary side is stressed instead of the soul-saving; this is often the case in hiring professed evangelists.

Third—Another plan, a preferable plan, is to have the church organized to do personal work. There is great joy and blessing in group work. To do this work—**organize, plan, pray;** emphasize not money but consecration, and the acceptance of Christ. In this plan the active church members are grouped to do personal work. Thus, there is a continuing revival spirit, instead of a "winter revival" and "summer dearth".

Bro. F. Swartz said we should study the evangelism of the Bible and compare same with that of the present day. In the Bible we find personal work predominates. Personal work must be followed by subsequent sustenance work. The duty of the local shepherd was emphasized. The brethren, E. A. Shelly, A. S. Shelly, Rosenberger, Boyer and Grubb, further spoke on the topic, with stress on the danger of undue begging for converts. Revival meetings have two purposes—revive the present members, gain new converts.

Topic 2.—Bro. A. S. Shelly defined the different classes of mission work. Foreign mission work needs a strong home base, while the going out in foreign work means strengthening the home church. We need not only numbers, but spirituality—a prayer life and consecration in our churches; this, the first need. Home mission work, then is (1) To build up spiritual life. (2) To increase interest in mission work. (a) Disseminate mission knowl-

edge. (b) Mission study classes. (3) Church extension work.

Letters from the Brethren Wolf and Unruh were read, telling what is being done by them along this line.

Bro. Rosenberger said the Home Mission Committee will stand back of and financially help congregations who want to engage in special evangelistic efforts. The demand for **extension** work does not seem to be as great now as several years ago. Bro. Johnson spoke of the coming new church life in America—the **Community Church**; the ideal of fellowship. A thought of his, he would like to present—the idea of mass evangelistic meetings among our people. Others spoke further and asked questions on the matter of a conference evangelist, and plans of work of the committee.

Topic 3.—Bro. Johnson spoke on the need of ministerial training. The minister must be a student. Fortunate and happy the minister who knows various languages. Philips Brooks, the greatest of Americans, was a great student—a great reader. The minister should be acquainted with a great author. He should read history, philosophy, astronomy, sciences, biography, books on discoveries, development of religions, physiology, sociology, poetry, etc. For spiritual development and exercise—the Bible, Mennonite confessions of faith. Have open eyes and open ears. Carry with you the conviction of the cross, and no harm will come to you from reading.

The evening session was opened with devotional exercises led by Bro. E. S. Shelly.

Topic 4.—Bro. Boyer discussed the topic very forcibly. It is an important and profitable work. The large and more important work of the pastor lies outside of the pulpit. By pastoral visitations you get the responses of your people, and you can deal better with individual needs. They give opportunity for confessions, also for executive oversight. A pastor must be popular—in a limited sense, however. He should be able to show his people an interest in things of the world. Much time should be spent by the pastor with his people. Do you have any people in your church that don't like you, and you know it, don't be hypocritical about it, **don't** lie about it, but let them feel that you like and love them. The **work** comes first, not personal feeling. You may always be in danger to meet trouble but keep close to your people and you can keep them close to God.

Bro. Latshau spoke on the topic from the layman's view. He said visits mean more to the members than the pastor may realize. Regular visits bring good results; short visits often better than long ones, or even than long sermons. Visit such who do not go to any church, make them feel welcome.

A. J. Neuenschwander finds it very profitable to keep a record of visits and review it frequently.

E. S. Shelly knows of a minister whose rule is, "If you are sick send me word and I will see you; if you are well, I will see you at the church."

Bro. Soldner says, "While all should be visited, the sick need special care and visitations. Keeping a record is good."

Bro. Kratz advises the minister to put his personality to effect in all he does. Be close to your people. The Gospel of Jesus Christ makes us all close.

A. J. Neuenschwander.—Don't start a visit by making a good impression and stay to waste it away. Do like the doctor—meet the needs, then go.

Topic 5.—This topic was assigned to Maxwell H. Kratz. The plan worked out by the executive committee of General Conference directed at its 1923 sessions, to be laid before the General Conference this year, was presented to the meeting, outlined, discussed and emphasized by Bro. Kratz who said, There is necessity for such a plan. Money is not religion but the man who is not willing to pay for his religion does not have any. It is wrong to expect devotion all on one side—the minister's. The minister is expected to put his personality, his all, into his work, so the lay members should put personality into giving into the work of the church. If religion is not worth paying for, it is not worth having. This is a good idea, and a good plan to begin with, still some improvements can be made. The purpose of discussion is to arrive at some workable plan.

Bro. Martin put his ideas of the plan in writing, which was read by Bro. Neuenschwander. He thinks the plan a step in the right direction, but needs certain changes. He believes that the fund should be "a general fund" without the qualifications as in the outlined plan (Paragraph 2). After a general discussion of the topic the meeting closed with prayer and benediction by Bro. S. M. Grubb. Between the two sessions the visiting attendants at the conference were called to the basement of the church to participate in a splendid repast on loaded tables preared by the members of the Ladies' Aid and Mission Society of the Souderton church.

A. M. Fretz, Secretary.
Perkasie, Pa., Jan. 25, 1926.

CORRESPONDENCE

Pratum, Oregon—It has been a long time since any writing was sent in for the Mennonite from the Pratum Mennonite church. I am unable to tell you why. For there was no reason why the correspondent did not write. I suppose some of you dear readers of the Mennonite thought that our church was wiped off of the face of the earth. Well, we are just where we were years ago, though many things have happened.

Our church is getting along better than ever. It is growing very strong spiritually, and that is what God commands. There were days when clouds of difficulty and storms covered the sun and would not let it shine, but they are gone never more to return. God with His Almighty arm wiped away these clouds and is now giving us sunshine, happiness, joy and success as never before. We truly thank God for such blessings as He gave us, is giving us, and will give us.

There was one who had to suffer, and suffer a lot, for the things that happened, who was absolutely faultless and blameless for the things they accused him of. God knew that he was blameless, but let him suffer the awful things. But God knew what was best, for: "Man's ways are not God's ways." For Christ, when suffering and dying on the Cross was suffering and dying for the whole world and prayed: "Not My will but Thine be done." Even so in this case; he suffered and bore the blame, although he was blameless of the things that the people spoke against him, for they did not know what they were saying. It all passed away and God gave us that same man who went through the awful sufferings for nothing. This could have went along nicely had one person had a little bit of love. God always knows what is best, and therefore, He gave us a minister of power and might, not physically, but spiritually and mentally.

We have a Bible class. It meets on every Friday evening at 7:30. It certainly is a joy, and a joy unspeakable to have the Bible explained in such a clear understanding way. We are now studying the Book of Joshua. Our minister, Rev. J. M. Franz, is our teacher of this Bible class. It certainly is interesting to study such a book as Joshua. Rev. Franz brings out such valuable personal lessons, that can be applied to individuals of today. Though the things that happened in the Book of Joshua were written hundreds and hundreds of years ago, they still have very valuable lessons for us today. If every minister that occupies a pulpit would use the time that he stands on the pulpit in such valuable things, that are necessary to win souls for Christ and also to build up individual Christians' souls more spiritually and firmer on the "Everlasting Rock", "the Lord Jesus Christ," as Bro. Franz does, then the world in a few years would be Christianized instead of nationalized. This is a true fact that nationalism has been working in the body of Christendom for over four hundred years and has succeeded, that the nations today are nationalized instead of Christianized. There are some ministers today preaching, that should not be preaching, but be doing something else. There is only one thing that will save souls for Christ and that is sincere "Love" for the lost souls and for Christ. The "Love" that can go to the same level as the lost soul is. No difference how low it is, but to get in the same level is the most important thing for then God can use such ministers. But a minister that is too high in the head to get down to the same level God cannot use, because the first quality of a minister is sincere "Love" for lost souls. But there are ministers today that have not that "Love" that Christ commandeth, but are too high in the head for lost souls, that are in poverty and need. They can't get in the same level, therefore, they cannot save the poor lost souls from "Eternal Death". But God says in I Pet. 5:5, 6: Likewise, ye younger submit yourselves unto the elder. Yea, all of you be subject one to another, **and be clothed with humility: for God resisteth the proud and giveth grace to the humble. (6) Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time.** This proves plainly what I have just stated. If a person has the real "Love" of God in their heart then you can do anything, although you must let God rule your heart. God can do wondrous things with a person that is humble and has that great "Love" in his heart. Therefore, be humble, have that great "Love" in your heart, be willing to do anything as long as it is for Christ and His glory. For if a person has that great "Love", it cannot be taken away from him. For God won't allow it to be done.

Jacob Stauffer, Jr., Corr.

Flatland, Pa., Lower Richland, Pa., Jan. 21, 1926.—I have been asked to send a letter from Flatland church again, which was not done for some years.

We opened our Sunday school on April 5. The next Sunday, April 12, being Easter, we celebrated in a pleasing way to the large audience.

Rev. Peter J. Boehr, missionary in China, talked in such a manner that interested everyone. He also showed some things he brought with him from China.

The offering was given to help build a chapel in China.

On April 26, Rev. Allen Fretz, of Perkasie had charge of the spring communion services.

On May 10, Archibald Webster had charge of the services in the interest of the Near East Relief.

On May 24, Dr. Harvey Bauman, who often preached for us as a supply, was with us the last time.

On June 21, we had our Children's Day exercises. Our program was made up as usual and enjoyed by many visitors. Henry Worthington, a Bible class teacher, of Lansdale, and Frank Lewis, a divinity student, delivered addresses. The offering was given to the Orphan Fund.

On July 5, our newly elected pastor, Prof. Seward M. Rosenberger of Philadelphia, preached the first time for us.

Our deacon, Daniel M. Landis, of Philadelphia, was also present. He introduced Prof. Rosenberger and said "When we lost our beloved pastor, Rev. Peter E. Frantz, God sent a good man to fill his place."

On July 12 many of our members attended the ordination services of Rev. Seward M. Rosenberger at the West Swamp church, his home church. We are under the West Swamp charge, consisting of the West Swamp, Quakertown and Flatland churches. It takes a good, strong man to supply the needs of these three congregations and we feel that Rev. Rosenberger is a wise choice. When Rev. Frantz announced to us his leaving, we wept, as a flock without a shepherd. His sermons were wonderful. He was an exceptional preacher, but hope his leaving us will benefit his health, and that others may enjoy him as we did, and that God may bless his labors.

On September 13, we had no services so as to be able to attend the all-day services at the West Swamp church, where Rev. Harvey Bauman was ordained as a medical missionary. We saw there some of the fruit ripened, which seed the departed Rev. Andrew B. Shelly, our beloved pastor, for several generations had planted. We remember what a missionary friend he was, we remember hearing him say, the church that does not give to missions does not succeed. Such impressive services as we heard September 13, should abide with us and strengthen us.

On October 4 our Sunday school had a special missionary service as requested by the Sunday school convention, in honor of the Missionaries Bauman, who set sail for India October 3.

We had a short talk by the superintendent, H. Raymond Ahlum, on, "Why Dr. Bauman went to India", and another talk by Mrs. Willis Shive on, "Missions in India", and quiet prayer led by Miss Fellman.

On December 20 the Christmas program was creditably rendered before a filled house. Rev. Rosenberger made the address. Every one of the 100 members enrolled was presented with a book and a box of candy. Daniel M. Landis, of Philadelphia, a former superintendent for twenty years, was present and presented each family represented in Sunday school with a calendar. Six will be given rewards for being present every Sunday. The offering will be given towards a home for the Missionaries Bauman.

Several years, owing to road and weather conditions, the school was closed during the several winter months, and a Bible class taught 30 minutes, every two weeks before church services. This winter a Sunday school session is held every two weeks before the preaching services. The two past Sundays were fair and well attended and interesting. Rev. Rosenberger expressed his delight at so many children remaining for the services, and said, he would be prepared to give a special talk to them next time, and hoped they would get something out of the sermon, which he based on the Sunday school lesson that we miss, when we have no session.

Yes, we believe Rev. Rosenberger is a good shepherd and cares for his sheep.

Our church had during the year $199.73 running expenses, and gave to missions $223.14.

Wishing you all a blessed new year.

Flora L. Fellman.

Quakertown, Pa., Jan. 23, 1926—Dear Editor of The Mennonite: The West Swamp church held its annual congregational business meeting on January 2d. It was opened by a song followed by Scripture reading and prayer by the pastor, Rev. S. M. Rosenberger. After the secretary, Joseph M. Myers, read last year's minutes the committees of the Sunday school, church, and Ladies Aid, gave their reports. The right was given to the trustees to reconstruct the main doors that they swing outward. Next the officers and committees of the Sunday school were elected. Elmer Keiser was elected trustee of the church to fill the place of Isaac Rush, whose term expired.

The pensioning of ministers and missionaries was brought forward. It was decided that the pastor appoint a committee which shall report later.

A motion was passed that the Annual Bulletin be printed same as before.

The water proposition was brought forward by a number of members. Some suggested to dig an artesian while others suggested to clean the old cistern. Finally two men consented to bring water and fill a cooler whenever a church session was held during this year.

The meeting was adjourned with a song and prayer. At a later business session Rev. S. M. Rosenberger was unanimously elected as pastor for the coming year.

Mrs. Mamie Erdman returned home from Grand View Hospital, Sellersville, after undergoing an operation.

Kenneth Mohr, who received three shots while protecting his employer's interests, is in St. Luke's Hospital, Bethlehem.

Alvin Shelly is in Grand View Hospital, Sellersville, where he underwent an operation for acute appendicitis.

Yours truly,
May R. Stauffer, Corr.

First Church, Philadelphia.—In the absence of our pastor, Rev. A. J. Neuenschwander, who is conducting evangelistic services at Pandora, Ohio, the Christian Endeavor Society conducted the church services for Sunday evening, January 24th. They secured Maxwell H. Kratz, Esq., as the speaker of the evening, and he delivered an excellent address on "Young People's Problems". He said in part, "The best reading that modern young people can secure is the Book of Proverbs. It is filled with wisdom that is just as applicable to our modern day and generation as it was in the time of Solomon. Foolish things shorten life, and if you want to live a short life commit the follies that Solomon warns against. Old and young people of today are making mutual mistakes in the attitude of age towards youth and youth towards age. The unfortunate truth of life is that we have to learn to live while we are living. If we can only keep a little ahead in the learning then we can lead successful lives. Mothers and fathers are trying to hand down the lessons they have learned in how to live. They hope to live anew in the lives of their chidren those things which they neglected in their own lives. You young people become tired of nothing but seriousness, and I would not have you think that I wish to preach to you. Our eyes may dim in the physical ageing, but the vision of the mind and soul grows ever brighter as we grow older if we do not allow our visions to shrivel and become narrow.

"The reason young people present such a problem to their elders today, is because the world is moving so swiftly that rapid changes do not cause any sensation to the younger generation. Each generation must be more or less different. I believe that the attitude of the young people towards the older people is a much greater mistake than that of the older towards the younger. You young folks do not have sufficient guiding influence in your lives while you are filled with ambition to go ahead. You are trying to live too fast, trying to be the leader in anything new. There are certain forces in life that you cannot contend against. The truths of life are the same forever and combating the laws of life is sure to bring death. In the words of the poet:

Be not the first by whom the
new is tried,
Or not the last by whom the
old is laid aside.

"Young women, one of your greatest problems today is the matter of dress. We do not realize how much of an influence this problem has on the moral life of the young manhood and womanhood. If you would be safe then take my advice and wear them an inch longer than the style rather than an inch shorter.

"Young man, if you want to live a life of worry and misery, then buy things just a year before you can really afford them. Buy an automobile just a year before you can afford it, or if you are married, buy that piano before you really should. On the other hand, if you wish to be happy, wait a year after you believe you can afford these things. In these days of high cost of living the economical problem is a real one to all young men.

"I wish I could make you realize the wonderful opportunities

(Continued on Page 4)

THE MENNONITE

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EDITORIAL

The program of the Bible Week at Bethel College appeared last week. It is a program that is well balanced, both as to subject matter and personnel. The reader who takes time to look it over will be well paid for his time. Bethel College is in the centre of the largest Mennonite settlement in this country, and seeks to serve both the educational and religious needs of its community. Bible conferences are now held in practically every Mennonite educational institution. They are annual events that become valuable assets for the deepening of the spiritual life, for the inspiration they bring to the community, and for the valuable information they supply. It goes without saying that all Christians should be Bible students and, besides the help that such conferences bring to the spiritual life, to Mennonites they should be the means by which every Mennonite might be prepared to give a reason for the faith that is in him.

In this issue there are two items of special missionary interest. The first we want our readers to note is that that comes from the Flatland, Pa., church. This small flock is located in an out-of-the-way place not far from Quakertown, and is served by the pastor of the Swamp charge. The building is one of the oldest in the Eastern District Conference and the Flatland Sunday school was one of the first Mennonite Sunday schools. We note from the report that for every dollar that the congregation gave for congregational purposes it gave more than two dollars for missions. We doubt whether there are many of our churches that can equal this proportion of missionary money.

The other item relates to the large and prosperous Bethesda church at Henderson, Nebraska. In this congregation the missionary offerings average $19.23 per member. If we could be assured of an equal contribution from every member of the General Conference, we would have an income of $418,000 a year at least. The question arises, Why are we not able to do this? Surely it is not because there are not enough financial resources in the Mennonite church. We are not all rich, but our people are generally prosperous enough to meet this challenge.

Luther Burbank, the plant wizard, according to a press dispatch, has announced that he is an infidel. No doubt, many will be led to think that one who knows so much of nature should be able to think clearly on the matter of the Great Force that is behind all the things in Nature, that this California wonder worker makes his playthings. Yet, we doubt whether he has allowed himself time to raise his eyes from the purely material things that have engaged his attention to the greater spiritual things. Often successful men are carried away with the attention they receive so that they think their opinions are valuable, even in things about which they know nothing and have not concerned themselves at all. If Burbank did bring out an improved variety of potatoes there is nothing in that accomplishment to warrant him to conclude that he does not need the God who made the potatoes or that he should not have faith in Him.

One of the most tiresome kinds of arguments that the "wets" are bringing against prohibition is that "It cannot be enforced". Men are aspiring in both of the great political parties to run as "wet" candidates. They are of the class who would favor any policy, righteous or unrighteous, in order to win. It is the class that can never be trusted with any public responsibility. They, of course, do not want to be quoted as favoring the legal right to get drunk as often as they care to, even though any one can see that that is what they are after. Their argument is, "It can never be enforced." Only an incompetent official would assume an attitude of that kind and yet these men hope to be elected on a plea of their incompentency. The time for any officer to be thrown out is when he confesses his inability to do what he has solemnly pledged himself to do. Absurd, that one should expect to be elected to an office whose duties he knows he can never fulfill.

CORRESPONDENCE

(Continued from Page 2)

you have in spending much of your time in the work of the church. Various types of leadership are needed this very day and younger shoulders must bear the burden. There is so much to be accomplished and if there were no problems we would not need you. The Mennonite church needs you today. The great principles which our forefathers laid down are the truest you can find. There may be grander edifices, greater spheres of activity in other denominations but for plain and simple strength and truth there is none better than our own. Do not be too sure that the rest of the world is right for the Word of God tells us that God's people shall be a peculiar people. Let's not get too far into the life of the world before we think carefully. What I am pleading for, young people, is loyalty to the Mennonite church and its truths. The wisdom that Solomon spoke of, and the love that Christ taught are the most practical things in the world. We can change our lives if we will only comprehend Christ."

Avon, S. Dak.—I will try to send a report of our Mission Sewing Society work for the year of 1925.

If we look back to the past year of our work I think none of us would say that it was a discouraging work, but rather God has blessed us in such a way that we have enjoyed our work very much and we have been encouraged every time we met. Our society was organized two years ago, but our membership list has not increased very much. There are about fifteen that come out regularly. But there are members who are in school and cannot come during school months. Others cannot always make it possible to come out with their little children but help some in sewing things at home. We are very thankful for some of the older mothers who cannot come and sew, but remember us with their collection. We would be very glad if some others would join the work who we think could make it possible to come to the meetings. We meet once a month, generally the first Thursday in the month. Our meetings begin at 2:00 o'clock and last till 5:00 o'clock. During the last few months we had to meet every three weeks so as to get our work done for October 1st. Generally there are about eight at the cutting tables, while the rest of us sew button holes, put in draw strings, or such as is needed to finish the garment.

We have worked for the Lepers' Asylus at Champa, India, where Missionary P. A. Penner works.

In June we sent the first box of finished clothing. The box consisted of 81 garments. By October 1st we had completed our list, again we had 81 finished garments. We sent them to Mrs. S. S. Haury, who takes care of those things, so they get to the right place. In all, our list for 1925 consisted of 162 sewed articles and several bought things such as baby blankets, ribbon, scissors, thimbles, thread and needles.

In November we gave a program, at the close of which a collection was taken. Forty-two (42) dollars of this amount was sent to the teacher our society is supporting in India. What there was left of this amount was left in the treasury for purchasing goods.

We have now again started our work for 1926, which will go to the same station, the Lepers' Asylum at Champa, India.

We are trusting in the Lord and know He will again help us to enjoy the work we are doing for Him. **Secretary.**

BOOK NOTICE

Report of the All-Mennonite Convention, September 2-3, 1925

Every Mennonite interested in the progress and the aims of his church should own and read the report of this interesting meeting held at Nappanee, Indiana, last fall. It contains reports of the addresses made at this convention and the business transacted. The movement is in the line of progress in the Mennonite church and surely will result in advances in the future in which Mennonites who long for the expression of the full efficiency of their church will rejoice. Copies of the report may be obtained through The Mennonite Book Concern, Berne, Ind.

Cameos from Calvary is the title of a new publication appearing from the press of George H. Doran Company, N. Y. The author, Rev. J. H. G. Ward, D. D., is a well known minister in Canada, serving the Emmanuel church, Montreal. As one reads the book one is seized with a fascination that compels one to continue until the last page has been covered. It presents in a series of wonderfully drawn pictures the personalities surrounding the Lord at the time of His crucifixion. These characters become so real that one forgets he is reading a book and feels that he is in their very presence in this time, the crisis of their lives as well as that of the world's history.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator, Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

STUDY

Our topic today is "Study", and the text you'll find in II Tim. 2:15. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightfully dividing the word of truth. (Memorize it!)

SEEDS

We are pleased again to have a contribution from our friend, Rev. H. D. Penner, Beatrice, Nebraska, who, no matter how hard he might try, would probably find it impossible to conceal the fact that he is an experienced school teacher. But we are not intimating that he is trying to hide the fact; and why should he or any one? Unless we use the God-given gifts, we shall lose them. From this law there is no escape. You will find Bro. Penner's contribution below, and if you will take your Bible and follow the references the "long evenings" will not only soon be short, but you will acquire a valuable Bible knowledge on things that are very fundamental to human society here and hereafter. Make it a correspondence study.

* * *

And since we are speaking of Correspondence Study, we just received literature from Rev. J. B. Epp, Meno, Okla., announcing the course the Oklahoma Bible Academy offers in "Bible Study by Correspondence". The course is offered in either the English or German, and the lessons are taken from the Gospel of John so as to be of especial value to Sunday school teachers, since the Sunday school lessons are taken from that Book at this time. It is evident that some one has given the matter considerable thought.

Just what the course aims at is stated in a circular that is sent out with the lessons, and as no doubt some of the readers of The Sower will be interested we shall let Bro. Epp tell them in his own words:

Bible Study by Correspondence
(From the "O. B. A.", Meno, Okla.)

Our school is here to **serve**—in every way possible. In the efforts to reach as many as possible, including those who cannot attend school we add this work (not "burden") to our already big load.

"All things work together for good to them that love God." Also a poor crop? If the crop had been good this year in Oklahoma we would have had such a large number of students (from all appearances) that we very likely should not have thought of this service. Largely on account of the poor crop throughout the state many cannot come to school. But we **wish to serve all,** and therefore we now definitely offer at this time the opportunity of **studying the Bible at home.** We have made this offer for several years (see "Annuals"), yet so far but very few have availed themselves of the opportunity.

But now **a number of inquiries** have come for such instruction by mail. For the present we can only offer a course in "Bible."

Instruction by correspondence is **not new;** many schools give such instruction in many branches of study. It is at least a **partial substitute** for studying at school.

There are even a few **advantages** in this "study at a distance": It is the least expensive way—only a few dollars for a course. Age is no hindrance. Students can remain at home and at their work, using the spare time they have for study.

The time, place, and amount of study are under the student's control—they can suit their own convenience. Students are led on to do their own thinking to a larger extent than at school. Etc.

We shall write out the questions in both languages, **English and German,** students may choose the language they prefer to use. Do not be afraid that we cannot read your writing. Answers should be written **with ink.**

The cost will be 25c for a week's work, i. e., for as much work as the class in school does in a week. This will be indicated in the lessons.

For whom, then, is this study intended? First of all, for those students who cannot come to school from the beginning of the term, to make it easier for them to take up the work in the classes when they enter **(See P. S.).** Secondly, for such who would gladly come to school but for various reasons cannot do so. Then, for all who wish to take the opportunity. Some 8th grade and some high school students may find time to take such a course. The Bible should not be left out of the Christian's course of preparation for life! Non-Mennonites also are welcome.

We are an **Oklahoma school** in the sense that our "O. B. A." is located in this state, is supported largely by the Oklahoma Mennonite churches, and therefore gives the Oklahoma youth the first opportunity, being the school nearest to them in more one sense. But we have always extended our invitations **beyond the boundaries** of Oklahoma, and here especially do we invite all who wish such instruction as we are offering.

Some of the questions to be answered may seem too hard for some; **answer as many of the questions as you can.** Get help wherever you can.

Lessons should be sent in to the school **once a week,** at least once in two weeks. **Examinations** will be given from time to time. All should take these. Those who wish to get **credit** at our school for the work done are required to take these examinations.

All will please remember, that **we are new** in this work and will have the necessary patience with us. Problems will have to be solved as we go. Hints and suggestions for improvement will be gratefully received.

In closing, we wish that all who take up this work would **interest others** in this study.

Make a **start as soon as possible.**

The first lessons will be sent as soon as the request for them reaches us.

We believe that **God's blessing** is resting upon this undertaking, and that it is His will that many should avail themselves of this opportunity.

Respectfully yours,
—Searching the Scriptures,
J. B. Epp,
Bible teacher at the "O. B. A."

P. S. I—All who are planning to enter our school during the year should take up the **work in all the branches** by correspondence at once.

P. S. II—We may possibly offer a **course** by correspondence in **"German"** this winter. It will partly depend upon the number of applicants for such a course. Let us hear from you.

THE THREE GREAT INSTITUTIONS

Brief Outline for the Study of the Three Great Institutions on Earth, Established by God for the Welfare of Mankind:

I. THE FAMILY
II. THE STATE
III. THE CHURCH

I. THE FAMILY

1. **Its Divine Origin:** Gen. 2:18.
2. **One Reason Only for Separation of Man and Wife:** Matt. 19:1-10.
3. **Three Reasons for remaining Single:** Matt. 19:11, 12.
4. **Relation Between Husband and Wife:** I Peter 3:1-7; Gen. 21:9-12.
5. **Relation Between Parents and Children:** Eph. 6:1-4.

II. THE STATE

1. **Established and controlled by God:** Gen. 10:8-12; 12:1-3; 15:13-16; Deut. 17:14-20 (Saul, David, Solomon); Ezra 1:1, 2; Isa. 19:24, 25; Acts 17:26.
2. **Tribute, Customs, Taxes:** Matt. 22:15-22.
3. **Subjection and Obedience:** Rom. 13:1-7.
4. **True Statesmanship:** Gen. 39:8,9; 41:16, 33-40 (Joseph); I Sam. 12: 20-22 (Samuel); II Kings 6:20-23 (Elisha); Neh. 2:1-8; 5:1-13; 8:1-8; 13:10, 15-27 (Nehemiah); Jer. 42:1-17 (Jeremiah); Dan. 2: 17-23; 6:1-3 (Daniel); Luke 7:2-10 (The Centurion); Acts 10:1-8 Cornelius); Acts 16:37; 22:25-28; 25:9-12 (Paul); Judges 4:4-9 (Deborah); II Chron. 34:19-28 (Huldah).
5. **Genuine Patriotism:** Ex. 32:32; Hebr. 11:24-28 (Moses); I Sam. 12:23 (Samuel); Neh. 1 (Nehemiah); Jer. 7:1-7; 26:11-16; 29:7; 38:6-9 (Jeremiah); Rom. 9:3; I Tim. 2:1-4 (Paul).

III THE CHURCH

1. **Its Essence (Nature): (a) Christ's Body:** Col. 1:18, 24; Eph. 1:22,23; I Cor. 12:12-31. **(b) The Congregation of the Saints:** I Cor. 1: 2.
   Definition: The Christian church is the great institution of salvation which Christ has founded in order to further the spiritual life of His followers and to bring the Gospel to all the nations.
2. **Its Great Significance:** Eph. 4:1-16; Rom. 10:15.
3. **Its Ministry of Love:** Matt. 10:7, 8; 25:31-46; 28:18-20; Luke 10:25-37; Acts 2:42-47; 4:32-35; 6:1-6; 13:1-3.
4. **Its Message of Peace:** Isa. 2:3, 4; 9:5-7; 11:9, 10; Matt. 5:43-48; Rom. 12:19-21.
5. **Its Constitution:** Deut. 6:4-9; Matt. 22:35-40; I John 4:16.
6. **Its Creed:** John 3:16; Matt. 5-7; Acts 2:36; 4:12; I Cor. 3:11-15; I John 4:2, 3.
7. **Its Discipline:** Matt. 18; Rom. 12; Matt. 7:12.
8. **Its Workers:** Acts 2:17, 18; 6:1-6; 21:8, 9; Rom. 16:1,2; I Cor. 12: 28; Phil. 4:2, 3; I Tim. 5:9; I Pet. 4:10, 11; Num. 11:27-29.—Notice the universal priesthood, prophecy, and service.
9. **Its Hope and Joy:** I Peter 1:3-9.
10. **Its Challenge to Activity:** Num. 10:29-32; Matt. 5:13-16; Gal. 5: 16-24; Eph. 6:10-20; James 1:21, 22; I Peter 2:9.
11. **Its Support:** Luke 10:7; I Cor. 9:7-15; 16:1-4; Phil. 4:14-19.
12. **Its Eternal Endurance:** Matt. 16: 18; Dan. 2:44.
13. **Its Sacraments:**

A. BAPTISM

a) **By Whom Instituted:** Matt. 28:18-20; Mark 16:15, 16; Matt. 3:13-17.
b) **Significance:** It is the symbol of dying unto sin and entering upon the new life in Christ and becoming a member of his church: Rom. 6:3-11; I Cor. 12:13; Gal. 3:26-29; I Peter 3:21.
c) **To Whom Administered:** To believers who have confessed their faith in Christ: Matt. 16:16; Acts 2:41; 8:35-38; 16:15, 31-34.
d) **How Administered:** In different ways and forms, by immersion, pouring and sprinkling, according to desire of the candidate or the custom and practice of the respective congregation.
e) **The Most Practical Mode:** The one that can be administered under all circumstances, even to those on the bed of sickness, or in the chair of the invalid, and in all different climes and weather conditions.

The Baptism of the Spirit: Matt. 3:11-16; Acts 8:14-17; 10:44-48; I Cor. 12:13.

The Baptism of Suffering: Matt. 16:21; Luke 12:49, 50; John 12:24; Col. 1:24, 25; Hebr. 2:10; 12:6; I Peter 4:1, 2.

B. THE LORD'S SUPPER

a) **By Whom Instituted:** Matt. 26:26-29; Mark 14:22-25; Luke 22:19, 20; 1 Cor. 11:23-28.
b) **Its Elements:** Bread and the fruit of the vine (the many grains become one loaf in the bread, the many berries one drink in the cup).
c) **Purpose:** In remembrance of Christ and for self-discipline: I Cor. 11:23-28.
d) **Significance:** I Cor. 10:16, 17.
e) **In What Attitude of Heart and Mind Should the Christian Partake of It?** Matt. 5:23, 24; Col. 3:12-14.

H. D. Penner, Beatrice, Nebr.

THE S. S. LESSON

Feb. 21

Jesus Raises Lazarus from the Dead

John 11:32-34

Golden Text: "I am the resurrection and the life: he that believeth on Me, though he were dead, yet shall he live." John 11: 25.

In this lesson we get a picture of the relation that existed between Jesus and His personal friends. The family of Lazarus

was especially dear to Him. He liked to be with them and the few glimpses we get of His connection with this family make us feel that the family in which Jesus is the honored guest and friend is the most blessed. It was a great privilege that this family had through its close relation to Jesus. No family comes to its greatest privileges unless Jesus is always its dear and intimate friend.

Lazarus died. Who of us has not had the same sorrow visiting our family? Who of us has not been bowed down with grief when the dear departed one is laid away in the tomb? Death always brings certain thoughts to the foreground. We realize our helplessness. We may do many things for our friends but when the hour of death arrives we only realize how much we need the help of our Heavenly Father. Death gives us a feeling that here is something that ought not to be, and so it is. We live in a world of sin and because of sin death entered into the world. It is not only that death is here an unwelcome visitor, but it claims its toll and, apart from what God gives us to combat death and sin, there is nothing to do. In the light of this lesson, and in the light of what He said about being the resurrection, there is hope even in the presence of death.

In their great sorrow the one desire of the family of Lazarus was Jesus. How wonderful was their confidence in Him! One of the sad things about the people of this world is that they go through their sorrows and so often never give a thought to the Christ who alone can bring the satisfying comfort that the soul craves. Without Jesus and the assurance of the resurrection through Him we would be as Paul tells us: "Of all men the most miserable." It is the opportunity of the Christian to take advantage of the hopelessness of the sorrower and bring to him the sweet assurances that there are in Christ Jesus. If ever there is an opportune time for the Christless to turn to the Lord and seek His help it is when such sorrows afflict them.

Mary had been at the feet of Jesus as a learner, now she is there as a sorrower. It is not only that we might learn that He came. He also bids the sorrowing and afflicted to come to Him for comfort. The comfort that Jesus has to bring is not as the world knows comfort, but as He gives it. We sometimes observe with what great pomp and display the dead are laid away. The mourners seek comfort in display. But what will such display do? It will not restore life. It will not fill the place of the departed one. The simple faith of the Christian in his Christ is another thing. It proves that he is not hopeless and that the departed one still lives and that dear ones shall be again joined with those whom they "have loved and lost the while".

The shortest verse in the Bible tells us that "Jesus wept". How very incomplete the Bible would be without that passage of two words. It tells us that the Great Savior, the Son of God, has a great heart of sympathy and that He enters into our sorrows not only feeling for us, but feeling with us. We all know of the times when our dear ones could do nothing but weep with us, but in doing that they have done more than they otherwise could. Tears may sometimes be a sign of weakness. The child who weeps because he is caught in a misdeed and will be punished takes refuge in a display of his fear. But there are times when tears are manly and convey a help that deeds cannot. The Jews rightly guessed Jesus wept because He loved His friend. All men are His friends and He loves them all. The great sorrow of His heart is that they prefer to remain in death when they might have life. "Ye will not come unto Me that ye might have life", He complained.

Jesus began His great miracle with prayer and thanksgiving. He thanked His Father for hearing Him and that He would hear Him. God always heard His prayer as He does the prayers of His saints. In all great undertakings one should pray with the assurance of knowing that God is at hand to hear and help. At the call of the Master Lazarus came forth. At His final call all the dead shall come forth from the tomb. The resurrection of Lazarus is but an assurance that there is a life beyond the grave that in His good time will be manifest.

THE C. E. TOPIC
Feb. 21
Transformed Lives
Acts 9:1-20

The lesson selected as our text has to do with the transformation of the life of Saul of Tarsus. Here we have an example of a radical transformation in which an avowed and persistent foe of Christianity ceases his career of persecution and hatred and becomes the foremost preacher of the doctrine of Jesus Christ. At a later period this same Saul, now Paul, the beloved, advises his followers "Be ye transformed by the renewing of your minds." Transformation is a process that must continue if there is to be any real Christian life. The body is said to be renewed every seven years. If this renewing ceases death must quickly follow. The spiritual life is like the material life. It must continually be taking on something new and discarding the useless and harmful. Let us not confuse matters, there is one great transformation in the life of every one who becomes a follower of the Lord Jesus Christ. That takes place when he ceases to become a child of sin and becomes a child of God. The process is a double one. Men, we say, become converted. That is man's part. He turns face about. He is like the sailor who gave this testimony: "When I lived in sin I ran away from God, now that I am converted I run after God." With conversion we become regenerated. That is God's part. It is the part in which we are born again. We know and see no more of it than we do of the wind, as Jesus explained to Nicodemus but we cannot fail to see its results. The gardener finds a wild and useless tree on his place, he cuts off the greater part of the tree, perhaps everything but a short portion above the roots and grafts the twigs of a useful tree upon the old stock. It bears fruit, but different and better fruit than it originally could. Heretofore it could only bring forth evil fruit, now it cannot only bring forth good fruit. It has passed through a regeneration. The difference between the same person, regenerated and unregenerated is just as great. He is like the man once blind, now seeing. He is the new creature made with new desires and affections. These qualities are good fruit in his life whereas his old qualities were bad fruit.

The Bible gives numerous instances of transformed lives besides that of Paul. Moses, fleeing from the wrath of the king, was a different person from the one who boldly stood at the foot of the throne and demanded: "Let my people go." He had entered into a new relation with his God. He had heard his voice and was obeying Him. Let us never hope for a transformation without God being a party to it. That can never be. No man had the moral strength to change his life, but when he has been face to face with Him and has yielded his life to obey Him and serve Him he becomes the giant of righteousness that makes him a power for good, not only to himself, but also to the fellowmen around him. The jailor was changed when he accepted Paul's advice and believed on the Lord Jesus Christ. It had been his nature to be harsh and make men suffer, then he became a tenderhearted sympathetic friend and administered to the needs of the sufferers as tenderly as a mother. If a life does not have love and service and sympathy entering into it there is good evidence to believe that that life needs whole transforming. For the transformed life becomes like Jesus, wearing itself out in the service of love and giving itself to a display of the most practical kind of sympathy.

The continual need of the transforming power of God is evident in our lives every day. We are such weak creatures and we need strengthening. We err so often that without correction we would surely hurl ourselves on to destruction. Take the case of David. He fell and he fell ingloriously into the pit of contemptible sin. There were no circumstances that might be cited to excuse him in the least. But David realized his iniquity and in abject humiliation he confessed "Against Thee and Thee only have I sinned." Confession and throwing himself upon the mercy of God redeemed David. When we lapse into sin, we are assured that there is mercy, forgiveness and renewal of our whole natures when we confess, are sorry to the depth of our hearts and throw ourselves upon the mercy of our Heavenly Father. The case of Peter, like that of David, shows a restoration to the favor of God through contrition and faith.

The beauty of a transformed life is that it transforms other lives. A saved person will save others. A life made better will better the lives of all with whom that life comes into contact.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR NOV.-DEC.

General Fund.

Wisner, Nebr, S. S., $34.87; Bethel College Ch., Newton, Kan., $48.50; Grace Ch., Pandora, O., $245.47; Ebenezer Ch., Bluffton, O., $200.00; Buhler, Kan., Ch., $30.33; Sr. Sew. Soc., $25, S. S, $89.25, a friend, $25, Halstead, Kansas; Burrton, Kan., Ch., $5.00; Russian immigrants in Canada, $5.00; First Menn. Ch., Paso Robles, Cal., $36.30; Hutterdorf Ch., Freeman, S. Dak., $63.71: Deep Run, Pa., Ch., $100 00; Arlington, Kan., Ch., $9.00; Pratum, Ore., S. S., and Ch., $17.75; Jacob Nachtigal legacy, Buhler, Kan., $100.00; Berne, Ind., Sr. C. E. Soc., $42.60; mission boxes, $20.95; thanksgiving offering, $1,322.52; Rosenort Ch., Laird, Sask., $358.71; Bethesda Ch., Henderson, Nebr., $152.90; San Marcos Ch., Paso Robles, Calif., $28.65; Zoar Ch., Waldheim, Sask, $400.00; John W. Tschetter, Carpenter, S. Dak., $10; Bergtal Ch., Pawnee Rock, Kan., $18.64; Salem and Salem-Zion Ch., Marion, S. Dak., $70.00; J. R. Duerksen, Oraibi, Ariz., $10; Saron S. S., Orienta, Okla., $25.05; Pulaski, Ia., Ch., $32.51; Bethesda Ch., Marion, S. Dak., $120; Johannestal Ch., Hillsboro, Kan., $45.00; Bethany Ch., Kingman, Kan., $17.70; Deer Creek, Okla., Ch., $19.00; Salem Ch., Dalton, O., $62; Wadsworth, O. Ch., and S. S., $10; Garden Tp. Ch., Hesston, Kan., $16.99; Zion C. E. Soc., Donnellson, Ia., $10; Bethel Ch., Great Deer, Sask., $11; Bethel Ch., Fortuna, Mo., $20.37; West Zion Ch., Moundridge, Kan., $53; Bethany Ch., Quakertown, Pa., $14.02; Didsbury, Alta., Ch., $40; Salem Ch., Ruff, Wash., $10; First Menn. Ch., Bluffton, O., $75.00; Fairfield, group of Russian immigrants, Can., $15.50; Cornelius Jantzen, Plymcuth, Nebr., $15; First Menn. Ch., Shafter, Cal., $47.55; Summerfield, Ill., Ch., $75; St. John's Ch., $75, S. S., $30.90, Pandora, Ohio; First Menn. Ch., and S. S., Philadelphia, Pa., $49.12; Bethel Ch., Dolton, S. Dak., $20; First Menn. Ch., Aberdeen, Ida., $26.68.

Special Gifts.

Bethel Miss. Soc., Mt Lake, Minn., for Altoona, $10; Goessel, Kan., Ch., for Jewish mission, $40.25; Friedensberg S. S., Springfield, S. Dak., for Chicago, $41.27; Hereford Ladies' Aid, Bally, Pa., for Altoona, $30; Jce and Katie Tschetter, $10, Marie Tschetter, $5; Freeman, S. Dak., for city mission; Tabor Ch., Goessel, Kan., for city mission, $41.60; Beatrice, Nebr., C. E. Soc., for Hutchinson, $5, Altoona, $5.00, Mechanics Grove, $5, Coupon, $5, Los Angeles, $5, Chicago, $5, Claysburg, Pa., $5; interest from Gen. Conf. trust fund, $55.

Total receipts, $4,674.66.

Total expenditures for the two months, $4,258.16.

Balance in bank, January 1st, 1926, $5,693.95.

Gratefully acknowledged,
J. E. Amstutz, Treasurer.
Trenton, Ohio.

FOREIGN MISSION RECEIPTS FOR JANUARY

General Treasury.

Clarence T. Unruh, Pawnee Rock, Kan., $8.00; Emmanuel Ch., Mission Soc., Noble, Ia., $350.00; S. S., Menn Ch., Summerfield, Ill., $19.70; Menn. Ch., and S. S., Wadsworth, O., $20; Menn. Ch., Pulaski, Ia., $19.06; Ebenezer Ch., Mt. View, Okla., $20.71; C. E. Soc., Menn. Ch., Lehigh, Kan., $4.26; Zion Ch., Donnellson, Iowa, $81.14; Sichar Ch., Cordell, Okla., $9.77; Tabor Ch. and S. S., Goessel, Kan., $226.50; Menn. Ch., Inman, Kan., $50.06; Hoffnungsfeld Church, Moundridge, Kan., $71.83; Alexanderwohl Ch., Goessel, Kan., $122.00; C. E. Soc., Alexanderwohl Ch., Goessel, Kan., $14.00; friends, Alexanderwohl Ch., Goessel, Kan., $20.00; Bethlehem Ch., Bloomfield, Mont., $75.04; Emanuel Ch., Aberdeen, Ida., $30.00; friend, Berne, Ind., $25.00; Birthday money, Berne, Ind., $0.23; half of Choral Soc. offering, Berne, Ind., $36.85; mission boxes, Berne, Ind., $0.60; Immanuel Ch., Los Angeles, Calif., $154.16; Menn. Church, Ruff, Wash., $42.93; Zion Ch., Rickreall, Oreg., $13.00; C. E. Soc., Zion Ch., Donnellson, Ia., $15.18; Jr. C. E. Soc., Menn. Ch., Donnellson, Ia., $9.00; Mrs. A. B. Becker, Meno, Okla., $10 00; Menn. Ch., children's collection, Meno, Okla., $31.50; Bergthal Ch., Pawnee Rock, Kan., $54.52; Friedensberg Ch., Springfield, South Dak., $50.00; Mennonites near Winnipeg, Man., $5.00; S. S., Eden Ch., Moundridge, Kan., $140.70; First Ch., Upland, Calif., $32.11; Johann H. Schmidt, Hillsboro, Kan., $20.00; Jacob Claassen, Beatrice, Nebr., $50.00; S. S., Menn. Ch., Monroe, Wash., $40.83; E. D. Voth, Newton, Kan., $40.00; West Swamp Ch. and S. S., Quakertown, Pa., $49.80; Salem Ch., Marion, S. Dak., $400.00; B. F. Welty, Tacoma, Wash., $2,222 76 Elizabeth Voran, Colo. Springs, Col., $2; Menn. Ch., Menno, Wash., $21.46; choir, Menn. Ch., Menno, Wash., $32.30; San Marcos Ch., Paso Robles, Calif., $50 00; Menn. Ch., Trenton, O., $66.55; Menn. Ch., Bally, Pa., $120.42; Eden Ch., Inola, Okla., $30.-32; Friedenstal Ch., Tampa, Kan., $19.41; Schweizer Ch., Whitewater, Kan., $50.00; C. E. Soc., West Zion Ch., Moundridge, Kan., $4.00; Menn. Ch., Deer Creek, Okla., $12.41; Menn Ch., Hutchinson, Kan., $6.34; Men's Bible class, Bethel College Menn. Ch., Newton, Kan., $40.65; Menn. Ch., Buhler, Kan., $27 71; Hoffnungsau Ch., Inman, Kan., $86.28; S. S., Bethany Ch., Quakertown, Pa., $100; English S. S. class, Bethesda Ch., Henderson, Nebr., $6 73; German S. S. class, Bethesda Ch., Henderson, Nebr., $80.97; John B. Fast, Mt. Lake, Minn., $50.00; First Menn. Ch., Reedley, Calif., $85.35; First Menn Ch., Upland, Calif., $28.72; First Menn. Ch., Mt. Lake, Minn., $36.87; Bethel Ch., Mt. Lake, Minn., $200.00; J. G. Hiebert, Mt. Lake, Minn., $25 00; Sam Schrag, Newton, Kan., $5.00; Einsiedel Ch., Hanston, Kan., $8.00; West Zion Ch., Moundridge, Kan., $40.00; Sister Marie Lohrentz, Moundridge, Kan., $10.00; Second Menn. Ch., Philadelphia, Pa., $10.65; Henry Bestvater, Newton, Kan., $10.00; S. S., Ebenezer Ch., Bluffton, O., $200.00; First Menn. Ch., S. S., Mt. Lake, Minn., $50.00; S. S., Johannesthal Ch., Hillsboro, Kan., $54.94; Menn. Ch., and S. S., Pratum, Oreg., $17.00; Sister Helena Entz, Mt. Lake, Minn., $10.00; Goessel Menn. Ch., Goessel, Kan., $17.35; Menn. Ch., Hillsboro, Kan., $45.47; Mrs. R. G. Warkentin, Wichita, Kan., $20.00; Jr Soc., East Swamp Ch., Quakertown, Pa., $12.00; Menn. Ch., Lehigh, Kan., $4.60; friend, Springfield, S. Dak., $5.00; Ebenezer Ch., Bluffton, O., $100.00; Bergfeld Ch., Mt. Lake, Minn., $30.04; S. S., Christian Ch., Moundridge, Kan., $40.92; Mennonite Ch., Inman, Kan., $12.90; Menn Ch. and S. S., Beatrice, Nebr., $404.13; Menn. Ch., Canton, Kan., $258.50; Menn. Ch., Vona, Col., $16.-22; Christian Ch., Moundridge, Kan., $50.50; Schoental Ch., Kismet, Kan., $20.50; Sew. Soc., Menn Ch., Rosthern, Sask., $50.00; Bethel Ch., Perkasie, Pa., $13.00; Bergthal Ch., Butterfield, Minn., $60.61; Bethesda Ch., Henderson, Nebr., $175.44; Mattie A. Krehbiel, Clarence Center, N. Y., $20.00; Mrs. August Leisy, mission fund, Wisner, Nebr., $50 00; S. S., Hoffnungsau Ch., Inman, Kan., $23.-23; S. S. class, birthday money, Menn. Ch., Newton, Kan., $7.00; Hebron Ch., Buhler, Kan., $40.42; A. M. Ch., Milford, Nebr., $30.00; Bergthal Ch., Pawnee Rock, Kan., $43.72; Grace Menn. Ch., Pandora, O., $51.76; Salem Ch., Ruff, Wash., $8.81; Menn. Ch., Butterfield, Minn., $22 76; Jacob Meschberger, Upland, Calif., $39.00; Jr. C. E. Soc., Grace Menn. Ch., Pandora, O., $10.00; S. S., First Menn. Ch., Aberdeen, Ida., $59.12; S. S., City Menn. Ch., Beatrice, Nebr., $125.00; dividend, John H. von Steen Lumber Co., Beatrice, Nebr., $240.00; Ed. Reimer, Beatrice, Nebr., $100; Bethlehem Ch., Bloomfield, Mont., $35.49; Herold Ch., Bessie, Okla., $13.30; S. S., Bergthal Ch., Pawnee Rock, Kan., $62.18; Bergfeld Ch., Mt. Lake, Minn., $48.34; Albert Zuercher, Berne, Ind., $5.00; mission boxes, Berne, Ind., $18.45; M. A Neuenschwander, Berne, Ind., $100.00; Careful Gleaners' S. S. class, Berne, Ind., $80.00; Mr. and Mrs. Eli Baumgartner, Berne, Ind., $100; friends, Berne, Ind., $475.00; S. S., No. 5, Berne, Ind., $3.59; one-third of S. S. income for 1925, Berne, Ind., $382.62; birthday money, Berne, Ind., $0.52; S. S., Bethany Ch., Kingman, Kan., $14.87; Bethel Ch., Inman, Kan., $24 00. Total $10,232.33.

Treasury of Orphans, Teachers, etc.

Dorcas class, First Menn. S. S., Bluffton, O., $35.00; S. S., Menn. Ch., Summerfield, Ill., $21 00; North Star C. E. Soc., Drake, Sask., $35.00; Katie von Steen, Beatrice, Nebr., $60.00; S. P. and Ag. Ediger, Inman, Kan., $30.00; churches near Huntington, Pa., $45.75; Friendship class, Menn. Ch., Upland, Calif., $30.00; S. S., Johannestal Ch., Hillsboro, Kan., $90.00; Jacob Claassen, Beatrice, Nebr., $100.00; Elizabeth Voran, Colorado Springs, Col., $15.00; Y. P Soc., East Swamp Ch., Quakertown, Pa., $25 00; Mrs. H. J. Franz, Goessel, Kan., $30.00; Bethel C. E. Soc., Inman, Kan., $35.00; mixed Bible class, Menn. Ch., Reedley, Calif., $20.00; Y. M. Bible class, Menn Ch., Reedley, Calif., $30.00; Sr. C. E. Soc., First Menn. Ch., Reedley, Cal., $30.00; Mary and Martha Circle, Menn Ch., Los Angeles, Calif., $16; Jacob H. Krehbiel, Moundridge, Kan., $30.00; C. E. Soc., Menn. Ch., Hillsboro, Kan., $50.00; J. A. Becker, Aberdeen, Ida., $50 00; S. S., Eden Ch., Inola, Okla., $30.00; Wanderers' Welcome class, First Menn. Ch., Upland, Calif., $30.00; Fidelity class, Menn. Ch., Wadsworth, O., $15.00; Onecho Unuri, S. S. class, Almota, Wash., $60.00; C. E Soc., St. Johns Ch., Pandora, O., $25.00; Sunshine Workers' class, First Menn. Ch., Philadelphia, Pa., $30.00; New Hutterthal Ch., Freeman, S. Dak., $30; Menn. Ladies' Aid, Alsen, N. Dak., $30.00; do, $30.00; Jr. C. E. Soc., Grace Menn. Ch., Pandora, Ohio, $30.00; H. H. Baumgartner, Berne, Ind., $30.00; J. C. Holdeman and family, Reedley, Calif., $30; S. S. Serving class, Menn. Ch., Reedley, Calif., $60 00; John Baergen, Bloomfield, Mont., $5.00; S. S., Menn. Ch., Bally, Pa., $30.00; C. E. Soc., Bergthal Ch., Weatherford, Okla., $25.00; H. C Harder, Whitewater, Kan., $30.00. Total, $1,679.75.

China Building Fund.

Sew. circle, Menn. Ch., Hillsboro, Kan., $10.00.

China Chapel.

C. E. Societies, First Menn., Bethel and Bergfeld churches, Mt. Lake, Minn., $250 42; C. E. Soc., Salem-Zion Ch., Marion, S. Dak., $42.00. Total, $292.42.

Tamingfu School, China.

Members of Bergthal Ch., Corn, Okla., $130.00; S. S., Menn Ch., Summerfield, Ill., $7.55; S. S., Bethel Ch., Marion, S. Dak., $58.70; G. M. Schmidt, Hillsboro, Kan., $50.00; T. U. Reimre, Goessel, Kan., $5.00; Boys' class, Menn. Ch., Pretty Prairie, Kan., $5.28; P. C. Ratzlaff, Buhler, Kan., $10.00; Clarence T. Unruh, Pawnee Rock, Kan, $20.00. Total, $343.18.

For Sundries.

S. S., Menn. Ch., Hitchcock, S. Dak., for P. A. Penner, India, $35.-10; S. S., Menn Ch., Summerfield, Ill., for Dr. Bauman's hospital, in India, $35.60; S. S., Menn. Ch., Summerfield, Ill., for Nellie Penner's piano fund, $1.40; F. W. Bender, Springs, Pa., for Mary Y. Burkhard, $12 10; churches near Huntington, Pa., for Mary Y. Burkhard, $15.75; Louise Regier, Elbing, Kan., for widow's home, India, $100.00; S. S., Class No. 12, Berne, Ind., for hospital, India, $52.55; Sr. C. E Soc., Berne, Ind., for new church, Janjgir, India, $50; Friendship class, Upland, Calif., for Pastor Jahnke's orphanage, Germany, $25.00; Friedensberger S. S., Avon, S. Dak., for P. A. Penner, India, $58.68; C. E. Soc, Tabor Ch., Goessel, Kan., for bed in Arizona orphanage, $25.00; Mrs. H. J. Schroeder, Goessel, Kan., for hospital, India, $25; Normal class, Menn. Ch., Newton, Kan., for hospital, India, $50.00; Normal class, Menn Ch., Newton, Kan., for hospital, China, $50.00; W. H. Entz, Elbing, Kan., for Kuhlmann's mission, $100.00; Mary and Martha circle, Menn. Ch., Los Angeles, Calif., for hospital, India, $8; Menn. Ch., Buhler, Kan., for Testaments in China, $30 00; Emanuel Ch., Doland, S. Dak., for Dr. A. M. Lohrentz, China, $18.00; Eighth St. Menn. mission fund, Goshen, Indiana, for Mary Y. Burkhard, $50.00; S. S. First Menn. Ch., Mt. Lake, Minn., for H. J. Brown, China, orphan, $20; Frieda E. Becker, Aberdeen, Ida., for science hall, B. C., $30.00; J. A. Becker, Aberdeen, Ida., for science hall, B. C., $20.00; Elise K. Regier, Elbing, Kan., for Kuhlmann's mission, $150.00; Sewing soc., Menn. Ch., Farnsworth, Tex., for John Thiessen, India, $50 00; Sew. Soc., Menn. Ch., Farnsworth, Tex., for H. T. Neufeld, Okla., $25.00; G. A. Linscheid, refund, $120.00; Mrs. Louise Ringelman, Geary, Okla., for widows' home, India, $5.00; Maria A. Friesen, Wymark, Sask, do., $1.00; Helena Warkentin, Hillsboro, Kan., do., $3.00; Eighth St. Menn. Ch., Goshen, Ind., for Mary Y. Burkhard, $150.00; Mrs. Emil Flueckiger, Berne, Ind., for widows in India, $10.00; S. S., Class No. 12, Berne, Ind., for hospital, India, $0.35; expense for Mission Mission Quarterly, $1.00. Total, $1,360.53.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing societies, which is receipted by them.

January 1st, 1926, in bank, $949.71.
Gifts for fund, $10,232.33.
Gifts for orphans, teachers, etc, $1,679.75.
Gifts for China building fund, $10.
Gifts for China chapel, $292.42.
Gifts for Tamingfu school, China, $343.18.
Gifts for sundries, $1,360.53.
Total receipts during the month, $13,918.21.
Balance and total receipts, $14,867.-92
Paid during the month, $12,448.56.
February 1st, 1926, in bank, $2,419.-36.

Gratefully acknowledged,
J. G. Regier, Treasurer.
Newton, Kansas.

JOTTINGS

Thirteen young people of the vicinity of Orrville, Ohio, completed the first year of Teacher Training. A special meeting was held on this occasion in the (Old) Mennonite Mission church, Orrville, on December 30. Noah Oyer of Goshen, Ind., was present and delivered an appropriate address.

Saucon Mennonite church, Coopersburg, Pa., Rev. Linford Foulke, pastor, has elected the following officers: Secretary, Mrs. Nathaniel Morey; treasurer, Frank Oberholtzer; trustees: Nathaniel Morey, Elmer Ruth, Henry Beahm, Jr; organist, Miss Edna Beck; assistant organist, Miss Eva Breisch; Sunday school superintendent, Floyd Pearson; assistant superintendent, Mr. Breisch; treasurer, Frank Beahm.

The Mennonitische Rundschau, Winnipeg, Manitoba, offers the following figures concerning the number of Mennonites in the world: U. S. A. and Canada, 260,000; Russia and Poland, 100,000; Holland, 75,000; Germany, 25,000; France, 12,000; Switzerland, 8,000; Austria, 5,000; Mexico, 7,000. We are inclined to believe that the estimate is too high.

The Ministers' meeting of the Eastern District Conference was held in the Souderton, Pa., church on Thursday, January 21. The meeting gave the ministers the opportunity of inspecting the improvements recently made in the church building. The number of new rooms added for Sunday school and other uses interested and pleased the visitors. Souderton now has a very well equipped building that can serve its many needs. The Ministers' meeting was well attended and numerous interesting subjects that will be reported in The Mennonite, were discussed.

The Young People's Society of the West Swamp, Pa., church held a social in the home of Mr. and Mrs. Russel Weikel, Quakertown, Pa., on the night of the 23rd. Rev. Howard Nyce is pastor of the West Swamp church.

Bro. G. A. Lehman, for a number of years the head of the department of music at Bluffton College, and later the head of the music department of Earlham College, Ind., has recently accepted the position of assistant director of the Westminster Choir, of Dayton, Ohio, which has become a world-famous organization.

Word comes from India, through Bluffton, O., of an engagement announcement that will no doubt be of interest to every reader of this paper. The engagement announced is that of Mrs. Adah Good Burkhalter, to Paul Wenger, industrial missionary in Champa, India. The occasion for the announcement was on the celebration of the twenty-fifth anniversary of Rev. P. A. Penner's work in India as the pioneer missionary of the General Conference. The engagement is the outcome of an acquaintance that developed when the couple first met in Los Angeles four years ago, when Mrs. Burkhalter was enroute home on her furlough. Mr. Wenger was a student at that time and left shortly afterward for India. Mrs. Burkhalter hails from Bluffton, Ohio, and Mr. Wenger from Aberdeen, Idaho. The wedding is to take place in the latter part of February or the first of March.

Grace church, Pandora, Ohio, was recently visited by the Bluffton College glee club, and expressed its appreciation with a large and sympathetic audience.

The Christian Endeavor Society of the Bethel church, Mt. Lake, Minn, rendered its Christmas cantata so effectively that there was a demand for its repetition. The repeated concert was given for the benefit of the Sisters' home in the local hospital.

For more than ten years Rev. Le-Roy Mitchell, pastor of the Second Baptist church (colored), Lima, O., has been a student of Witmarsum Seminary, Bluffton, O., with a few interruptions of one short and one long period. He graduated from the Seminary with the Th. B. and B. D. degrees and is now again a student and a candidate for the M. A. degree at the commencement in May.

At the annual meeting of the American Mission to Lepers on the afternoon of January 11th the reports of officers and addresses of missionaries indicated a high degree of devotion to and general interest in the work of cleansing lepers in the Master's name. This was well brought out by the treasurer, Mr. Fleming H. Revell, who called special attention to the economical management of the mission's funds, which makes it possible for the mission to own and manage, in conjunction with the British Society, seventy hospitals and asylums, besides aiding in special ways many others—and all this on the very limited income of less than $200,000 annually. The receipts for the year 1925 were $169,729, a gain of $23,000 over those of 1924.

Sister Amalia Lehman, who had been visiting relatives in Berne, Ind., over the holidays, returned again to take up her duties as deaconess in the Bethel Deaconess Hospital, Mt. Lake, Minn.

At a meeting of the mission workers of Moundridge, Kan., Miss Margaret Richert served as chairman while the guests of the meeting, Rev. and Mrs. Wiens, missionaries on furlough, gave addresses. A musical program had been arranged in connection with the meeting. The collection, which was lifted at this gathering was presented to Bro. and Sister Wiens. Light refreshments were served at the close of the meeting.

The "O. B. A." of Meno, Okla., is also planning a "Short Winter Bible Course" during the month of February. Some of the outstanding speakers will be: Prof. A. Warkentin, of Bethel College; Rev. W. S. Gottshall, of Marion, S. Dak., and Rev. H. D. Penner, of Beatrice, Nebr. The first two will speak on Ephesians and Philippians respectively, the last one on Menno Simons. Special courses are: S. S. teachers' course; the Life of Christ; Bible geography. The regular Bible courses in both Testaments will go on at the same time, also the other academic courses.

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The Mennonite

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VOL. XLI. BERNE, INDIANA, FEBRUARY 18, 1926 No. 7

FREEMAN COLLEGE TO GET A NEW ADMINISTRATION BUILDING

The dreams and wishes of friends of Freeman College will soon be realized. Many have looked forward to the time when a new administration building would be located on our campus. It was and is felt that such a building is necessary if our young people are to be instructed properly. The existing conditions are unfavorable for good work. The class rooms are crowded. The chapel and library rooms are not large enough to seat the students. The dining room is overcrowded and the number is still increasing. The kitchen is inconvenient and unsanitary. These facts clearly show that we must have a new building for efficient work.

The board has realized the needs and has appointed committees as the work will soon be on the way. One committee is to look after a plan and another is to make arrangements for the hauling of sand. Several trips have been made to surrounding towns to observe buildings recently constructed. The committee has seen a number of fine buildings but has not decided definitely upon a plan. The next step to be taken will be to secure an architect. When this has been accomplished, it will not be long before work will commence.

The $50,000.00 building will be a structure that students, alumni members, friends and the town will be proud of. At present about three-fourths of the money has been collected. The building will have three stories containing the following rooms: 1 English room for 30 students; 1 Foreign Language room for 30 students; 1 Chemistry Laboratory; 1 Physics Laboratory; 2 store rooms for Science; 1 Science recitation room for 30 students; 1 Agricultural room; 1 Education room; 1 Chapel for 250 to 300 people; Study room for 125 students; Reading room and Library; Art room; 2 Domestic Science rooms; Janitor's storage room; Museum; Commercial room and Manual Training room (to be used for kitchen and dining room for time being); Offices, Pres., Registrar's, Dean's, Bookshop; 2 Rest rooms for teachers; Lockers and heating system.

The size and arrangements of rooms will make it possible to teach college courses. This is a splendid opportunity for ex-students to again return and spend another period of joyous school life on their former campus.

WOMAN'S WORK

The Berne Missionary Sewing Society was privileged to celebrate its 39th anniversary on February 2d, with Rev. Jacob J. Quiring of Bluffton, Ohio, as its speaker on the program.

Thirteen new members were added to the society. Nine were lost through death and withdrawal of membership, leaving a total of 487 members.

By resolution it was decided to change the ages of the members of the Junior Mission Band to 6-12 inclusive, and that of the Intermediate Band to 13-18 inclusive.

During the year 18 comforters, 29 quilts, 11 blankets, 639 garments, which includes 252 leper jackets for Champa, 11 yards material, 12 dolls, 24 tablets, 48 pencils, needles, thimbles, padlocks, combs, knives, pads, and handkerchiefs were sent to the stations at Janjgir, Champa, and Korba, in India, and to Ashland, Montana, Hutchinson, Kansas and Oraibi, Arizona. Gifts were also sent to all the missionaries in India as well as to Alfred Habegger at Busby, Montana.

The treasurer reported that the total receipts for the year 1925 were $1,050.19. Expenditures totaled $1,038.80, leaving a balance in the treasury of $11.39.

During the year the Junior Mission Band made 75 booklets, and mounted 86 pictures. These were sent to China, India, and Montana. One quilt was sent to Grace Balamdas, India, 14 tea towels to Martha Burkhalter, 3 comforts and about 12 booklets to the Cromer Orphanage at Louisville, Ky.

Total receipts for the year, $66.41; expenditures, $42.50 leaving a balance of $23.72 in the treasury.

At ten regular meetings of the Intermediate Mission Band, there was an average attendance of sixteen girls.

In July a public program was given to give the girls an opportunity for public expression as a testimony for missions and to raise funds for the treasury.

At the November meeting, Mrs. W. G. Kensinger, returned missionary from Africa, gave a very interesting talk on girl life in Africa. At each of the regular meetings the girls were busy with their needles and sometimes the work was finished at home.

The girls finished embroidering two quilts which were started in 1924. These were sent to Dr. Lohrentzes in China. Six towels were embroidered for one of our out-going missionaries. Three comforts, six pieces of infants' clothing, and one small quilt was made. The quilt was sent to Minnie Asna in India, who is being supported by the band. Eight dolls were dressed and one dozen handkerchiefs were hemmed.

On the evening beore Thanksgiving about one dozen baskets containing fruits, groceries, and baked things were brought to shut-ins and needy ones. The girls also sang an appropriate song at almost every place.

Their receipts totaled $191.28; expenditures, $190.75, leaving a balance of 53 cents.

FLAGSTAFF, ARIZONA

Dear Friends:—For twenty-two years I have worked with my husband on the field, and during those twenty years I have seen a tremendous change in the work.

When we started in at Oraibi (where we labored two years before we took up work at Moen Copi), the Indians were passing through a famine and every Sunday we gave them a lunch at church, consisting of biscuits and coffee so that at least once a week, they could have a square meal if they needed it. The chapel was always packed full, and of course the missionary's wife had to do all the baking. Then there was sewing for the women once a week. Again we furnished biscuits and coffee and all the material, especially for the quilts which they needed so much. Through the home friends who sent money and material this was made possible. There was a little home visitation work, looking after the sick; cooking yeast for the Indian women and teaching them how to bake and cook. Many were the visitors that came to the mission almost daily. There many opportunities were offered to teach by example, which often is better understood by Indians than words. And yet a few words dropped here and there about their salvation, no doubt, was not wholly in vain. Then there were the times when my husband went to the railroad which took a full week's time. Sometimes in bad weather it took a longer time to make the trip, which left the missionary's wife alone to look after all the work.

After two years at Oraibi, we moved to Meon Copi into tents and I had to start housekeeping in a different way. When the rains came our tents were flooded and we had to lay boards down to keep our shoes dry. My husband working on the buildings early and late, left me with the other work. Here, also, the Indians visited us almost daily, the village being right close to the mission site. The women saw me bake and cook. I often gave them a taste of my cooking and baking and they asked me to teach them. Of course that meant that I had to cook yeast for them almost regularly, and especially before they had their dances when they wanted to make especially good bread.

I refused them the yeast when they wanted to use it for their dances, which, too, was a lesson for them. I told them frankly that I was not going to help them cook for the Kotsnias, as that was against God's Word.

Here at Moen Copi, too, we started in with sewing classes, but when the government also started this work at the schools, they preferred to have their work done there, as some of them did not like to be troubled with hearing God's Word. Here, too, we took care of the sick as much as was possible with the strength and accommodations we had.

The visitation work the missionary's wife can do besides all her house work with an increas-

ing family is not much, but it gives a change in the routine of work and a real satisfaction. The missionary's wife feels somewhat out of place if she cannot do any Bible work among the people, but the street services afford opportunities also, for the women folks to help in the singing and to pray while the message is given out. To her it is a joy to stand by her husband when he is attacked, as that often happens on the streets of Moen Copi. She desires to be with him when in distress and trouble, and danger. It is a high privilege to suffer shame for the Name of Jesus.

Since the opposition here, caused by the whites stirring up the Indians, they have been afraid to come to the mission. They no longer need yeast and advice to bake and cook, as the schools are looking after this, and besides, the young folks know how to do this and the Hopi girls make splendid housekeepers. The help in material things is not great among them anymore except with a few old and very young ones. All the work I could do of late was to visit in the village now and then and give out a few tracts and portions of the Word of God, and to speak to the few that visited me at my home.

With my big family (seven children, and all in school) and my husband often away from home, the house duties take up all my time—yes, more, I cannot do it all. But our blessed God has been very gracious thus far. In severe sickness and hard trials he has tenderly helped us through.

This year I am 80 miles away from our mission station, while my husband with the native workers is taking care of the work on the mission field. Two of our children are in college and two in high school, and we felt that we could not send them all away from home, and so this winter I am living at the Cliffs with our seven children, of whom the youngest three go to the grammar school. So at present I am not on the mission field, but I am glad I can carry the family and home responsibilities, so my husband is free to carry on the mission work, and start the orphanage work.

Pray for me and my family and for the workers on the field and for the work.

Sincerely yours,

Mrs. Aganetha Frey.

Money spent to form a closer attachment between children and their parents, or to give children a greater love for home, is money well expended; if it has the opposite tendency, it is wasteful extravagance.

CORRESPONDENCE

Buhler, Kan., February 2, 1926. Hebron church—Dear Mennonite, we wish you Godspeed for the year 1926. I'm glad to report that our congregation has completed all arrangements for the year 1926. We had our meeting and everything went lovely, and looking for a year of spiritual blessings. We had also deacon election, the church decided to have deacons elected for the term of four years. Bro. H. B. Gerbrand and Bro. J. J. Buhler were elected and we wish them God's support and to be of good assistance to our pastor. Rev. Franz, our pastor, and Mrs. Franz, his wife, are a great help to our church, both of them feel the responsibility of their work, and we do appreciate them in our midst. Bro. J. P. Balzer was elected our Sunday school superintendent for the year. The teachers are elected in April and October, for our church is a rural church, and, having better chance for better roads and weather to have a full house. Unless the weather and roads do not permit, our attendance in church is good. Rev. Franz speaks about 10 to 15 minutes in English for the benefit of the young folks. A lot of older folks enjoy it as well as the younger ones. Bro. D. Neufeld was put away to a better world. Funeral services were at our church, because Bro. Neufeld used to belong here and often was in attendance. We are glad to learn that Sister Anna Lohrenz and Sister Neufeld are getting along so well. Both were in the hospital. We wish you God's speed and hope to see you soon in our church for Sunday services. I think that a hospital is often not appreciated as it should. I learned that last spring when I was a five-week's patient. But let us not forget to appreciate the days of health when a hospital is not needed. The weather is cold and cloudy—we may have snow.

C. P. Froese.

BRIEFS OF THE BIBLE LECTURES GIVEN BY DR. J. E. HARTZLER
December 27-January 3

Lecture I—Paul and Jesus

The life and wrk of Paul is so significant in the early church that some modern scholars think that Paul rather than Jesus was the founder of the church. It is believed by some that Christianity would have died cut during the first century had it not been for the work of Paul in the establishment of the church. These are extreme views and their truthfulness can hardly be established. However, it must be admitted that Paul is the author of nearly one-half of the books of the New Testament.

The great task of Paul in comparison with that of Jesus was to take the Gospel message of Jesus and interpret it to the Gentiles. The message of Jesus was spoken under Jewish influences, customs and practices. The Jewish world was religious; the Gentile world was philosophical and speculative. It became Paul's task to place the message of Jesus into Greek terms of thought without losing any of its original power and significance.

Paul's letters were written, most of them, before the Gospels. They differ from the Gospels in some respects but his message is essentially the same. The Gospels are historical; Paul is more or less speculative and philosophical. Paul has much to say concerning the person of Christ, but little concerning His history.

The great theme of Jesus was the "Kingdom of God". The great theme of Paul is the "Person of Christ", the church and its establishment. According to Jesus God receives men on the condition of repentance; but Paul makes it a matter of "justification", "reconciliation", "the death of the old man", etc. Jesus is practical; Paul is mystical.

This difference between Jesus and Paul may be accounted for on the basis of the fact that Paul was evidently not a personal acquaintance of Jesus, but came into the fellowship of the Christian community from the outside. Paul was Hellenistic in culture. The death and resurrection of Jesus was his great problem and led him into many theological discussions. It should be kept in mind that even though Paul and Jesus differ in their presentation, yet they are in essential agreement on the matter of salvation among men.

Lecture II.—Paul's Doctrine of Christ

For Paul Christianity is a religion of redemption and Christ is the avenue through which it is accomplished. According to the letters of Paul we may infer that he was not a personal acquaintance of Jesus; at the same time he had a practical and working knowledge of Him. In Romans 1 he declares that Jesus is the "Son of David", that is, He is the Jewish Messianic hope. He declares Him to be the Son of God "with power", and all of which is in accordance with the Holy Ghost.

Perhaps the most fundamental teaching of Paul concerning the Christ is that found in Phil 2:6-11. He, Christ, before coming to this world was in the "form of God", that is, the same as God; it would not have been robbery for Christ to claim equality with God; yet He took upon Him the form of a "servant", He became a man; then after His earthly humiliation God highly "exalted" Him and gave Him a name above every name, to whom every tongue should confess and every knee should bow.

The three great phases of Christ's life are His pre-existence as God, His earthly appearance as man, and His resurrection to exaltation. Paul expected an early return of Jesus the Christ. The fact that Jesus had died brought a great problem in connection with His Messiahship. The common literature of the day knew no dying, but a conquering Messiah. It became Paul's task to explain.

Jesus is related to man, to the universe and to God. In relation to man He was born of a woman (Gal. 4:4), and in the likeness of sinful flesh (II Cor. 5:21), yet knew no sin (Rom. 8:3); He was the "second Adam" (I Cor. 15:47). In relation to the universe He was the "first born" (Col. 1:15), and all things were under His feet (Rom. 8.22). In relation to God He was "Son" (II Cor. 1:19), and He was Lord (I Cor. 1:2).

In the mind of Paul the risen Christ is the great object of our faith and the only hope of salvation.

Lecture III.—Paul's Doctrine of Christianity

The theological expositions of Paul as we have them in his letters are doubtless an attempt on his part to explain his own particular religious experience in relation with Christ. In his early life Paul was a severe persecutor of those who followed Jesus, but in his conversion he had an experience which needed an explanation. As a student of the Law and as a Pharisee (Phil. 3:4-7) he was bound by the Law and the Law gave him no power to live right. Paul explains his conversion on the basis of a supernatural revelation of Christ.

Paul sees four great aspects of redemption in Christ. Redemption means deliverance, through Christ, from Law to grace; from sin to righteousness; from the flesh to the spirit, and from death to eternal life. Christians may have victory here and now (Rom. 8:1) Christianity is a religion of hope (Rom. 24:8).

To be a Christian, in the mind of Paul means a new creation

(II Cor. 5:17); it means newness of life (Rom. 6:4-6). It is a life of growth (I Cor. 3:1f). The great features of the new life are: (1) Sobriety and devotion to Christ (I Cor. 16:22); (2) Spiritual knowledge and insight (I Cor. 2:14-15); and (3) Charity (I Cor. 13).

In a word, Christianity for Paul means spiritual fellowship with Christ. Christianity is a religion of redemption, one of interpretative insight, based on Jesus Christ. It is an experience of deliverance from all evil, from ceremonial formalism, and from the law which could save no one.

Lecture IV.—Paul's Conception of the Law

The early Christian church was composed of persons who held the Law of Moses as binding and at the same time added faith in Jesus Christ. When the Gentiles began to come into the church it raised numerous questions and the answers to these questions constitute the major part of Paul's teaching. Paul insisted on one or the other, either the Law or Christ, and not both. The controversy which grew out of the matter of receiving Gentiles into the church was finally settled in the Jerusalem conference in the decision in Paul's favor, namely that of receiving Gentiles without demanding submission to the Law of Moses.

In the study of Paul we have two views of the Law; the one view that of a Jew and the other that of a Christian. As a Jew, and as a Pharisee Paul looked upon the Law as imposed by God and an instrument which could not be set aside. (Rom. 2:12). As a Christian the Law is a great enemy from which Christ came to deliver. The Law proposed to be man's friends but in fact became his enemy (Rom. 7:1-11).

According to Paul, Christ effected the Law in two ways: (1) Positively. Christ made us independent of the Law by a new way of righteousness through Himself. This is Paul's foundation for justification through faith. (2) Negatively. By destroying the power of the Law, that is, by paying the debt which we owed to the Law (Gal. 2:13). Paul says that Christ's death satisfied the Law (Col. 2:14f. When a debt is paid it loses its power.

But, in view of all this, says Paul, the Law is holy (Rom. 7:12). Indeed, the Law failed in that while it states the will of God, yet it gives no power to do that will (Phil. 3:4f), and it fails because of man's fleshly nature (Rom. 8:3). The Law increased sin in that it provoked dormant sin (Rom. 7:7-9; 3:20). The Law converted sin into real guilt (Rom. 7:13), and it puts sin into more vigorous action (Rom. 7:8).

And so God gave the Law in order that sin might be brought to a head and the remedy administered (Rom. 7:13). The Law is a "school master" to bring us to Christ. Faith was God's original plan even with Abraham (Rom. 4:1f), and not the Law. The Law is a means to an end and not the end. Law has always been subordinate to faith.

Lecture V.—Paul's Idea of Redemption

Paul held some very decided ideas in connection with salvation. He believed in the universality of sin (Rom. 3:23). He believed that the effect of Adam's sin is to be seen in the fall of the entire human race (Rom. 5:12-21). The flesh seemed to have within it a sinful tendency (Rom. 7). Relative to the matter of how sin got into the world in the first place, Paul suggests two possible ways: (1) Through the fall of Adam (Rom. 5:12-19); and (2) Through the flesh, because it is flesh, is liable to sin (Rom. 7). The flesh, according to Paul, is not so much sin as such, but it gives opportunity to sin; it is the seat of sin (Gal. 5:17). The flesh is the unguarded side of a man's life.

In the mind of Paul humanity is a single whole (Acts 17:26). That is to say, every individual person is connected directly or indirectly with every other individual who has ever lived. Men are of one blood. Paul also holds to an inward process, a hostile principle, running through the entire human race. The sin principle runs through the entire race. (Rom. 3:21).

For Paul, the flesh is a hindrance to holiness (Gal. 5:16-17) inasmuch as the flesh is the seat of sin. At the same time the flesh is not inherently evil. Paul is not a Greek in this regard, for he says that the flesh is sanctifiable (II Cor. 7:1).

Redemption, for Paul, means deliverance from both sin and the tendencies of the flesh. Since sin is in a single principle it was overcome ONCE and for all through Christ (Rom. 6:10). In His death on the cross Christ destroyed the flesh as it was in Himself and in humanity as a unity. Flesh and lust were crucified and man delivered (II Cor. 5:21). Christ has brought new power, new will, new influence and strength through which man is able to do right. This means redemption.

(Concluded next week)

NAMES OF OUR MISSIONARIES AND THEIR FAMILIES

Montana

Rev. and Mrs. Otto B. Pankratz, Birney, Montana.
Melvern Earl, born May 10, 1922.
Betty Jane, October 27, 1923.
Birtie Mae, April 21, 1925.

Rev. and Mrs. Alfred Habegger, Busby Montana.
Marden Carl, February 21, 1917.
Jeanne Elizabeth, October 19, 1920.
Helen Christine, April 19, 1922.
Esther Marie, October 16, 1923.
David Luther, June 15, 1925.

Rev and Mrs. Rodolphe Petter, Lame Deer, Montana.

Rev. and Mrs. Valdo Petter, Ashland, Montana.

Oklahoma

Rev. and Mrs. G. A. Linscheid, Canton, Oklahoma.
Harold, September 24, 1906.
Chester, February 3, 1911.

Rev. and Mrs. H. J. Kliewer, Hammon, Oklahoma.
Martha M., July 2, 1900 (married).
Linda E., May 18, 1902 (married).
Ruth C., July 25, 1903 (married).
John Milton, May 5, 1908.

Rev. and Mrs. H. T. Neufeld, Canton, Oklahoma.
Margaretha, June 24, 1914.
Abraham, August 30, 1915.
Gerhard, September 4, 1917.
Helena, January 19, 1919.
Gertrude, April 7, 1922.
Ruth, December 27, 1924.

Rev. and Mrs. J. B. Ediger, Clinton, Okhaloma.
Alvin, July 17, 1903.
Theodore, August 18, 1905.
Gustav, January 27, 1908.
Hilda, August 4, 1910.
Otto, October 13, 1913.
Anna, March 23, 1916.
Anton, July 21, 1919.
Donald, February 26, 1924.

Arizona

Rev. and Mrs. J. B. Frey, Tuha City, Arizona.
Theodore, August 15, 1900.
Wilbur Emil, December 4, 1906.
Elmer Benjamin, Jan. 12, 1909.
Salina Maria, March 24, 1911.
Gertrude Winnifred, July 1, 1913.
Agnes Caroline, Sept. 28, 1915.
Alvin Henry, February 10, 1918.

Rev and Mrs. J. R. Duerksen, Hoteville, Arizona.
John Paul, October 31, 1913.
Ruth M. July, 1916.
Martha M., April 30, 1919

Rev. and Mrs. Karl Friesen, Oraihi, Arizona.
Lorena Grace, June 25, 1920.

Miss Elizabeth Schmidt, Matron for Orphans, Oraibi, Arizona. Her Hopi orphans:
Cecelia, June 2, 1905.
Floyd, January 12, 1918.
Samuel, August, 1912.
Carl, May 24, 1914.

China

Rev. and Mrs. H. J. Brown, Kai Chow, Chihli Prov., China.
Linda, October 9, 1912.
Jessie Marie, September 27, 1921.

Rev. and Mrs. Floyd Pannabecker, Kai Chow, Chihli Prov., China.
Richard, May 21, 1922
Robert, October 9, 1925.

Rev. and Mrs. E. G. Kaufman, Kai Chow, Chihli Prov., China.
Gordon Dester, June 22, 1925.

Dr. and Mrs. A. M. Lohrentz, Kai Chow, Chihli Prov., China.
Walter W., November 17, 1922.

Rev. and Mrs. S. J. Goering, Kai Chow, Chihli Prov., China.
Miss Aganetha Fast, Kai Chow, Chihli Prov., China.

Miss Elizabeth Goerz, Kai Chow, Chihli Prov., China.

Rev. and Mrs. P. J. Boehr, Tamingfu, Chihli Prov, China.
John William, January 8, 1920.
Richard Peter, October 1, 1922.
Ernest James, August, 1924.

Rev. and Mrs. W. C. Voth, Tamingfu, Chihli Prov., China.
Stanley Emerson, August 14, 1924.

Miss Talitha Neufeld, Tamingfu, Chihli Prov., China.

Miss Frieda Sprunger, Tamingfu, Chihli Prov., China.

India

Rev. and Mrs P. A. Penner, Champa, C. P., India.
Mariam, April 4, 1901.

Rev. and Mrs. F. J. Isaac, Champa, C. P., India.
Donald Penner, July 16, 1923.

Drs. Harvey and Ella Bauman, Champa, C. P, India.

Miss Loretta Lehman, Champa, C. P., India.

Rev. and Mrs. P. W. Penner, Janjgir, C. P., India.
Nellie Asna, May 25, 1912.

Mrs. Adah Burkhalter, Janjgir, C. P., India
Noah Laurance, June 30, 1920.

Miss Clara Kuehny, Janjgir, C. P., India.

Rev. and Mrs. P. J. Wiens, Mauhadei, C. P., India.
Ferdinand, March 7, 1907.
Rudolf, January 13, 1909.
Agnes M., February 12, 1913.
Frieda February 13, 1919.
Martha, February 13, 1919.

Rev. and Mrs. John Thiessen, Mauhadei, C. P., India.
Harold Paul, August 20, 1922.
Arthur, December 7, 1923.

Miss Martha Burkhalter, Mauhadei, C. P., India.

Rev. and Mrs. C. H. Suckau, Korba, C P., India.
Theodore, August 21, 1910.
Edna Rachel, April 17, 1914.

Mrs. Mary Burkhard, Korba, C. P., India.
Samuel.
Esther.
Anna.

Rev. and Mrs. S. T. Moyer, Basna, via Raigarh, India.

Mr. Paul Wenger, Basna, via Raigarh, Ind'a

Home Missionaries.

Rev. and Mrs. T. A. van der Smissen, 723 E. 7th St., Hutchinson, Kan.
Eugene Theodore, Nov. 27, 1925.

Rev. and Mrs. Albert Claassen, 654 E. 79th St., Los Angeles, Calif.
Elmer, 7 years.
Esther, 5 years.

Mr. and Mrs. H. B. Dirks, 640½ E. 78th St., Los Angeles, Calif.
Harold, 5 years.

Miss Levina Burkhalter, 654 E. 79th St., Los Angeles, Calif

Rev. and Mrs. M. M. Lehman, 1500 W. 72nd Place, Chicago, Ill.
Leona Joy, August 24, 1915

Elizabeth Gretchen, April 26, 1922.

Miss Catherine Niswander, 1500 W. 72nd Place, Chicago, Ill.

Miss Elizabeth Braun, 2204 11th Ave., Altoona, Pa.

Rev. and Mrs Daniel Gerig, East Freedom, Pa.
Son, about three years old.

Rev. and Mrs. Daniel Unruh, Quarryville, Pa.

"Love hides a multitude of faults", and it should do so; but it should never make us blind to the faults we ought to see.

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

"Tonight we shall give attention to one of the delightful stories of the Old Testament. It will be the account of the carrying of Elijah to heaven on the fiery chariot. We take this story to be one of the finest of the Hebrew folk lore. What a magnificent life Elijah's must have been to merit such a splendid rhetorical ending." No, dear reader, we are not reporting an address given by one of a club of infidels in which the speaker proposes to damn the Bible with faint praise. We are trying to give, as near as possible, the beginning of a Wednesday evening Bible talk by a pastor of a Protestant church. No wonder that the world is beginning to think that Christianity has failed, and no wonder people are not taking the pulpit messages of their ministers. Thank God! not every minister by any means is of the kind who would have brazen unbelief enough to make statements of this like and expect to maintain his position as pastor of the flock of God. We imagine a minister with an attitude of this kind toward the Word would not hesitate about referring to the crucifixion as a "story" and the resurrection as folk lore. Of a people who sit under such a ministry we can only think of the words of Milton, who spoke of "Blind mouths that look up and are not fed." Let us suggest another line from Milton in regard to the unbelieving parsons who hand out such stuff. They are those "who stole the livery of the court of heaven to serve the devil in."

As the months go on the public is beginning to realize that the coal strike is likely to last all winter, and, while the operators and the union officials are wrangling, many are compelled to suffer severe hardships. Fuel is scarce in all the localities where hard coal is consumed and what there is of other fuel is growing higher and higher every day. The poor in the cities, who must buy their coal by the bucket not only pay a price that amounts to robbery, but must be satisfied with the poorest kind of material. It looks as though a warm house in winter is going to be a luxury that only the rich can enjoy. Things will go as they always have been going when a coal situation was on hand. If the strikers win, the public pays so much more for their fuel. If they lose the operators tack so much more on to the price to repay them and more for their losses during the strike. With the public it is a case of "You win and I lose". The whole thing is unjust and un-Christian. A group of men, no matter who they are, who can gouge the public in this way are selfish, heartless and cruel. One thing is sure. More strikes of this kind and the government will be compelled to take over the mines as a matter of protection. Neither working people nor their employers would welcome such a procedure. For the next step soon to follow would be the taking over of other important things, and we would be in the midst of a socialistic government whether we would like it or not. A government with no obligations to Christian ethics would sooner or later plunge us into a state akin to that which the people of Russia now find themselves.

A brother sends us two clippings with the expectation that we make some kind of a comment upon them. One of them has to do with the decorations that the French government has handed out to Americans for distinguished service during the the war and the other is a reference to a writing of the late emporer of Germany, in which he claims to have been tricked into surrender by Wilson's fourteen points. Unfortunately, we are not a writer on political subjects and, since no one in the present generation is far enough from the World War in point of time to be able to look at things in their right perspective and give a fair estimate of the whole horrible affair, we beg to be excused from the undertaking. The war is over, and we should be exceedingly grateful for that without lending ourselves to the keeping alive of war passions. One of the things the public is waking up to now is the fact that the publicity agents of all the governments have fooled them terribly. After all, no proof is brought forward that little children had their hands chopped off in Belgium, or that Canadian soldiers were crucified to barn doors, or that numberless black babies have been born of white women in the communities where French black Colonials were stationed. Too much of the war stuff was unbelievable and the attempt to have us accept after-war stuff that only reflects the spirit and hatred of war is an insult to intelligence.

WORLD-WIDE SUNDAY SCHOOL NEWS

NORWAY'S SUNDAY SCHOOLS

The Norwegian Sunday School Association is now stretching its helpful hands practically over the whole country. The organization is divided into 25 subdivisions corresponding to the different districts there. During the year four traveling secretaries have been traversing all these districts and in addition there have been the visits of their General Secretary. New Sunday schools have been started everywhere. There are 1500 Sunday schools, with 5,000 teachers and 100,000 pupils. Another interesting feature of the work has been the increasing demand for courses of instruction for teachers and school leaders.

BIBLE LANDS SUNDAY SCHOOL UNION

A bulletin of information is issued periodically by the Bible Lands Sunday School Union, which is the new name of the reorganized Sunday School Association, which promotes the work of religious education in Syria and Palestine. The General Secretary is Rev. George H. Scherer, who also represents the World's Sunday School Association. The Diocesan Book Shop in Jerusalem and Mr. Paul Duwary of the B. J. S. Reading Room in Halifax, have agreed to represent the Bible Lands Sunday School Union in Palestine. Samples of Sunday school supplies will be on display and orders taken for all who reside in Palestine.

An Arabic booklet giving complete information about the purpose and organization of the cradle roll is now ready for distribution. Inasmuch as one of the requirements of the Ten-Point Standard School is the maintenance of a cradle roll, this booklet will be especially useful to all Sunday school officers.

Many classes for the younger children are using a book containing 52 story lessons for primary classes which has been published by the Nile Mission Press. Rev. Ibrahim Girgis of Deirut, Egypt, is the author. These lessons are based on the order of the books of the Bible rather than on a topical plan. Each lesson contains a story, introduction of questions, the statement of the central truth of the story, review questions and explanations. It will be useful as a first attempt at graded Sunday school lessons until the course can be completed which covers the work of the twelve years of village and boarding schools. For the lowest three years a Handbook for Teachers is being prepared; for the remaining nine years a Students Book is to be written for each course.

A SUNDAY SCHOOL "EGG SERVICE"

Visiting Sunday schools is an important part of the work of every Sunday school secretary whether his area is a township or a whole country. A unique experience came to Rev. George P. Howard, Field Secretary of the World's Sunday School Association in Argentina. He started out by attending a Sunday school where the annual "egg service" was held. The youngsters were supposed to collect all the hen's eggs they possibly could and bring them to their Sunday school. Over 1,200 eggs were brought in and they were later sent to the local hospital, not to undergo a cure, for they were all perfectly sound and fresh, but to be used for the patients. Mr. Howard spoke to the members of that school, taking for his text a "frying-pan", which he found in the second chapter of Leviticus. Since there was such a formidable heap of eggs, he could think of no more appropriate subject than a "frying pan", and he tried to show them that Christianity was a religion that touched us all at all points in our life and that out of the frying pan of our lives, it was possible to prepare a savory offering for God.

After that Mr. Howard visited five different communities. To reach one of these towns, he had to drive sixty miles in a Ford. The same tire blew out twice. But he reached his destination finally, only to be received by a heavy rain, which kept most of the people home. A group of 15 came out, though, and they had a helpful time. Twelve hundred miles were covered on this trip and the various means of transportation used were train, boat, Ford and horseback. He carries with him on these trips samples of books and literature. Perhaps the greatest value of these visits is the interest that is awakened in the literature and the orders which he is always able to send in for books and literature to the book deposit.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

WHAT MIGHT BE DONE

What might be done if men were wise—
What glorious deeds, my suffering brother—
Would they unite
In love and right,
And cease their scorn of one another?

Oppression's heart might be imbued
With kindling drops of loving-kindness;
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,
All vice and crime, might die together,
And wine and corn,
To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the teeming world tomorrow.

What might be done? THIS might be done,
And more than this, my suffering brother—
More than the tongue
E'er said or sung,
If men were wise and loved each other.—Charles Mackay.

HAVING A DEFINITE AIM

It is a good, not to say a vital, thing to have a definite aim if the very most is to be accomplished. That is the thing that gives weight to programs, budgets, plans and so forth.

Another good and helpful thing is to know that you are not alone in your efforts, that others are working with you, that a common effort is put forth. Two are more than twice as strong as one, and four more than twice as effective as two. Multiply the number indefinitely and your power approaches the miraculous.

Again to put push into a project, it is a good thing to visualize the efforts, that is to make it possible for a group to point to the thing they have accomplished as the result of their effort. It is not necessary that they should feel stuck up because of what has been done, but if the eyes can see what the hands or other efforts are accomplishing this will be a great incentive to added effort.

This may be overdone. The desire to see one's own work may become so paramount as to despoil the work of its rightful blessing. Selfishness and vainglory may become the end instead of the good cause. Where this actuates activity individuals or groups may vie with each other in such an uncharitable way as to defeat the original purpose. Efforts may be so diversified and scattered as to become wholly dissipated. It therefore behooves us in all of our varied efforts not to lose sight of the greater program or plan on the one hand, and on the other, to marshal all of the forces at hand, each in its place, to reach the common goal.

Our church activities, such as missions, publication, relief, etc., are not things that belong only to the respective board members, or to annuitants, or to the wealthy, or to the emotional, or to the educated, or to the women, or to the children. They are the concern of all of God's children, and we should all have some share in them.

It therefore is a good sign when all of the resources are properly enlisted. By being properly enlisted I mean that they shall all not only pull, but pull together and also pull in the same direction; that is, that they shall be governed by a general scheme and aim.

Not so long ago the Christian Endeavor societies of the General Conference undertook successfully to raise the funds with which to build a new mission station in India. This would have been a mistake had the regular sources of support to our mission treasury thereby been tapped and crippled so that the conference mission board could not function effectively; for they are responsible to the church for the mission work in all of our fields; and all mission efforts of subsidiary church organizations should dove-tail properly into the general plan of our mission work.

Last summer the Christian Endeavor societies of the middle district undertook, as the report below shows, to raise a certain very respectable sum for two definite purposes, and they are well on the way to accomplish their aim. We congratulate the societies of the middle district. In unity there is strength!

Honor Societies

It is very encouraging. The young people of the Middle District Conference are working. Readers of the Mennonite will remember that last summer this group pledged themselves to try to raise a budget of $2500. This is to be divided as follows: $1500 to the Drs. Harvey and Ella Bauman for medical equipment, $1000 or $1500 if possible to the Taming School Building Fund in China. Last year this group of young people gathered over $2500 for China and India.

Thus far we have covered about half of our quota in money actually paid in while considerably more has been pledged. With the continued efforts of our various societies we certainly will "go over the top" by June.

Those who have paid in money by January are Honor Societies. Their names follow together with amounts paid:

Berne Mennonite C. E.	$840.66
Grace Senior C. E.	130.00
Donnelson Senior C. E.	121.50
Donnellson Junior C. E.	9.50
St. John Senior C. E.	120.00
St. John Intermediate C. E.	25.15
Salem Mennonite C. E.	80.00
Eicher Senior C. E.	27.50
Eicher Junior C. E.	4.25
Ebenezer Senior C. E.	20.00
Summerfield Junior C. E.	6.50

A. R. K.

WHITE GIFT SERVICE AND SUNDAY SCHOOL NOTES

On Christmas evening our S. S. rendered their annual White Gift service. The program, consisting of music, recitations, and various exercises, truly showed forth the Christmas spirit to be exemplified on that day. The program and music committees deserve our expression of thanks for the splendid program which had to be practiced ofttimes under adverse circumstances. The pastor in his address brought a real Christmas Gift to the large congregation in his announcement that the condition of our Missionary Samuel T. Moyer was greatly improved. In the White Gift service at the close of the program each class brought their White Gift of substance to the platform, and with appropriate remarks, gave their gifts. It was indeed an impressive service, and in addition to the gifts of substance, which were remarkable, several stated their willingness for service in the Sunday school. The summary of the White Gifts of substance is as follows:

Budget fund for church	$238.55
Parsonage debt	85.00
Pulpit light	15.00
Primary equipment	98.05
Miss Clara Bishop	16.75
American S. S. Union	10.00
Orphanage Fund	5.02
Mrs. Joseph Moffett	14.85
Regular Christmas offering	35.88
Total	$519.10

In addition to the above the Ladies' Bible Class has decided to support an orphan boy in India, making our total White Gifts of Substance $554.10. We are indeed grateful for the splendid spirit shown by all the various classes. Many classes went to various homes and brought comfort and cheer to sick people. Clara Bishop, a member of our primary department, was especially grateful for the White Gift given by one of the classes. She is a patient in the Hahneman Hospital, suffering with hip disease. Her parents in a letter to the Sunday school expressed Clara's thanks for her various gifts.

Let us remember her in her affliction with our prayers as well as our gifts.

A general report of the attendance for the past year, as given by our secretary, is given in these columns and in other columns is also given the list of officers elected by the school, by ballot, on December 27, together with the other appointments made by our executive committee.

Our attendance for the first Sunday in 1926 was 301, which was a wonderful start in the new year. Let us grow spiritually strong in the same proportion that we grow numerically. We want to make a special attempt to have everyone try to be on time and join in the opening exercises both in singing and reading the Bible and in the regular lesson. This should be an objective for all of us in 1926, and if we so do, our Sunday school will surely make progress in the coming year.—Zion Mennonite church, Souderton, Pa.

FRUITS OF SPIRITISM

One of the definitions of "spirit" is: And supernatural being; an apparition; a specter; a ghost; also, sometimes a sprite; a fairy; an elf. Another definition says: In current use "spirit" denotes a disembodied soul or an immaterial being which never had a body.

"Spiritism" is defined as The Theory that mediumistic phenomena are caused by spirits of the dead; also the action or agency of spirits—used in distinction from "spiritualism" as not conveying the notion of any special doctrine as to the nature or state of the spirits. Belief that natural objects possess indwelling spirits.

"Spiritualism" is: The doctrine that all that exists is spirit. It also is: A belief that departed spirits hold intercourse with mortals by means of physical phenomena as by rapping, or during abnormal mental states, as in trances, or the like, commonly manifested through a medium; spiritism.

A spiritist is one who believes in, or attempts to put into practice, spiritism or spiritualism.

A spiritualist is also defined, among other things, as one who seeks intercourse with departed spirits; a spiritist.

So we see that whereas in one sense of their meaning the words "spiritism" and "spiritualism" mean almost the opposite, in another sense they are used interchangeably. This latter use of the words in which they mean the attempt to communicate with the dead, or as "fans" would likely say, with the departed, the words interest us here.

Under the above caption "Der Mitarbeiter" of Gretna, Manitoba, says:

"According to the Prussian office of the interior 60 per cent. of all permanent inmates of the insane asylum formerly were spiritists. The people who, in consequence of their lack of acquaintance with the Word of God, do not know the better way of ascertaining the truth concerning the future state, and also do not know that thousands of years ago Jehovah raised his finger of warning against mediums and necromancers (Deut. 18:9-15) are altogether too much disposed to look upon the 'revelations' of spiritism as a new grace of God, especially when such 'revelations' are occasionally accompanied with 'miraculous healings'. Statistics like the above ought to open the eyes of all. Whoever is disposed to do so, can, of course himself see that within the circle the mediums throughout are persons who are sick, whose hearts and nerves are shot to pieces, and upon whom one is committing a crime if one continues to subject them to trances, thus completely ruining them."

The Bible passage referred to above reads:

"When thou art come into the land which Jehovah, thy God, giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found with thee any one that maketh his son or his daughter to pass through fire, one that useth divination, one that practiseth augury, or an enchanter or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto Jeho-

vah: and because of these abominations Jehovah thy God doth drive them out from before thee. Thou shalt be perfect with Jehovah thy God. For these nations, that thou shalt dispossess, hearken unto them that practice augury, and unto diviners; but as for thee, Jehovah thy God hath not suffered thee to do so."

THE S. S. LESSON

February 28

Jesus Commends Mary of Bethany

John 12:1-11

Golden text: "Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Mark 14:9.

Though Bethany was an insignificant little place in the eyes of men, it has a distinction that is immortal and makes it one of the most famous places in the world. It was the place where Jesus had raised Lazarus from the dead, thus giving assurance to every soul that will have it of a life beyond the grave and of the power of Jesus over death. It was also noted as the place where Jesus loved to be. There are many things that we prize about our homes but they fade into littleness when we can think of them as the places that the Lord delights to honor with His presence. It was also the home of personal friends of Jesus. A home in which every member was dear to Him and He dear to them. The only really happy family is the one that has Jesus for its best friend. Besides that nothing matters. During the last week of His life, Jesus made this home his abiding place. Here He found rest and comfort when all the world was turning against Him. Lives, such as those making up this family, must have been pure, good, loving and spotless. There must have been a sympathy there that strengthened the Lord for the trying things through which He had to pass. Here was the one place where He was absolutely sure of loyalty.

Jesus had raised Lazarus from the dead. He now returned to nurture the faith that had been kindled. We note that He returned to Cana where He performed His first miracle. It was the beginning of a faith that He returned to quicken. Faith once born in Him is nurtured by Him and grows. A faith that does not grow has missed the inspiration that comes from continued fellowship with Him. Jesus was human and He longed to be with His friends and commune with them. Here we see the one bright spot in that eventful week.

The pound of ointment that Mary took to honor her Lord with was one of the most costly of materials. In our money it represented a value of more than fifty dollars, which, at that time, was a great sum. It represented the savings of a life time. It was her all. It represented her giving herself without reserve to Him. Love prompted this gift. It was a love that must give. And in giving she had not permitted herself to ask, How much? It seems that the alabaster jar had been specially set aside for this purpose. There was, however, a deeper significance in the offering. Mary alone realized that her Lord must die. Here was her token of esteem that was not saved until her Lord was dead, but was bestowed while He was still alive. How much can we learn of this incident? Too many let their friends go on in their troubles and distresses without evidences of their sympathy and only after their dear ones are gone do they bring their offerings. Better bring our flowers to the living than lay them on their coffins. Such thoughtfulness will have its encouraging effect in a way that really helps. Mary understood the Lord and did what she could do to bring at least one bright ray of sympathy into His life. The answer that Jesus gave indicated that He knew that Mary understood. The answer that He gave made Mary immortal. So long as His resurrection would be known, and that was to be forever, this act of this faithful handmaiden would be linked with it. Mary had not stopped to consider. In opposition to her act stands the conduct of Judas. He, too, earned an immortal fame. Whenever his name is mentioned, linked with it is the fact that he betrayed Him. Judas calculated. He figured up the value of the gift in money. There is one thing by which love and loyalty cannot be estimated and that is by its money value. Jesus gave fame to the poor widow who gave her all in love. Those who gave in large sums for the display they could make are only remembered with contempt. Judas was without love and so could not appreciate what a gift of love meant. He made a counterfeit show of a kind of love when he suggested that the gift might be put to better account by giving it to the poor. Yet there is nothing on record to show that he ever gave the slightest concern for the poor. Indeed the record says, as one version has it, "He had the bag and took away what was put therein", indicating that he was already a defaulter.

The answer of Jesus did not indicate that the poor should be ignored. He indicated that their continual presence gave opportunity to help them always, but since He would be with them only a little time longer He keenly appreciated the show of affection that was given to Him at that time. The crowds that came, came largely out of curiosity, but as is often the case, many who came with this motive were led to believe. To the enemies of the Lord the presence of Lazarus was a living rebuke to their unbelief. Smarting under this rebuke, they went further in their hatred and all the more determined the murder of Jesus.

THE C. E. TOPIC

February 28

Neglected Country Areas

Isa. 35:1-8.

(Missionary Meeting)

There lie on the desk of the writer pamphlets and other literature from land promoting companies in one of the boom sections of our country. Each of these inform the prospect that there are churches and schools within easy access of the lands they are producing. These men are not particularly interested in churches, but they know that a community without a church is a very unattractive community and that people prefer to live near churches. The church stands for decency, order, righteousness and a community spirit as well as for the establishment of the kingdom of God. We go into our cities and towns and we see plenty of churches. Some of these are magnificent structures, others are less showy and more simple. Often the criticism is heard, and not altogether without reason, that churches in towns are crowding one another while the country has plenty of places where churches are badly needed. Our concern in this topic is for the communities where churches are needed. But churches are not the only thing needed; in country as well as in city there are localities where churches crowd one another. The number of abandoned churches throughout the country is appalling. Crowded churches in some parts of the country does not mean that they are crowding one another everywhere. The fact is that where you find one locality where there are too many churches you will find many others where they are badly needed.

The thinly populated districts of our country are the worst sufferers for spiritual care. On another page of this issue the reader will find the report of a survey which indicates that, along some lines, the rural districts are badly neglected. Although there are many efforts being made in order that people may be served spiritually, we need not look long to locate places where little or practically nothing has been done.

One of the reasons why there are neglected areas is because the people living in such districts have not concerned themselves very much about spiritual matters. There is no hunger there for the Word and pleasures and godlessness has the upper hand. If people do not want the light and show no desire for anything pertaining to religion, as is the case in many places, the probabilities are that they will continue to be neglected. But the neglect of spiritual things is no reason for Christian people not concerning themselves about them. Heathens generally do not show a desire for the Gospel, but the missionary goes to them, and by every effort he can command he stirs up a thirst for the truth and great are the results that often follow. This should be the same method to be followed in the home land. Where there is no spiritual life it should be some one's duty to go and cause an awakening.

Again, the burden of the neglected areas is a great financial burden on the finances of denominational boards. People generally give a great deal more for foreign missions than they do for the cause of home missions. We do not complain of the vast amounts that go to the foreign fields. With all they get they should be getting a great deal more, but more should be given to the home field above what goes into the foreign field. It takes a great deal of money to have Christian workers journey from place to place over vast stretches of territory to bring the Gospel to the scattered few. Weeks must sometimes be consumed in visiting a comparatively few families. Yet, these people who are served have souls to be won for Christ. And a soul cannot be estimated in value by the money spent in bringing that one the message of salvation. Among the noblest and most heroic persons who have labored for Christ in this land are the humble missionaries of our thinly populated stretches of territories. The best investment that can be made for Christ in this country is the investment that brings Christ to those who live in the isolated parts.

Then, there is need of men and women who are capable and ready to take up this difficult work. We spent money and a long period of years in training foreign missionaries. We expect only the most fitted for such work to be used. Suppose we took the home mission field as seriously. It would mean that we would call for the best equipped and the best educated and ask them to make the great sacrifice of devoting their whole lives to this work. It would also mean that the young minister would regard this as a life calling instead of a stepping stone to something else.

MARRIAGE

Crouthamel-Proctor—On January 2d, 1926, at his home, by Rev. A. M. Fretz, Perkasie, Pa., Roy Francis Crouthamel and Miss Marion Estella Proctor.

DEATHS

Fretz—On December 18th, 1925, at his home in South Perkasie, Pa., Eli M. Fretz, aged 74 years and 17 days. Funeral services were held on the 25th by his pastor, A. M. Fretz, at Deep Run. Interment at Tinicum church.

Hafler—On January 14th, 1926, at Plumsteadville, Catherine Hafler, nee Fretz, wife of Josiah Hafler, aged 61 years, 2 months and 7 days. Services by her pastor, A. M. Fretz, assisted by the brethren Enos Wisner and Jacob Rush, on the 27th. Interment at Deep Run.

Fretz—On January 3d, 1926, in South Perkasie, Emma Catherine Fretz, widow of Eli M. Fretz, aged 64 years, 3 months and 22 days. Services and interment as above on the 7th.

Diehl—On January 13th 1926, at his home in Perkasie, Josiah Diehl, aged 80 years and 16 days. Services were held at the house, and interment at St. Stephen cemetery on the 18th, Rev. A. M. Fretz officiating.

High—On January 17th, 1926, at Plumsteadville, Pa., Mary High aged 71 years, 3 months and 24 days. Services on the 20th at the Old Mennonite church, Deep Run, Revs. Rush, Overholt, Wisner and Fretz officiating.

Toevs—Donald Farnsworth Toevs, son of H. C. and Louise Toevs, was born May 2, 1922, at Aberdeen, Idaho, and died Sunday morning, January 24, 1926. Attained an age of three years, eight months and twenty-two days. During the brief span of life he has been the joy to every member of the family. He will be missed but not forgotten. He is safe in the arms of Jesus. Funeral services were conducted from the First Mennonite church at Aberdeen, Idaho, January 27, 1926. Rev. Allison of the Methodist church and Rev. M. J. Galle spoke words of comfort. Rev. Davies of the Presbyterian church pronounced prayer and benediction. He leaves to mourn his departure, his father and mother, two brothers, grandparents and many relatives.

Krehbiel—William J. Krehbiel, son of Henry and Barbara Krehbiel, was born June 29th, 1856, about six miles northwest of Donnellson, Iowa, and passed away suddenly and peacefully on the evening of December 7th, 1925, at the age of 69 years.

His death was caused by a paralytic stroke. All that medical aid and skill and loving hands could do was done, but the Lord had decided differently.

He leaves his grief-stricken wife, his daughter, and four grandchildren; two sisters, two brothers and a host of sorrowing relatives and friends.

He was a favorite with everyone, always having a smile and a word of cheer for everyone he met. He was leader of the choir for about fifteen years, where many pleasant evenings were spent together, which shall never be forgotten by those who attended. He will be greatly missed by all who knew him.

Funeral services were held at the Zion Mennonite church, conducted by Rev. J. E. Kaufman, and interment was made in the Mennonite cemetery.

Ummel—David Ummel was born February 19, 1861 at Locle, Switzerland, and departed this life on January 11, 1926, having reached the age of 64 years, 10 months and 23 days. In 1872, at the age of eleven years, he, with his father, brothers and sisters, immigrated to America, where they settled in Iowa. Later they moved to Gentry county, Missouri, where he grew to young manhood.

In 1887 he came to Ransom, Kansas, and two years later, on December 19, 1889, he was married to Adel Amstutz, who, with three children, are left to survive him. Five children preceded him to the Heavenly home in infancy.

In early manhood he gave his heart to Christ and he ever followed the blessed Master. He united with the Mennonite church and his chief delight was to attend the House of God. How much he will be missed in his church words cannot express, but God doeth all things well.

For many years he has been a sufferer but bore his suffering patiently. In his last days of sickness he was fully resigned to God's will and often spoke of God's great love for him.

Besides his wife and three children he leaves two brothers, one half he leaves two brothers, two sisters, one half brother, two half sisters, and one step sister, besides a host of relatives and friends who deeply mourn his loss.

He was always a loving husband and father and God alone knows how much he will be missed in his home, church and community.

Thiessen—Justina, nee Friesen, daughter of Jacob and Maria Friesen, was born June 18, 1869 at Alten Stils, in Crimea, South Russia. Later moving over into a new district, she endured all the difficulties of a new settlement. When she was but eight years of age her mother was taken from her through death. At the age of fifteen she was converted and dedicated her life to the Lord Jesus, receiving the rite of Holy Baptism and at once affiliated herself with the church of the home, remaining a faithful member until they emigrated to America. When she was but twenty years of age her father also was removed from her through death, and now she was obliged to seek for work in order to make her living. On June 16, 1896, she entered into holy wedlock with Peter Thiessen, and yet in the same year in the month of December, left for America, settling near Paso Robles, California. At this place they joined the San Marcos church. Two daughters were born to this blessed union, the younger of them preceding the mother in death in the year of 1914. After ten years they moved to Oakland living here about two years. For several years she had been ailing, and now since conditions grew worse she underwent a serious operation in the year 1908, thereon improving but slowly yet never too firm health. They came to Idaho in the year of 1908 yet, settling on a homestead at which place she helped faithfully as strength permitted. They joined the Emmanuel church, remaining a faithful member thereof until 1923, when she joined our church (the First Mennonite), since they now lived in our town of Aberdeen. On the 28th of April, 1918, she again took sick, and continued so for three years, improving somewhat thereafter, but always more or less bedfast. On the 16th of January, at 1 o'clock, noon, quietly she passed over to her Lord and Savior. During the entire siege of sickness her daughter, Justine, cared and provided for her very faithfully. She was a devoted wife, a loving and faithful mother, and a true Christian. During the six weeks of bitter suffering she prayed many a time that the dear Lord Jesus might come and relieve her of her suffering and take her home into the heavenly mansions. With her there was no fear of death whatever, it meant to her a passing over into the better land into the heavenly home to live with Jesus eternally. She leaves to mourn her death, her faithful husband, her only remaining and devoted daughter, the only relatives present accompanying her earthly remains to the last resting place. They mourn not as such without hope, but the glad assurance of meeting her again in the presence of Jesus, the King and Savior in heaven. There still are in Russia and Canada two brothers and one sister, aside from many other relatives and friends as well as friends here, mourning her death. Her age is 56 years, 6 months, 16 days. In blessed wedlock she lived 29 years 6 months and 16 days. Her last siege of sickness runs over a period of 7 years, 8 months, and 18 days.

Funeral services were conducted in the First Mennonite church of Aberdeen, Idaho, Tuesday afternoon, Jan. 19, at which Rev. John Toevs spoke words of comfort based on Isaiah 60: 19-20 in the German language—and Rev. M. J. Galle spoke in the English language, basing his thoughts on Rom. 5:1.

Geisinger—Bro. Henry B. Geisinger kept up his support, which was very considerable and regular attendance at Sunday school and church to the time he was afflicted. He was for many years the treasurer of the Sunday school and held numerous positions of trust during the many years of his life. He took active part in all affairs pertaining to the local church, and was very much interested in the General Conference activities, and years ago, attended sessions of same. He was a broad gauged man, and ever responded to all things concerning our work, especially education and mission, which had his material support as well as his prayerful concern for growth and blessing. He is survived by his widow, Mary Shelly, sister of Rev. A. S. Shelly, and these children; Abraham, Henry, Daniel, William, Monroe, Emma and Mary, wife of Wm. A. Heistand. He was buried on Wednesday, January 20, at Upper Milford, his pastor, V. B. Boyer, officiating.

CONTRIBUTIONS

We wish to acknowledge the following special gifts which were sent to the Busby mission station direct to us: From Wadsworth, O., Ladies' Aid, through Mrs. Overholt, $30.00; from Loyal Workers' Sunday school class, Berne, Ind., $12.00.

Gratefully acknowledged,

Alfred Habegger.

Emergency Relief Commission, for Month of January, 1926.

For Russia: D. C. Lehman, Berne, Ind., $2.00; anonymous, $0.25; San Marcos Menn. Ch., Paso Robles, Calif., $11.90; E. Lichti, Reedley, Calif., $0.55; Emmaus Ch., Whitewater, Kan., $30.75; Bergthal Ch., Pawnee Rock, Kan., $22.50; Jac. Neufeld, Moundridge, Kan, $34.00; Henry Frey, Goessel, Kan., $32.40; Peter H. Dirksen, Moundridge, Kan., $12.00.

For Germany: W. P. Rempel, Pasadena, Calif., $10.00; Menn. Ch., Butterfield, Minn., $10.75; P. H Dirksen, Moundridge, Kan., $5.00; anonymous, Newton, Kan., $10.00.

General Fund: Salem Zion S. S., Marion Jct., S. Dak., $79.00; Jakob Froese, Inola, Okla., $10.00; West Zion Ch., Moundridge, Kan., $25.00; Greenfield Menn. Ch., Alden, Okla., $11.40; Escondido Menn. Ch., Escondido, Calif., $7.50; anonymous, Newton, Kan., $10.00; children on Christmas eve at Hill school, Buhler, Kan., $6.85; Buhler Menn. Ch., Buhler, Kan., $26.56; Zoar Ch., Goltry, Okla., $21.65; First Menn. Ch., Upland, Calif., $32.89.

For Siberia: Bethel Chr. Endeavor, Inman, Kan., $22.07; Emmaus Ch., Whitewater, Kan, $30.75; H. J. Schroeder, Goessel, Kan., $32.40; Lena J. Stucky, Moundridge, Kan., $27.

For Canada: Immanuel Menn. Ch., Los Angeles, Calif., $52.32; member of the Eden Menn. Ch., Moundridge, Kan., $10.00; First Menn. Ch., Lostwood, N Dak., $21.45; Bible Class, Upland Menn. S. S., Calif., $13.39; Paula Risser, Wisner, Nebr., $5; Christian Ch., Moundridge, Kan., $21; Mechanic Grove S. S., Quarryville, Pa., $8.20; Bethesda Ch., Marion, S. Dak., $26; First Menn Ch., Upland, Calif., $29.85; Lena Neiman, Halstead, Kan., $25.00; Bruderthal Menn. Ch., Hillsboro, Kan., $36.36; K. A. Richert, trustee, Newton, Kan., $100.

For Mexico: Immanuel Menn. Ch., Los Angeles, Calif, $52.32; Bible class, Upland Menn. S. S., Calif., $13.39; Christian Ch., Moundridge, Kan., $10.00; S. S., Upland, Calif., $15.00; Lena Neiman, Halstead, Kan., $25.00; Bruderthal Ch., Hillsboro, Kan., $41.75.

For Near East Relief and Syr. Orphan Home: Garden Tp. Ch., Halstead, Kan., $18.88; a friend at Hillsboro, Kan., $10.00.

For China: S. S. of the Menn. Ch., Butterfield, Minn., $22.50.

January 1st, 1926 balance, $16 57.
Received for Russia, $146.35.
Received for Germany, $35.75.
Received for Gen. Fund, $230.85.
Received for Siberia, $112.22.
Received for Canada, $348.57.
Received for Mexico, $157.46.
Received for Near East Relief, and Syr. Orph. Home, $28 88.
Received for China, $22.50.
Total, $1,099.15.
Paid out during month, $1075.61.
Feb. 1st, balance on hand, $23.54.

Gratefully acknowledged,

C. F. Claassen, Treas

JOTTINGS

From March 14 to 21 Rev. Lester Hostetler, of Sugar Creek, O., will conduct a series of meetings in the Grace church, Pandora.

Kingman, Kansas, where a Mennonite church is located, is just now interested in an oil well, yielding 1,000 barrels of crude oil daily. It looks as though that part of the country would be full of oil wells in a little while.

Sunday night, February 21, J. M. Regier and Rev. S. M. Musselman plan to exchange pulpits. The former will give a report on the Ohio Pastors' Conference and the latter on the meeting of the Foreign Mission Boards at Atlantic City.

The four pastors of Pandora, O., are giving Bible instruction in the local high school. Rev. J. M. Regier teaches the sophomore class in the "Life of Christ" and Rev. A. S. Rosenberger teaches the senior class in the "Harmony of the Gospels". It is the third year they are doing this work.

At the Mission Workers' Meeting in the home of Mrs. E. E. Lehmberg, Moundridge, Kansas, on January 22, letters were read from Mr. and Mrs. D. O. Rupp, Upland, Calif., Doctors Bauman of India, Miss Neuenschwander of Chicago, and Caroline, a native girl in India, whom the Mission Workers have supported for a number of years.

Dr. J. E. Hartzler, president of Witmarsum Seminary, was granted a leave of absence for the coming summer to travel and study in Europe. Dr. Hartzler was admitted to the Sherwood Eddy Seminary, which makes annual trips to Europe for the study of particular national and international problems. The party is to sail June 23 and will return in September. Membership to this party is restricted to persons in public life who will be actively interested in promoting better international relationships on their return. Visits will be made to London, Paris, Geneva and other points.

The program adopted a year ago by the Witmarsum Seminary for $200,000 Endowment, $100,000 for building and $25,000 for a scholarship fund, has been deferred temporarily by the trustees of the institution in order to give Bluffton and Bethel colleges an opportunity to complete their undertaking for a half million dollar endowment. Indications point to a better outlook for the seminary than at any previous time in its history.

On February 3d, the Temperance Society of Berne, Ind., celebrated its 40th Anniversary and held its last meeting. Rev. Jacob Quiring of Bluffton, O., made the address. The society was organized February 4th, 1886, with J. F. Lehman, Moses Moser, Joel Welty, John A. Sprunger, F. G. Eichenberger, C. C. Sprunger, Eli Riesen and N. G. Fankhauser, as charter members, with J. F. Lehman acting as chairman. The society grew until it must have had a membership of over 500. More important than its large membership was its success in creating the public sentiment in favor of temperance and against saloons, so that in ten years the number of saloons decreased while Berne's population more than doubled. From 1902 until 1907 the fight against the saloons was intense and ended when the last blind tiger was raided and two dray loads of liquor were poured in the street. Since then Berne has been a dry town. Since the society has accomplished its purpose the members decided to dissolve the organization at its meeting on December 16. The action was taken in consideration of the establishment of prohibition as the law of the land.

Rev. S. M. Rosenberger of Quakertown, Pa., spent last week with his son, Rev. Arthur Rosenberger, Pandora, O.

Rev. N. B. Grubb of Philadelphia occupied the pulpits of the West Swamp and Quakertown, Pa., churches last Sunday.

Rev. P. R. Schroeder, pastor of the Berne, Ind., church, preached last Sunday, January 31st on the theme: "The Call, the Claims and the Conquests of the Church.'"

On April 16th the Mennonite Pacific District S. S. and C. E. Convention will convene in Upland, Calif., church. Sessions will continue for three days.

President Mosiman of Bluffton College has been granted a year's leave of absence. He and Mrs. Mosiman will spend eleven months abroad. While abroad, Dr. Mosiman plans to do some writing.

The Relief Committee of Mountain Lake, Minn., shipped 1620 pounds of clothing to the Canadian immigrants, 1000 pounds of which was addressed to Winnipeg, and the balance to Hepburn. The value of the shipment was estimated at $1,742.55.

A recent law in Soviet Russia makes provision for exemptions from military service such persons who by birth and education belong to religious sects that forbid the bearing of arms —and have forbidden the same before the year 1917. This is a concession to Mennonites in Russia.

Bethel College is offering a first year course in Manual Training for college students. This is a new undertaking and the class is full. J. J. Voth is the teacher. Owing to a lack of facilities a larger enrollment for the class is impossible.

In No. 4, Jan. 28, of The Mennonite an error crept into the notice of the leaflets for sale by the Women's Missionary Society of Bluffton, Ohio. Rev. Kaufman's booklet, "In China", sells for 35 cents instead of 15 cents. The pamphlet, "The Conversion of Garib", sells 2 for 5 cents.

In an address on the subject: "God Choosing You" to the Y. M. and Y. W. C. A. of Freeman (S. D.) College, Rev. W. S. Gottshall said, "God has chosen each one of us for some particular place. He chooses us, but we must follow Him. This often changes our plans. Sometimes we make plans in our life, but when we try to fulfill our plans, we fail because we are not true to God's calling."

"Does God need you, and what for? He needs us to bestow upon us His spiritual gifts. He also needs us for responsible places in church, school, etc. If God calls us for a certain position we should accept it, because we will not be as happy in any other position. In order to live up to his calling, we must yield ourselves up to God."

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For 1926

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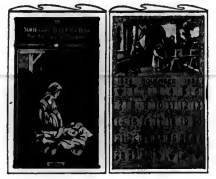

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, FEBRUARY 25, 1926 No. 8

STATISTICIAN'S NOTICE

As Statistician of the General Conference, the undersigned has forwarded blanks to 150 of the officials of our congregations with the request that they be completely filled out and returned to him as soon as possible. Officials who have not received such blanks are requested to make application for them. Congregations not yet belonging to the Conference, but proposing to join, will be supplied with blanks, if request is made for them, so that they may be able to provide the necessary information required to make up a complete report.

Franz Albrecht,
Statistician,
R. R. 1, Beatrice, Nebr.

PLEASE TAKE NOTICE!

Because of impaired health we were forced to give up the work of superintending the packing of the goods for India, but in Mrs. E. P. Ruth, 1061 West Ave., Reedley, Calif., a person has been found, who is willing to do this work.

All correspondence concerning the packing of goods, as well as all money for the freight, should now be sent to the above address.

Thanking all of you for your kind consideration, patience and cooperation,

With west wishes,
Your co-worker,
Mrs. S. S. Haury,
Upland, Calif., Feb. 2, 1926.

CONFERENCE CONTRIBUTION

In the report of the Conference Treasurer, published in our paper recently, I noticed that out of 129 churches, which belong to the General Conference 39 made contributions to the conference treasury during 1925. These 39 churches did very well, contributing about one-half of the budget. The neglect of the 90 churches resulted in two things. In the first place the Executive Committee could not do the work it ought to do and the second result is, that with the little work done there is a deficit in the treasury.

It is a very gratifying thing to me that our churches give annually over $200,000.00 for missions and relief work, but if our churches fail to give at least $2,000.00 for conference mission work in our own churches I am afraid the time will come when we can no longer give $200,000.00 for work outside our churches. I am not saying anything against giving for missions and relief, I only desire to remind you that Jesus said: "This ought ye to have done and not to have left the other undone."

I am confident that we can do no greater construction work for the churches and conferences than to have a secretary in the field all the time, but with the budget as low as $2,000 and only one-half of this contributed, this is impossible. At the session of the conference in 1923 at Freeman, South Dakota, the treasurer reported a deficit, and I made the statement, that this should not occur again. I want to make good on my word and the conference meets at Berne, Ind., in August; so I take the liberty of reminding the churches of this their privilege, not duty.

My church is one of the 90 which did not contribute to the conference treasury last year. In order that it may not be forgotten this year we will take up this offering immediately. If all the churches will do the same we can instruct our Field Secretary to complete his work of visitation and hand over to the next Executive Committee a nice balance with which to carry on the work.

H. J. Krehbiel.

BRIEFS OF THE BIBLE LECTURES GIVEN BY DR. J. E. HARTZLER

December 27-January 3

(Concluded)

Lecture VI.—Justification by Faith

The transition from Paul's doctrine of redemption from sins and the flesh to that of justification by faith is easy and natural. In fact, his idea of redemption from sin and the flesh resulted in the doctrine of justification by faith rather than by works.

Faith, according to Paul, is an attitude in man which answers to the grace of God. Faith is not so much a matter of "attainment" as it is a matter of "attitude". Faith consists in the acceptance of Christ as the Messiah. There are four leading elements in faith, namely, hearing, knowing, believing, and accepting (Rom. 10:10-17). Faith is something more than imagination; it is an attitude of trust and confidence toward Christ. Faith has two sides, namely, that which we rest on—joy, peace, hope (Gal. 5:22), and an active side, an impelling power (Rom. 3:31; Gal. 5:5). Faith means a mystical union with Christ (Gal. 2:20). Faith is not contrary to reason, but runs in the same direction.

Now justification has to do with the present standing of the sinner before God; regeneration has to do with the changing of the nature of the sinner. Justification changes his position. Justification implies setting man in right relations with God through faith in Christ and the forgiveness of sins. Faith is an equivalent to righteousness (Rom. 4:3). Faith becomes the principle of righteousness for, (1) It brings man and God together; (2) It has power to bring life which the law could not (Gal. 2:19, 20). The Law came to an end through the death of Christ, which left God free to act through love. Justification by faith is an act of grace (Rom. 3-5).

Lecture VII.—Paul's Idea of the Sacraments

In all of the ancient religions there were ceremonial rites (Rom. 2:12-15), rites of washings and rites of meals. The washings signified purification and the meals signified fellowship.

There are two sacraments in particular, that of the Lord's Supper and that of Baptism, which have come down to us through the church from the beginning of the church. The Lord's Supper was instituted by Jesus Himself and was the feast of anticipation of reunion (Luke 22:15f). Baptism was commissioned by Jesus to be applied to all nations (Matt. 28:19-20). It was not uncommon in the Gentile faiths for men to depend on the rite as such for salvation. Paul, however, made faith and not the rite the avenue of salvation.

Paul's doctrine of Baptism is found in 1 Cor. 1:14-17. Paul believed that an inward change in the individual was fundamental and that baptism completed the change. For Paul baptism signifies the washing away of sin (Acts 22:16); it is the act of incorporation into the Christian church (Acts 19:1-7); it signifies union with Christ (Eph. 4:15; Gal. 3:27; Rom. 6:3-5). It means a communication of spirit (I Cor. 12:13).

The Lord's Supper, in the mind of Paul, is not so important as baptism (I Cor. 11:22f). The early church ate with "gladness", rather than in memory of His death (Acts 2:46). For Paul it was not so much a matter of looking back as it was looking forward (I Cor. 11:26); it is the bond of Christian brotherhood (I Cor. 10:17).

Baptism marks the commencement of the union with Christ and the Lord's Supper continues the union. Both are but seals of an inward process by which the believer is united to the Lord. Baptism shall be administered to the penitent as an initiatory rite admitting the individual into the church. The Lord's Supper must be received only with a pure heart and by the believing body of Christ.

Lecture VIII.—The Holy Spirit

Paul thought of the Christian life as one lived under the influence of the Holy Spirit; where sin once dwelt the Spirit now dwells. (Rom. 7 and 8).

The Holy Spirit in the Old Testament is the power of God manifest in several ways: (1) In abnormal things. When persons or things acted abnormally it was supposed to be a manifestation of the Holy Spirit of God. (2) In the words and actions of the prophets, or kings perhaps. The Spirit of God was limited to a few persons. (3) In revelation. The Spirit of God reveals things. (4) The Holy Spirit was believed to act in the life of the people of God in the coming age; the abnormal and supernatural in the old order was to become universal in the new.

In the New Testament Jesus makes the Spirit most sensitive (Mark 3:28, 29); the work of the Spirit is a sign that the Kingdom of God is at hand (Luke 11:20); in the early church the Spirit was central (Acts 3).

Coming to Paul the Spirit is the power coming from Christ, almost identical with Christ (II Cor. 3:17). The Spirit is a divine, personal power (Rom. 8:15; Gal. 4:6). In Paul's attempt at a metaphysical explanation he makes the Spirit something more than a mere influence; it is a fruit bearing power (Gal. 5:22), and does not work the same in all persons (I Cor. 12:1-14).

Paul brings the entire life of a Christian under the influence of the Spirit and has the life controlled by the Spirit. The Spirit is an abiding presence (Rom. 8:14). Paul connects the Spirit with eternal life (Rom. 8:11). The Spirit is our guarantee that we shall inherit the new age. This is Paul's argument for laying aside the Law.

Lecture IX.—Paul and Last Things

In the early church interest centered in the future; the best of life was in the end of days. Today interest centers in things present and we expect the best here and now as well as in the future. The early Christians expected to leave the world and go to heaven; we expect all of this and more; we expect to bring heaven into the lives of living men today as well as to go to heaven then.

Thinking of the "end" Paul thought it was near at hand; he expected the Christ to return very soon, at least until near the close of his life, when he seems to have changed his mind a bit. In fact in Eph. 3:21, Paul hints at a long Christian age.

Speaking of the resurrection, one of the great future events, Paul states that at death the body will be changed (I Cor. 15:35-44). He gives no definite idea of an intermediate state. II Cor. 5:1-6 presents a desire rather than a doctrine.

In the writings of Paul three questions are raised relative to the resurrection: (1) Whom does the resurrection concern? The answer—All men (I Cor. 15:22). Christ is the first fruit, after Him those who belong to Him at His coming, and after an interval the rest. Paul says little, if anything, concerning the future of the wicked. (2) What is the nature of the resurrected life and body? Answer—It is real, not merely ethical; flesh and blood cannot enter the Kingdom (I Cor. 15:50); there will be a spiritual body (I Cor. 15:40-41). (3) The relation between the resurrection and the second advent? Answer—Nothing definite said; he gives a hint in I Cor. 15:22-28.

Lecture X.—Paul's Idea of the Church

Jesus emphasized the Kingdom of God; Paul emphasized the church. The church is the ideal of the Kingdom in realization. By the church we mean that society of men and women united by a common faith in Jesus Christ as the Redeemer of men, and a common devotion to Him as Lord and Master, gathered from all classes and conditions of men.

In the mind of Paul the church is a unit (Gal. 1:13; I Cor. 12:12), though composed of many members. The church is open to all men who desire and seek spiritual union with Christ (Gal. 5:27-28.)

Speaking of the moral attributes of members Paul would suggest sanctification (I Cor. 1:2 and 6:11), Fellowship (Gal. 2:9), and Charity (I Cor. 13). Charity implies: long-suffering, humility, sincerity, kindness, courtesy, freedom from envy and selfishness.

In the church there are various groups of persons, those who serve as teachers and those who serve in silence (I Thess. 5:12; I Cor. 16:15, 16). Among the teachers are: apostles, miracles, governments, prophets, healings, tongues, helps, etc. (I Cor. 12:28), all of whom find their authority in Jesus Christ and insight into the Gospel (Gal. 1:1). Jesus Christ is the Head of the church and every member as part of the body must suffer and serve together. (I Cor. 12:27). The church is the organized body of believers in Jesus Christ whose duty it becomes to bring the whole Gospel to the whole world. The task, the faith, and the hope of the church is the argument why every Christian should be a member.

A WEEK AT THE SEMINARY

The week of January 31 to February 6, 1926 at Witmarsum Seminary was of unusual interest. During this week the annual Seminary Board meeting occurred, the Christian Workers' Conference was held, and the College Bible Lectures were given. This brought to Bluffton a large number of visitors, many of whom are ministers. Many who had no official part in these various events came for the benefit of the week's lectures and conferences.

The Seminary Board meeting was held on Tuesday, February 2. The usual routine business was transacted, members were elected to the Board to fill the places of those members whose term had expired, officers of the Board were elected and the usual committees appointed. Among the most important matters of business was the reading and approval of the report of the Accountant who will from now on make an annual audit of the books of the Seminary. The Accountant's report showed that the Seminary has operated as a distinct institution for four and one-half years with all bills paid to date, without any debts or deficits of any kind. During these four and one-half years the Seminary has also accumulated permanent funds (pledges, endowments, and annuities) amounting to nearly $25,000. This is not a great record but a substantial and most encouraging one.

The present faculty was re-elected with provision for enlarging the faculty as demanded by increasing student attendance. The promotion program looking to the raising of $100,000 for building purposes, $200,000 for endowment and $25,000 as an endowment for student aid will not be pressed vigorously for the present in view of the fact that our Mennonite colleges are in the midst of a campaign to raise the required $500,000 by 1927 to make them standard colleges. The Seminary is cooperating with our colleges so that there shall be no rivalry for funds but cooperation and mutual helpfulness.

On Tuesday noon the Seminary students entertained the Board and Faculty at a dinner. This dinner was wholly in the charge of the students. After the dinner there were two speeches by students. One by William F. Unruh and another by Rev. LeRoy Mitchell. They said more appreciative things about the Seminary, its helpfulness and real worth to the students than the Board and Faculty dared hope for. It was altogether a delightful and helpful dinner of students, faculty and board.

The Christian Workers' Conference was unusually well attended by the College and Seminary people as well as by visitors both from the community and from a distance. Rev. Edmund G. Kaufman gave four stirring addresses on China and Mennonite missions in China. These were among the most informing and helpful mission addresses heard by a Bluffton audience. Dr. J. W. Kliewer gave an address on Mennonite Missions among the American Indians, which was greatly appreciated. Dr. C. H. Smith spoke on Mennonite Immigration with special reference to the Immigration from Russia in 1874-84. He brought to his audience some unusual material, which he gathered in his recent studies in Manitoba and our western states. Professor Kreider of the Seminary faculty spoke on the Call of the Christian Ministry in a way that exalted the ministry into one of the highest forms of life service. Rev. LeRoy Mitchell (colored) spoke on "My People and My Work" in a way that helped all of us to understand the Negro better and to appreciate his efforts to come to his own. Rev. William Kensinger gave two addresses on "Bantu Life and Religions" and "Mennonite Missions in Africa". These addresses were strikingly interesting and helpful. Withal the Christian Workers' Conference was a great success. On several occasions the College Chapel was packed.

The College Bible Lectures were given this year by Dr. F. Watson Hannon of Drew Theological Seminary, Madison, N. J. He spoke twice daily throughout the week at 2:00 o'clock in the afternoon and at 7:00 o'clock in the evening. His lectures throughout were Biblical expositions. In some cases he took a whole book of the Bible for expository treatment and in other cases a Bible character or a Scripture passage. Sometimes these passages were brief and in other cases they were lengthy but he always dealt with them in an interesting and stimulating fashion. This series was the most Biblical series that has been given at Bluffton for some years. It is nothing short of wonderful how interesting the Bible is when it is interpreted with understanding and sympathy. The Bible is the great storehouse of religious teaching if we are only able to get access to its riches through the leadership of a great Bible teacher.

Paul E. Whitmer.

CORRESPONDENCE

Bedford and Mifflin County Missions.—As I look over the past year, I recall the promise that God will "do exceeding abundantly above all that we are able to ask or think." This has verily been our experience. As the pastor of these three little churches, I have just completed the most blessed and fruitful year of my life. I have learned that it is one thing to go about preaching from place to place, but quite another thing to shoulder the responsibility of a pastor and try to build up a church against the opposition of Satan.

At Barrville we had four Bible conferences during the year and have taken thirteen into the church. There were in all twenty-five who confessed Christ and a number restored to fellowship during these services. The church building has been renovated inside and will be painted outside in spring. The people here are much encouraged and there is a real hunger for the things of God. The Sunday school is growing nicely. We had a splendid Christmas exercise, the first for several years, and gave a treat to the children. A special effort has been made to reach and teach the children, and this has led us to organize a children's meeting held on Sunday afternoons for the purpose of teaching the catechism and the plan of salvation. Pray for Barrville. God is working very definitely.

At Mann's Choice the work is going on with real interest. The Sunday school has shown a marked increase for the year, both in numbers and interest. This is encouraging. Our special services have always been well attended and full of spiritual blessings. We have had the pleasure of taking seven into the church. There is a real desire of the people to go deeper with God and be more active in Christian service. The church has been replastered, papered and varnished, and we put new weather-boarding on the one end. This makes the church like new on the inside and much warmer. The Bible conference in August was the greatest event of the year to the people of the church and of the country around. The seed that was sown is ripening and bearing much fruit. We are looking to God for guidance in giving us plans for this year.

At Napier, the "Little White Church on the Hill", there has been a center of wonderful blessings this last year. The church stands on the very crest of the mountain with roads leading in four directions among the many other hills. The people are much scattered, and this is a great disadvantage especially during the season of inclement weather. And yet it is wonderful how the people come out to the meetings. We have had as high as 78 at Sunday school, and our average is about forty. The people are busy fixing up the church. They have a new flue put up for the heating of the building and are ready to re-paper the walls. The roof has been painted and the whole outside is to be painted this spring. The community is anxious to complete the repairs and as soon as this is done we expect to have a re-opening service. Our S. S. convention was marked by real interest and our people listened to some splendid talks on this branch of the work. Our communion services were times of deep spiritual hunger and thirst after righteousness and many experienced a new filling of the Spirit and presence of God. Fourteen have been added to the church during the year. We praise the Lord for what He has done and are looking for greater things this year.

A. E. Wolf, Pastor.

Altoona Mission. — Although the readers of the Mennonite have not heard from Altoona for some time, the work has been going on, and we have been greatly blessed of God in the work.

Our Sunday school rally on November 22d was a real surprise to us. The attendance on that day was the largest since the present pastor assumed charge of the work here. Our average attendance has also been increasing steadily. The improvements we made in our Sunday school room have made it much more convenient for the various classes.

The people were desirous to do some charity work, and so a number of baskets of provisions were sent to needy families in the community. This work was greatly appreciated and our people were blessed in doing it. We received donations from some of the other churches of the conference and these gifts brought great blessing to those to whom we distributed them.

On December 6th we held our communion service, at which time we had the joyful privilege of receiving a class of six into fellowship with the church. We have another class to be taken in later. This has been an extremely busy season and we are very grateful to God for what "He hath wrought".

L. H. Glass, Pastor.

First Church, Bluffton, Ohio. — The mid-week prayer meetings during the month were an inspiration and a blessing. Mrs. S. K. Mosiman spoke on the book "Prayer and Missions" and in her inimitable way brought a message that will bear fruit. The value and blessing as well as the power of the prayer life was emphasized. Perhaps one of the very best results was creating a desire in each one to read the book itself. The prayer meetings during the coming month ment of the church. These are make the Psalms a new source of blessing and devotion for us.

The other special blessings that came to the church during the past month were in the form of a Gospel team from the college that led the services on Sunday evening, January 10. Rev. P. E. Whitmer preached on Sunday morning, January 17, while Rev. W. F. Unruh preached in the evening. These hours were sources of inspiration and blessing to the congregation, and we are much indebted to those mentioned for their contribution.

The pastor was in attendance at the Foreign Missions Conference in Atlantic City during the week of January 10 and preached for the church at Souderton, Pa., on Sunday morning, January 17. Rev. G. T. Soldner is pastor of this church.

The Workers' Conference for January is the time for the reports of the different committees in the Sunday school as well as for suggesting plans for the future work of the committee. The attendance was pretty good at this meeting in spite of the inclement weather of the evening. The reports showed that the committees are endeavoring to do what they can to help further the work of the school as a whole. The different departments of the school are enjoying a healthy activity throughout. The activity and interest as seen in the past promise also big things for the future.

The INTERMEDIATE DEPARTMENT during the past year and at the present time is in a very healthy condition. A good corps of teachers are at work with a uniform attendance and interest in evidence. The teaching force as now constituted is as follows: Mrs. Gideon Lehman, Mr. E. S. Lape, Miss Edna Hanley, and Mr. Rudolph Augspurger. Some special work in these classes is being worked out. In Mrs. Lehman's class the pupils have written and handed in some interesting essays on the Life of Christ. The same work was attempted in the class now taught by Mr. Lape, but with less success, due to the fact that teachers were changed several times during the year. Now that the teacher is more permanent, work of this character can be carried out more successfully. The possibilities in this department are only limited by the efforts put forth. It behooves all of us to do our utmost to instill in these impressionable lives the ideals of the Christ. That in short is the aim of the Department.

The work of EVANGELISM is difficult to report because one cannot always put results into definite statistics, and, after all, figures never lie except when we make up statistics. The work of evangelism in the Sunday school is such a steady all-the-year proposition that it is also difficult to make a program. Evangelism must never become a spasmodic outbreak or else it will die. If Evangelism is that all-inclusive word which means every act and effort that tries to turn the thought and heart to Christ, then it has a permanent place in our Sunday school work.

The question may be raised as to when this work of evangelism is to begin and in what department it should be stressed. The work begins as soon as the child begins in Sunday school. The little child in the first years of Sunday school experience is to have its mind directed towards God and Jesus Christ. There are perhaps crucial periods. If the child of nine, ten and eleven years of age, when it is easiest to commit himself to the Christian's program, is won for Christ and the church, there is less danger of losing out altogether in the next period. Now some declare that this period is the most impressionable period of the child's life, and therefore, the most important period for the teacher to do his work.

The work is probably not all done in the Junior department. The young people need to find in their teacher a most sympathetic friend. The problems that come up in the lives of young people seem to demand this. The teacher is the logical person for young people to go to with their problems. They do not need to be reproved so much as sympathetically guided in the new life problems which present themselves. Here the work of evangelism must be done very skillfully. Who is to do it? The pastor cannot do it alone. The council of the church cannot do it. Perhaps even the teacher cannot do it alone, but he can with the help of the young people themselves. The teacher should aim to make the relation to Jesus Christ as natural a thing to speak about as the happenings in school or the recent basket-ball game. Here is a program for evangelism.

Donnellson, Iowa, Feb. 4, 1926. —Greetings to all the readers of the Mennonite. Re-elected as correspondent for this year duty calls me to write again.

As we are still near the threshhold of the new year, it might be well to take inventory of our work—to see where we stand.

(Continued on page 5)

THE MENNONITE

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EDITORIAL

Two matters of importance relating to our General Conference appear on the front page of this issue. One of these is an appeal from the president of conference to those churches that have not yet made contributions to the conference fund. This is an important matter. Indeed, it is the work of the conference that makes all our other interests possible. Without a strong general organization we might as well say we have gone as far as it is possible for us to go in our missions, our benevolences and our educational ventures. Such an attitude would mean more than just stop growing. It would mean the beginning of going backward. Like the tree, when we stop growing we begin to die. As the conference is becoming larger and larger with each session and as the work of its various interests grow, the need for more money to support it becomes necessary. Every church should feel it a matter of honor to contribute something to the conference fund. Generally this would follow if there were always some one on hand to bring the matter to the attention of the congregation. We wonder how many of the pastors in their annual reports to the business meetings of their congregations call their attention to the call for funds that comes from the conference? Or how many of the secretaries, trustees, or treasurers make sure that the matter of meeting the conference budget comes to the attention of the congregational meetings? If conference is slighted in this matter we feel that it does not indicate a desire on the part of the congregations to ignore the conference, but that it does show a neglect on the part of the leaders and officials to bring the matter to the notice of the church at the proper time. Let the people insist that their officials keep them in touch with the great general needs of the church, and we believe the matter of supplying the needed conference funds will become a simple matter.

The other matter to which our attention is especially called is the request of the statistician for an immediate and full report of the churches as called for on the blanks he has forwarded. Statistics are important. The work of gathering them is one of the most difficult that any church body imposes on any one. In the local conference to which the writer belongs one can expect at almost any meeting that the statistician will have to come before the body with the complaint that his appeals for information are not taken seriously enough to get a reply from many quarters. We imagine the same to be true in other places. We were once the guest of a conference of another denomination. As we entered, the statistician was making his report. His difficulties were so like those of our own statician that, if he had been transplanted into our own meeting or transformed into the person of our own statistician, what he said would have been as fitting with us as it was with his own people. We are informed that any parish priest in the Catholic church, could in a minute consult his private index and give all the information, and a great deal more, that it takes our own official years to collect. No wonder the Catholic church knows just exactly where it stands. It is a matter of good business to have good and complete records. We cannot realize how important figures relating to our own church are until we go to hunt vital information. When General Conference meets next fall let it be one in which the statistician will have the unusual satisfaction of giving a complete report. If that is to happen every church must get on the job and have its returns ready in good time.

SIN

By Albert C. Wieand

Sin is essentially rebellion againt God. It is the setting of the human will against the divine will. It is the creature resisting the Creator. It is the will of man set in opposition to the will of the universe. It is man "bucking" the universe. It is man fighting the eternal nature of things as they are.

Sin, of course, like any other subject, may be viewed in its various aspects; but this is the essential nature of sin. Also this view of sin helps us to understand its basic philosophy as no other will.

In the New Testament the regular term used for sin is a word that means missing things. This word in the New Testament, too, represents a word in the Hebrew of the Old Testament which also means missing. This is shown clearly in Judges 20:16, where we are told, "Among all this people there were seven hundred chosen men left-handed; everyone could sling stones at a hair-breadth and not miss." It is shown typically in Genesis 39:9, where Joseph says, "How then can I do this great wickedness and sin against God?" This word for sin is the same as in the other passage where the left-handed slingers would not miss. This is a very common word for sin in the Old Testament.

And so both in the Old and New Testament the word for sin means missing things.

There is another Hebrew word used for sin, which means to sin ignorantly, or to err. This meaning is brought out very clearly in Num. 15:24-29. It may also be translated deceive, as in Job 12:16.

This same word may also mean to wander or go astray as is shown by the following passages: "Cursed is he that maketh the blind to wander out of the way" (Deut. 27:18); "My sheep wandered through all the mountains and upon every high hill, yea, My sheep were scattered upon all the face of the earth" (Ezek. 34:6). "In the greatness of his folly he shall go astray" (Prov. 5:23). "Whoso causeth the upright to go astray in an evil way, he shall fall himself into his own pit" (Prov. 28:10). "Before I was afflicted I went astray" (Psalm 119:67).

So then, sin also means to be deceived to be ignorant, and to err, to wander from the right way, to go astray.

Still another Hebrew word that is used for sin is sometimes translated punishment, sometimes iniquity, as is evident from the following passages: Gen. 4:13; Lev. 26:31, 43; Num. 5:15; I Sam. 28:10; II Kings 7:9; Lam. 4:22; 5:7. See also Ezek. 3:18, 19; 4:4; 5:6, 17; 14:10.

It seems evident from a study of these passages that the original and primary meaning of the word is punishment and most of the passages seem to indicate that the word is used in this sense.

At the other end of the act, sin is considered from its risk, its personal responsibility in the sense of "guiltiness", as is shown in Gen. 26:10 and 42:21; II Sam. 20:13; Ezra 10:19; Lev. 6:5; Ezra 5:6; and Psalm 69:5. This word has special reference to the personal fault, or blame, or responsibility of the individual with reference to sin.

Still one more very significant Hebrew word that is frequently used for sin. It is the word which means rebellion, or revolt. This comes out very clearly in II Kings 1:1, where it is said that Moab rebelled against Israel. See also II Kings 3:7; 8:20. It is also said that "Edom revolted" and "Israel rebelled."

These various words bring out the different aspects of sin. Perhaps we may put them all together in the summary.

Sin is fundamentally rebellion against God. Then when one rebels against God it is said that he revolts from God, breaks loose from his control. Then, of course, when once is out from under God's control he goes astray—he wanders from right paths. Then, having wandered from the right path, he misses things, the best things, the right things, the true things, the holy things. Inevitably, of course, we meet the punishment which comes from such conduct. In the very laws of the universe we cannot help being punished when we are missing the best things of life. And the reason we miss the best things of life is because we have gone astray, and we went astray because we got out from under the control of God. And this getting out from under the control of God and His guidance is because in our hearts we rebel against God. Naturally, and inevitably, such rebellion against God is due to our own free choice. Therefore, we are personally responsible, and blamable, and guilty.

A terrible power it is, this human freedom which allows us to choose our eternal destiny of weal or woe, which gives us the power to set our own creature wills against the will of the Creator.

The most amazing thing that I have ever thought of is what store God sets by freedom, that we are free to transgress the will of God, that God will allow us to go to the devil if we want to.

The second terrible thing is this: that if we do rebel against God and get out from under His control, we are out of joint with the universe with things as they are in the eternal nature of things, and so we wander far from the right ways of life, and miss things right and left and go on inevitably to our own punishment and destruction.—Gospel Messenger.

CORRESPONDENCE

(Continued from page 3.)

We have lived through another year, and many changes have been noted from day to day, also in this community the same as in other churches. When looking back over the year that has passed into history, we must say, we have had God's choicest blessings, not that we can boast of extraordinary changes in the various enterprises of the church, but we can thank God for progress.

In our church services we were not hindered from having our regular Sunday meetings morning and evening, and great interest was shown by the attendance in our preaching services, Sunday school and Christian Endeavor meetings.

Besides his regular pulpit services, our pastor has made 147 calls on his parishioners, and has conducted a Vacation Bible School in June, and a Mission Study Class once a week the past eight months. Also instructed a catechetical class. Four deaths occurred in our congregation during the year. Seven young people were received into the church through baptism.

At our annual business meeting January 11, the necessary business of hearing reports and the following officers were elected: Deacon for three years, Mr. E. J. Krehbill; trustee for three years, Walter D. Krebill; organist, Miss Lillie Krehbiel; chorister, Miss Mary Krehbiel; correspondent to Bundesbote, Mrs. Jacob Schnebele.

The financial report showed, Home Missions $340.21. Foreign Missions $1,219.82. Amount collected for church expenses $3,775.70 which covers pastor's salary, maintenance of church building, heating, lighting, janitor work, debt on parsonage, and other expenses. Educational purposes $222.31. Emergency Relief $102.83. Total income for the year from all sources was $5,660.87.

The plan for pensioning ministers and missionaries was discussed and a motion made and carried for the pensioning of missionaries only.

Vistors in our midst, Missionaries E. J. Kaufman and Martha Burkhalter were reported in former correspondence, also the series of lectures by Dr. J. E. Hartzler. Father and Son Week was observed November 15th to 22d. Theme: "Carry on". Rev. Kaufman preached an inspiring sermon to the fathers on Sunday, 15th, and so to the sons on the following Sunday. On Thursday evening, the 19th, a banquet was held in the basement. Covers were laid for 68 fathers and sons, of which 64 were present. A fine program of songs, toasts, readings and an address by Dr. J. E. Hartzler on "The Legacy of Father to Son", was immensely enjoyed by all present. The color scheme was carried out artistically in the autumn colors Gold and Brown.

On Thanksgiving morning the four churches joined in a union service with Rev. Treverton Warren, pastor of the Methodist church, delivering the sermon in the Mennonite church. In the evening we had our annual children mission sale in the basement.

On December 17 and 18 we had the pleasure of having Rev. H. J. Krehbiel in our midst, who gave us a report of the 400th anniversary in Switzerland, also of the Peace Conference held at Washington, both reports were very instructive and greatly enjoyed by all present.

The Christmas program given by the Sunday school children and the choir was rendered on Thursday evening in a very pleasing way; they all did their parts well, and as usual Holy Communion was observed on Christmas morning.

Prayer Week was observed by the four churches, with a union service in each of the four churches, and a large attendance enjoyed four very inspiring and instructive sermons given by the various pastors.

We trust and pray that this harmony and united service of all of us will continue on through the year as it has in the past to the glory of our Master.

Mrs. A. D. K.

WORK OF THE GENERAL CONFERENCE IN CHINA

The Mennonite mission field in China is confined to a small area, and a short period of time. The field itself is about 100 miles long by 40 wide, divided into six counties. There are eighteen missionaries on the field, each one responsible for over 100,000 people. The mission work is divided into three phases: evangelistic, educational, and medical. A group of ten workers stay in a village one week, and the crowds who come broadcast the message. Twice a year instruction classes are held at the county seats from two to four weeks. At present there are 600 Christians, and 38 preaching stations. The educational work grows faster, for it deals with youth. A child is not so steeped in heathenism, and through it the parents can be won. In the eight years there have been 56 schools established, with 84 teachers and 1,600 pupils. 2084 children attend Sunday school. There is one high school, offering three years normal and three years Bible course, with the Pannabeckers in charge. The medical work progresses still faster than the educational, for it is something that can be seen and grasped. At present there are 4,000 patients treated each year. The Chinese, the foreigners, with their healing power, as gods. While the patients recover they are healed spiritually as well as physically. People die because of their ignorance. China must be Christianized by the Chinese themselves, not by missionaries. There are six college graduates ready to take hold of the work, thus they have a share in their own salvation.

The Student Movement first appeared in 1919, when the students felt their power in driving the traitors from the country; again when they succeeded in persuading their delegates not to sign the Peace Treaty; and the third phase of the movement was to boycott Japanese trade. The fourth undertaking of the students was to educate the masses. They felt that if their nation was ever to take its rightful place in the world the masses must be able to read, write, figure and think intelligently. In Peking alone about 50,000 people took advantage of the free schools established by the students. Again the students undertook a task and prevented the government officials from negotiating directly with Japan in the Shantung question. The sixth phase is the anti-Christian movement; the students say they oppose Christianity because it is conservative, traditional, superstitious, dogmatic, opposes investigation and intellectual progress; because it is not a religion of love, but of hatred as proven by the denominational divisions of the church; and lastly because it is a forerunner of capitalism, militarism, imperialism, and foreign exploitation. The student element of China is awake. The shackles of the past are broken. A new spirit of patriotism is abroad. When they are awakened they will grow faster than we wish. China stands at the crossroads today. Shall she take western civilization and education without Him? They will take our electricity and steam, but is Christ and His Gospel practicable? If not, they do not want it. But we are not discouraged, there is hope and promise. Over the Pacific comes the answer, "The night is passing, the day is dawning, for we can see THE CROSS is bending."—From Rev. E. G. Kaufman's address at the Bible Conference, Bluffton, Ohio.

"HE'S MY BROTHER"

A few years ago a certain conductor was employed by a certain railway company in North Carolina on a construction train where a large number of men (mostly strangers and foreigners) were employed on a big job. One day this conductor was caught between two cars, and was (or was thought to be) seriously injured. He was rendered unconscious for the time, and some thought that he had been killed. And as he lay there upon the ground unconscious these foreigners and strangers were passing by, and some had enough interest to ask who the man was that had been hurt, but no one knew who he was. Finally a little man came running and fell down and threw his arms about the man and cried, "He's my brother and I loved him so."

It happens that this conductor was also a brother to the writer of this story, and I confess that I never quite got over the fact of this curious crowd passing by and merely gazing on my brother without deeper interest. And yet I sometimes wonder if this does not represent our attitude towards the great masses of the people of the world who have been caught in the meshes of sin and who are having their lives crushed out of them.

And so I am wondering how it makes God feel and how it must break the heart of Jesus to see the curious crowd passing by and merely gazing on, until finally He comes and throws His arms about us, saying "He's My brother."—Selected.

GROWTH OF GOD'S KINGDOM

When once we find God's kingdom, we learn to pay the price with love born of faith. We find its value so great that we spend all our time cultivating the field of life and character. As the subjects of God's kingdom yield themselves fully to His reign, they become inspired with the spirit of self-sacrifice that characterized His Son, who provided that every one of us, even the poorest and the humblest, might belong to His kingdom. When once this divinely inspired spirit of self-sacrifice dominates the lives of the citizens of the kingdom, then it is that the kingdom becomes like the leaven hidden in three measures of meal; then it is

that it grows rapidly from soul to soul and from nation to nation.

For nineteen centuries the Gospel messengers have been praying, "Thy kingdom come, Thy will be done, on earth as it is in heaven." Nearly all these years Gospel messengers have taught the people to prepare for a life in heaven rather than to unite in establishing God's kingdom here upon the earth. The injunction of Jesus was to build the kingdom of heaven here. Have we caught His spirit? Do we understand His command? Are we sitting by patiently waiting for Him to set it up among us? Why not catch His message and unite as one great body to keep alive the kingdom within, and together go about, as He did, to set it up in the hearts of those who have not yet heard there is a kingdom of heaven. Our own nation needs a ministry that has a glimpse of what Jesus meant when He said: "The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." They also need a divine passion of righteousness that will help them press home upon the people their responsibility. In the words of Lyman Abbot, "Why are we not fasting and praying for the kingdom instead of feasting and forgetting all about it?" —American Friend.

WORLD-WIDE SUNDAY SCHOOL NEWS

HONOR FOR SUNDAY SCHOOL SECRETARY

The honorary degree of Doctor of Divinity has recently been conferred on Rev. A. L. Ryan, Manila, Field Secretary of the World's Sunday School Association for the Philippine Islands. The distinction was granted by Baker University of Baldwin, Kansas, of which Rev. W. B. Fleming, D. D., is the president. Dr. Ryan is an alumnus of Baker University, and will be in attendance at the annual commencement next June when he will be formally invested in his Doctor's hood. Departure from Manila will take place in March and the journey will be made by the westward route that Palestine may be visited by Dr. Ryan and his family en route. The arrival in New York will be in May and these missionaries on furlough will motor by easy stages and arrive at Baldwin, Kansas, in time for the class reunion and commencement.

Dr. Ryan has been called to the presidency of the Union Theological Seminary, Manila, and in this capacity is in an unusually fine position to promote the work of education throughout the Islands as General Secy. of the Philippine Islands Sunday School Union. For a number of years, Dr. Ryan has written considerable literature for the Sunday schools in the Philippines both for use in the regular course of lessons and also the work of religious education with special emphasis on teacher training. More than 70,000 are now enrolled in the Sunday schools in the Philippine Islands and the number is steadily increasing.

NATIONAL S. S. CONVENTION IN BRAZIL

The Sixth National Convention of the Brazil Sunday School Union was held in Sao Paulo. Six states and eight denominations were represented by the 157 delegates which was a very large number considering that there are only 80,000 Sunday school pupils in a population of 32,000,000. The work of the Brazil Sunday School Union is under the general direction of Rev. H. S. Harris, who is also a Field Secretary of the World's Sunday School Association.

All the important phases of administrative, promotional and departmental activities came up for discussion resulting in a long list of recommendations which the convention adopted and passes on to the church and Sunday school workers of the country. Especial emphasis was on leadership training and an outline of three years' course was recommended for use in all churches. Great interest was aroused by a splendid presentation of the Daily Vacation Bible School Movement, and in view of the enlarging sphere of activity of the Sunday School Union, the By-Laws of the organization were amended so that now one of the aims of the Union is to promote the interests of religious education in general" and a new section was added officially constituting a "Council of Religious Education", to be composed of all the members of the Board of Directors of the Sunday School Union together with such leaders in religious education as this Board may adopt, the council to choose its own officers.

The culminating event of the convention was a pageant (the first to be given on a large scale in Brazil) entitled "The Way of Life", representing the development of religious education and terminating in a grand tableau in which "Religious Education", flanked by her representatives of past ages, gave, one by one, to children dressed in the garb of the world's nations, a copy of the Book of Life.

The vast auditorium of about 4,000 pupils from the various Sunday schools of the city, along with the convention delegates, heartily appreciated and applauded the scenes presented, while many of the latter, from the interior of the county, were amazed at so great a display of evangelical enthusiasm. A complete subordination of all denominational lines and a sense of harmony and unity were marked features that pervaded all the program as well as the great spectacular features of the pageant.

FAITH OF OUR FATHERS

Faith of our fathers! living still
In spite of dungeon, fire, and sword;
O how our hearts beat high with joy
Whene'er we hear that glorious Word.

Faith of our fathers! Holy faith!
We will be true to Thee till death.

Our Fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them, could die for Thee.

Faith of our Fathers! we will love
Both friend and foe in all our strife;
And preach Thee, too, as love knows how,
By kindly words and virtuous life.

Faith of our fathers! Holy Faith!
We will be true to Thee till death.
—F. W. Faber.

EXPRESSING LOVE IN THE MUSIC

St. Paul's, London, has a marvelous pipe organ and the organist is one of the great European masters of that instrument. The other day I had the opportunity of being present at "Evensong". At the conclusion of the service the organist played the "Dead March" in Saul. I have heard it many times and many times have been stirred by its stately grandeur. To my mind it is the most solemn and the most majestic of all the dead marches. But this time * * * I stood in utter silence, thrilled to the core of my being. And as the climax came which speaks not of dying mortality, but of ever-triumphant immortality the spiritual ecstacy was all that my poor measure could hold.

After the benediction, I sought the verger and inquired the reason for playing the "Dead March." He said that one of the cathedral trustees had just died and the organist was his dearest friend. I remarked that I had never heard the "Dead March" played with such extraordinary feeling. The verger answered, "Aye, I think he put a bit of love into the playing." I think the verger was correct. "Putting a bit of love in it" makes all the difference in the world. "The greatest of these is love."—Bishop Titus Lowe.

MY SOUL, BE ON THY GUARD

My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

O watch, and fight and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help Divine implore.

Ne'er think the vict'ry won,
Nor lay thine armor down;
The work of faith will not be done,
Till thou obtain the crown.

Fight on, my soul, till death,
Shall bring thee to thy God;
He'll take thee, at thy parting breath,
To His divine abode.
—Selected.

THE C. E. TOPIC

March 7

Persevere—in What?

Acts 20:17-24; Heb. 12:1-4

A certain great university has for its motto "Perseverance Conquers". Its history teems with the stories of men and women who applied themselves to their callings and made good. This is not only the story of learned men and women. It is the secret of the common-place things in life that are not generally noted or recorded by the world generally. We all remember the story of the lad, who, when the snow had drifted the walk that led from the house, bravely set out with a coal shovel to clear it away. Along came a good-natured old party who asked: "How do you expect to finish the job with a tool like that?" The answer came quick and confident: "By keeping at it". In many of our lives there are unfinished tasks, some of them will probably never be completed. The reason for their unfinished state is that we did not keep at it. Some of the jobs we undertook were not worth keeping at. Of these we will not concern ourselves, for, when we find that we are wasting our efforts on useless tasks the sooner we give them up the better it will be for us and for all concerned. Our concern in this study is about worth-while tasks. They call for the best that is in us and demand our constant efforts. There are times when we are discouraged because we fail to see results as speedily as we expect them. Our haste is our defeat. There is a proverb that goes: "The more haste the less speed." This sometimes applies and sometimes does not, but it certainly does apply when our long and careful attention is required. It is said that Robert, the Bruce, king of Scotland, when a fugitive, sought refuge in a cabin. He had made six great efforts to win over his enemy and failed and was about to give up. While on his bed he noted a spider spin a web and try to swing across to the next rafter. It failed, six times it failed, and then, on the seventh try, it succeeded. The incident gave courage to the discouraged man. He tried again and won. There is another proverb, that probably our mothers often repeated when we were children. It goes: "If at first you don't succeed, try, try again."

The Psalmist says: "I waited patiently on the Lord." Many of our failures are to be attributed to our unwillingness to wait until God's own time comes. Yet, that is what every farmer must do if he expects a crop. But he doesn't only sit down and wait. He hustles while he waits. The one who just waits and does nothing else is inviting certain failure. Paul reminds us that we shall reap in due season, if we faint not. Fainting is the same as getting tired on the job. It does not pay and it defeats the possibility of reaping.

Perseverance is a matter of faith. The world still remains to be won for Christ, but with the might of faith the true Christian will continue to do all in his or her power to win men and women to the Gospel of salvation. He knows that he can do all things through Christ who strengtheneth him. In his efforts to win men he will not give up with any as hopeless. If the thief could find salvation from the cross and if Saul, the persecutor, could become Paul, the herald of the cross, there is hope for any sinner. God's plan of salvation is wide enough to include whosoever believeth, and that makes possible the winning of anyone no matter what his station, condition in life or previous record.

In the private life of the Christian the Word has a large part. None can come to that situation where they feel that the Word no more has anything to offer to them. In all ages and at all places those Christians who were persistent in their study of the Bible have found it an unfailing source of wisdom and spiritual strength. The wisest, as well as the simplest, may turn to it at all times to be helped in their lives and directed in their work. One might just as well discontinue the use of food and hope to live as to give up turning to the Word for their daily strength.

Jesus laid emphasis on the matter of being persistent in prayer on several occasions. In the parable of the Unjust Steward we

learn that if men are ready to yield to persistent and earnest requests God is all the more ready to do so. We are to pray often, continually and without ceasing. Emphasis must always be laid on absolute confidence in persistent prayer. No man is so far gone in sin that it is useless to pray for him, and no one comes to that state where God will not hear him, if he comes to Him in prayer in the name of his Lord.

In our daily lives we must be ever active in battling with our habits, affections and other things that stand in the way of our being efficient servants of our Lord. With faith in God and the power of prayer and the Word at our command it is always possible to overcome the things in our lives that stand in the way of our being faithful and useful in the service of the Lord.

THE S. S. LESSON

March 7

Jesus Washes the Disciples' Feet

John 13:1-15

Jesus was conscious of the hour that was to bring Him the terrible suffering of the cross. It was a terrible thing to anticipate and a few hours later we find Him praying that, if possible, the cup might be withheld. Nevertheless, there was another matter that might have engaged His attention. In but a few hours He would again resume the glory He had with the Father. No doubt, through all those terrible hours He did anticipate the final victory and glory that would be His, but now He made His chief concern His disciples. The supper was the last intimate gathering He would have with them. After that He would never meet them as before. Parting is always sad for friends. When one knows that that parting is for this life, the separation is all the more severe. The sensitive soul of Jesus was capable of the same kind of feeling, although more intense with Him than could be with us. We are now in the time when we may know that He is ever with His own, and though not seen by the world, every believer is conscious of His presence in the Spirit. The great reason for the love that Jesus has for His disciples was that they were His own and that His life was given to them without reserve that they, like Him, might devote their all to the service of love. Note, too, that Jesus loved to the end. His was a love that would not lag or grow faint even though there were many trying circumstances such as the betrayal by Judas, the denial by Peter, the cowardice of the disciples who fled from Him in the trying moment and their continued hope for an earthly kingdom in which they were to become the great ones of earth. This Jesus, who is ever the same, continues to love His own even now, though we are so much occupied with worldly things and so often fail by falling into temptations and weaknesses.

The sad note entering into this incident is the one that refers to Judas. No doubt there was something attractive in Judas. He had been honored with a place among the Lord's intimates for this reason. He had gifts, and because of them he was entrusted with the confidence of the other disciples. But his heart was not right. He placed himself into a position where the devil might influence him and then he was lost. We are told that the devil put it into the heart of Judas to betray Jesus. The devil was the original cause of the betrayal. As he hated Christ with all the intensity of his evil being he stopped at nothing, even going to the disgraceful end of corrupting the intimate circle of the Lord's friends, of which Judas was a part. Nevertheless, we cannot excuse Judas. He made himself a willing tool of the evil one, and made no appeal to his Lord for the help that he might have received to resist him. Men who are tools of the devil are always willing to be.

In washing the feet of the disciples the Lord enacted a parable. Feet washing was an oriental custom. The duty of washing the feet of the guests devolved upon the meanest servant of the household. When Jesus assumed the role of an under-servant He impressively pictured to the disciples a lesson that was to abide with them, showing them the need of being humble at all times. If the Lord could stoop down to such a humble duty it remained for the disciples ever to remember that no act of service or courtesy could be too lowly for the followers of the Lord. We do not live in an oriental country, and, because of climatic conditions, we could not dress as they did, and so we should apply the act of foot washing to its deeper significance, namely, to humility and service of love to even those who are in lower stations of life than ourselves. A great many Christians find in this ceremony a reason for literally following the example of Jesus. They regard it as an evidence of deepest fellowship, as a discipline and as a duty because of the command that the immediate disciples of the Lord received.

The symbolism of the process is explained by Torrey thus: "Riseth from the supper"—from His rightful place in glory and enjoyment. "Laid aside His garments"—so He laid aside His garments of divine majesty. "Girded Himself"—took upon Him the form of a servant. "Poured water"—provided the cleansing word. "Began to wash"—applied the cleansing water. "Took His garments"—reassumed His glory. "Sat down again"—resumed His place as Lord.

In the case of Peter the imagined humility was really pride. It showed His failure to understand either the words or the act of the Master.

CONTRIBUTIONS

REPORT OF EXECUTIVE COMMITTEE OF MISSION SEWING SOCIETIES FOR JANUARY, 1926

For Foreign Missions: S. S. Class, No. 9, Berne, Ind., $8.10; Dorcas Mission Soc., Pandora, Ohio, $50; Sew. Soc., Bergtal, Corn, Okla., $100; Sew. Soc., First Menn. Ch., Newton, Kan., $20; Sew. Soc., Johannestal Ch., Hillsboro, Kan., $10.

For Home Missions: Dorcas Mission Soc., Pandora Ohio, $25; Sew. Soc., First Menn. Ch., Newton, Kan., $20; Sew. Soc., Johannestal Ch., Hillsboro, Kan., $10.

For China Bldg. Fund: Dorcas Mission Soc., Pandora, Ohio, $25; Sew. Soc., Arlington, Kan., $11; Sew. Soc., First Menn. Ch., Newton, Kan., $50; Dorcas Band, Almota, Wash., $10; Sew. Soc., Hebron Ch., Buhler, Kan., $15.

For Current Expenses of the Executive Committee: Ladies' Aid and Mission Soc., Quakertown, Pa., $1.35; Sew. Soc., Gnadenberg Ch., Whitewater, Kan., $0.75; Sew. Soc., Swiss Ch., Whitewater, Kan., $1.10; Sew. Soc., Hebron Ch., Buhler, Kan., $0.75; Grace Menn. Mission Soc., Pandora, Ohio, $5; Menn. Girls' Sew. Soc., Hillsboro, Kan., $1.75.

Miscellaneous: Sew. Soc., Neuhoffnungstal Ch., Meno, Okla., poor children, Siberia, $30; Sew. Soc., First Menn. Ch., Newton Kan., Hutchinson Building Fund, $15; Bethel Sew. Soc., Fortuna, Mo., freight on dried fruit to China, $5; Mrs. J. Moeschberger, Upland, Calif., Widows' Home, India, $10; Silberfeld Sew. Soc., Waldheim, Sask., do., 29.70; Ada and Lois Moeschberger, Upland, Calif., do., $4; Sew. Soc., Johannestal Ch., Hillsboro, Kan., Rev. and Mrs. P. J. Wiens, Newton, Kan., $10; Eigenheim Sew. Soc., Rosthern, Sask., New Church, India, $10.50; Sew. Soc., Reedley, Calif. three orphans, India, $90; Sew. Soc., Homestead Ch., Aberdeen, Idaho, child, India, $30; "The Mission Workers", Moundridge, Kan., Caroline Banuar's salary, India, $50; Sew. Soc., Corn, Okla., orphan, India, $30; Do., school, China, $25; Ladies' Aid and Mission Soc., Quakertown, Pa., orphan, India, $30; Do., Okla., stations, Christmas, 1926, $5; Tabea Sew. Soc., Tampa, Kan., Taminglu school, China, $50; Do., Ipers, India, $25. Do., Biblewoman, India, $36; Do., Old People's Home, Newton, Kan., $10.

Gratefully acknowledged,
Mrs. J. G. Regier, Treasurer.

JOTTINGS

Dr. C. Henry Smith of Bluffton College is preparing to publish a volume on "The Mennonite Immigration from Russia."

While Rev. S. M. Musselman of Bluffton, Ohio, was in Kansas, attending the meeting of the Foreign Mission Board, of which he is a member, Dr. S. K. Mosiman preached in the Bluffton church.

A meeting of the Colonization Committee was held in Tabor College, Hillsboro, Kansas, a few weeks ago. Among those attending were Rev. J. Lichti, Medford, Okla.; Prof. J. M. Suderman, Newton, Kan.; and Prof. D. H. Bender of Hesston College.

Miss Elizabeth Braun of the Altoona, Pa., Mennonite mission is visiting relatives and friends in the vicinity of Monroe, Wash. On a Sunday evening a large audience in the Mennonite church heard her give a very interesting account of her work in the mountains in Pennsylvania.

Officers elected for the Board of Trustees of Witmarsum Seminary to serve for the coming year are, Pres., Rev. E. Troyer, Carlock, Ill.; Vice-Pres., Rev. Lester Hostetler, Sugar Creek, O.; Sec., Rev. J. E. Amstutz, Trenton, O.; Treas., Rev. Jerry Souder, Grabill, Ind.

An interesting catalogue of the Normal Classical School of Quakertown, Pa., 1858-59, was reprinted in the Quakertown Free Press recently. Among the students registered we note the name of John O. Schummel, a brother of Rev. Levi O. Schimmel, who played a prominent part in our General Conference in its early days, appears.

The relief work of the Mennonites in Russia is about to be closed. Alvin Miller, the representative of the Central Committee in Moscow, will return as soon as he has completed the work of closing up his office.

On February 3, Mr. and Mrs. John P. Nussbaum of Berne, Ind., celebrated their sixtieth wedding anniversary. A number of friends and relatives, including Rev. and Mrs. P. R. Schroeder, were guests. The antique dishes in which dinner was served were used at the large wedding feast of Mr. and Mrs. Nussbaum sixty years ago. All of the dishes are still unbroken.

The Mennonite male quartet of Berne furnished music at the Huntington, Ind. Y. M. C. A. recently. Members of the quartet are: M. M. Baumgartner, 1st tenor; Menno E. Stauffer, 2d tenor; C. T. Habegger, baritone; E. W. Baumgartner, bass. Both the quartet and the Mennonite male choir have gained a wide reputation as musicians.

The Carlock Mennonite church, Carlock, Ill., (Central Conference) celebrated its 10th Auniversary on January 17. The congregation was organized on Easter Day, 1914, with a charter membership of 103. The first meetings were held in the local town hall and the first movement toward the erection of a church building was made on the following Thanksgiving Day. The first actual meeting for the raising of funds was held January 15, 1915, pledges amounting to $10,000. Building was started in May, and by June 12 the corner-stone was laid, Rev. J. H. King, the pastor, officiating. The dedication took place January 2, 1916. The approximate cost was $21,000.

The Board of Foreign Missions held its yearly meeting in Newton, Kansas, February 10 to 12.

The First church, Philadelphia, will join with several of the neighborhood churches in their yearly community evangelistic meetings, February 24 to March 9th. Dr. Hartzler of Witmarsum Seminary, will preach in the First church, March 7 to 11 Cottage prayer meetings are being conducted in preparation for the event.

The Menno Friendly Beneficial Association, an organization connected with the First church, Philadelphia, reports for the year that its receipts, including a balance of $368.70 from last year, amount to $3,859.95. Sick benefits paid out during the year were $532.00 and death benefits amounted to $200. The present membership is 200. The total resources of the association are $11,990.75.

Bro. Karl Friesen of Oraibi, Ariz., writes: "During the first full week in January we had daily prayer meetings following in general the program recommended by the Evangelical Christian Alliance for this week of prayer. The attendance was very good and the participation hearty. Within a few weeks there will come to a close a period of instruction for a number who declared their desire for salvation in October. It is not certain yet, whether any of these will be ready for baptism. Several have been hindered by heathen parents from attending at all. Others are being forced to join in a heathen dance, praetice and preparation for which is in progress now. The class meets on Fridays and on the whole interest and attendance has been very encouraging."

The Mennonites of the Brudertal church, Kansas, are taking monthly collections for the relief of the needy Mennonites in Mexico and Canada.

On January 22d, Mr. Joseph Cooper gave a lecture at Freeman College, Freeman, S. Dak., on "The Supreme Test of Civilization". This was the third number of the college lyceum course.

The Russian government has permitted the Mennonites of that country to publish a paper. Several monthly numbers have already appeared. The name of the paper is "Unser Blatt". It is published by the "Bundeskonferenz".

The report of the Bethesda church, Henderson, Nebr., for 1925 shows that 23 were received into the church through the rite of baptism, five by the right hand of fellowship, three withdrew from membership and two were dropped, twelve marriages were celebrated and fourteen funerals conducted, six of the latter being members of the church. There were paid out $1,797 for congregational purposes; $3,667 for foreign missions; $1,488.17 for home missions; $335.95 for Russian relief; $232.25 for the poor fund; for German Sunday school class $328.94; for English Sunday school class $171.97; for the German Young People's Society $183.06; for the C. E. Society $64.32; for the church school $400; for the Sewing Society $415.41; for an instrument $900, making a total sum of $9,984.99. This makes the average contribution of $19.85 per member. Of this average $10.30 per member went for missionary purposes. In this congregation there is a choir composed of about 80 of its young people.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, MARCH 4, 1926 No. 9

IMPORTANT ITEMS RELATING TO PEACE

Editor of the Mennonite:

It might be well to call the attention of the readers of the Mennonite to the News Bulletin of the National Council for the Prevention of War, 532 Seventeenth St., N. W., Washington, D. C., Frederick Libby, Editor. This bulletin should be in the hands of all those interested in world peace, it is a monthly digest of peace news, the price is 25 cents a year.

In the bulletin of February 1, 1926, attention is called to the fact that the War Department, through Assistant Secretary of War, Hanford McNider, is advocating a Universal Draft Law. All those opposed to such a bill should write their Congressmen.

Another item of importance is mentioned in this issue, namely the bill introduced by Mr. Welsh of Pa. (H. R. 8538), a bill aiming to do away with the R. O. T. C. in our colleges. The effect of the R. O. T. C. is to militarize our country, hence all those in favor of doing away with this should ask their Congressmen to support this bill.

D. H. Richert.

STATISTICS AND THE CHURCH

A. J. Neuenschwander

Strength is not confined to numbers, but to the character of the individual members. This truism has its value and also its disadvantage. Often when we undertake something in our churches and only a small number see fit to cooperate, we usually shield ourselves with the consoling thought but look at the character of those who agree with us. Dr. H. F. Cope has well said: "The strength of the family lies not in its numbers but in the character it produces." We often seek to apply this same thought to our church or denomination. The fact is overlooked that there is naturally a limit to the numbers that may live comfortably in our homes as members of our family because of the limit in the earning capacity of the family. Other considerations enter very forcibly into the problem, and from every angle we are forced to admit that there is a limit to the size of a family.

This same type of thinking is often taken directly over into the field of the church, especially if one's own church or denomination is not very large. Then, being small, we think we know fairly well what our neighbors are doing, and they know how we are doing, hence few or only inadequate facts and figures are kept regarding our work and activities. We forget that God the Father to whom we pray is able to supply ably and sufficiently all our needs and that in the church there need be no limit as to our growth, except that limit be man made.

From certain sources it seems that in the Mennonite church, there are those who glory in our smaller numbers, feeling that only a choice number have been able to grasp our views and appreciate them fully. If it was worth while for those who have grasped the particular Mennonite views, then we ought to spread them as fast and as far as possible so that many more might enjoy the same blessings with us. There are many ways of doing this work. We are sending out our mission workers, in both the home and foreign fields. Very few things encourage the church as the direct information of the progress on these frontier points, in statistics and reports verbal or written.

Another way to get a view of the work in the home churches is through the medium of statistics. As long as no figures are presented and the work is going in fairly smooth order, a feeling of satisfaction manifests itself. But let us put down in black on white just what has been done during the year, often we discover what was left undone. If we find that our membership has not been increasing we ought to find out the reason. Our missionary and congregational offerings may not have come in as they ought to come. If no records are kept no prod of conscience may be felt, but let these figures be collected and published and immediately those with a keener sense of duty will bestir themselves and others to renewed action. Statistics have a wholesome influence on the local church.

There is, however, a farther influence. Districts and the General Conference seek to compile statistics for future reference and also for present information and comparison. Much information and inspiration can be drawn from statistics if these are studied in a proper spirit. For instance, here is a group of churches that are very active and successful in certain lines. Others will naturally want to know the reason, and finding out the reasons, valuable lessons are learned. Naturally the thought comes, if the sister church could render such helpful service, we ought to apply a similar plan or method. Certainly no church would claim all the best methods for itself, but all can learn from others.

Why then, are our statistics so irregular and often entirely omitted? There are cases where District Conferences have not been able to compile any statistics of value simply because a few have failed to send in their reports. Thus the stimulus of example and faithfulness in service is entirely lost. It is an injustice to the conference and to the other churches when some fail to submit their statistical reports. Those failing to do so may think they have reasons for their inaction. But to those who have labored long and conscientiously, there seem to be only about two reasons why the others have failed to submit the records, namely, they were either so careless that it borders on laziness, or else they were ashamed of their records, and do not want conference to know what they have failed to do.

In years to come there are many occasions when records need to be consulted, and then constantly those blank years are a constant affront. The plea of modesty had virtue in many respects, but it hardly holds when we try to apply it to church statistics. The virtue of small numbers is sharply met by the Master when He said that there would be a number which no man could count. Let us, therefore, use even this means of encouragement and helpfulness in our kingdom service by keeping faithful and adequate church statistics.

MENNONITES IN KANSAS

(An extract from the Marion, Kansas, Record, by Dennis Madden.)

"In the year 1875, a colony of Mennonites from Russia settled in Marion and McPherson counties, Kansas.

"Through the assistance of the Santa Fe Railway Officials they were located on fertile wheat and corn lands; they prospered with the coming on of years and the old emigrant generation has passed away and their children and children's children are some of the most prosperous and advancing citizens in the state.

"Following the teachings of Menno Simon, their founder, they chose peace, they eschewed war. They are not mere theorists; they read in the fiery ordeal of the policy of European nations, the fallacy of war; and the hopelessness of peace; their vision was verified by the world war which shows how far Europe is from the realization of peace and good will. So they hailed peace as their star of faith and crossed into the promised land of peace. These settlers were kind neighbors and friends of the "natives" and sought their friendship and esteem.

"The example of these immigrants made a profound impression on the early Kansas pioneers who could at first hardly understand why they were not contentious, or why they would not fight at the "drop of the hat", which was the frontier custom of that time. But the natives learned in time that there was more to the Mennonites than they supposed, and that the art of peace is greater than the art of war; they saw them make the prairie bloom like a garden and heard their machinery singing the song of the reapers in the wheat and corn fields, and the hoarse bark of the tractor pulling the gang plows through the stubble fields; they saw them at church and the Sunday school, supporting the public schools, holding public office, always gentle, generous, kind and considerate to everybody. They won to themselves the hearts of the sturdy pioneers of Kansas. So, that the Mennonites brought to Kansas the ex-

ample of economy and thrift, patience and loving kindness and, above all, the gift of peace, through the faith of Christ. We are all better for the example of the Mennonites of Kansas."

LINCOLN

(Radio speech by C. W. Ramseyer, Washington, D. C., February 12, 1926.)

We celebrate tonight the one hundred and seventeenth anniversary of the birth of Abraham Lincoln.

He was cradled in a cabin, reared in a wilderness. His youth was a part of the pioneer battle against the elements, without adequate clothing and shelter; a battle against disease, without the aid of medical skill; a battle against ignorance, without the help of teachers or books; a battle against tangled forests, with only primitive tools aiding sheer physical strength to clear spaces for cultivation; and finally, when he had grown to manhood and to leadership in national affairs, a battle against wrong almost impregnably entrenched. So Lincoln gained his strength.

The teaching of Lincoln's life, which we need most to take to heart is that an easy, sheltered life is not an unmixed blessing; that toil and privation are better masters than luxury and ease. It seems to be all too generally believed today that labor and self denial are evils to be avoided, rather than the necessary means of developing strength of mind and character. For one to gain a livelihood without working to pay for it more than is absolutely necessary is a desire increasingly prevalent. The things which made Lincoln great—toiling until it hurts, dependence for mental and spiritual growth upon self amid commonplace surroundings and associations—these are in little favor in an age craving to be amused, to be excited, to be supported, even, by the state or by society.

The unused brain ceases to function. The unused heart hardens. Where there are no calls for courage, for sacrifice, for endurance—the nobler qualities of humankind—these do not come forth. If we are to have more Lincolns and Washingtons it must be through the rejection of the idea that the ideal state of existence is that of being amused, never taking a chance, playing safe, being content to be a leaner, holding that the world owes anyone a living who will not make an honest effort to earn it by rendering to society some useful service. Is labor a curse? Is it the chief aim of life to be entertained? Is study irksome, serious reading a bore, reflection and study a waste of time, personal discomfort or inconvenience the chief of afflictions? Is there no reward worth while in service and sacrifice through their effect upon one's character and mode of thought?

To these questions the life of Abraham Lincoln return the best answer. Through hardships, perils, privations, suffering, disappointments, he gained the strength and the wisdom which were his, and which have made humanity his debtor. True men are the masters and not the creatures of environment: They are indeed "the captains of their souls."

Perhaps Lincoln is most beloved because the qualities which made him supremely great are within the reach of every man and woman; more than his mighty intellectual ability they will ever be remembered. His fundamental goodness; his sense of justice; his tenderness of heart; his humility; his love of country; his reverence for God; his devotion to family and friends; in some degree these qualities are within the reach of us all, and as we develop them we become more and more the spiritual kinsmen of Lincoln.

Above all others Abraham Lincoln embodies the hopes and aspirations of the common man. He is the greatest commoner of history. His intense, humble, homely humanity, carried to the heights of almost superhuman achievement, have made him the beloved of the every day folk, who, after all, are the real arbiters of human destiny. More than any other figure in modern history his character is becoming legendary. Beside the river which his courage and wisdom at last have made a bridge of friendship rather than a boundary of enmity, a grateful people have erected to him the most magnificent memorial ever reared to the memory of a man. But his most enduring memorial is that enshrined in the hearts of a united people, whom without respect to class or section he loved equally, and in whose behalf he lived and died:

"That the government of the people,
For the people,
By the people,
Shall not perish from the earth."

CORRESPONDENCE

Grace Mennonite Church, Pandora, O., Feb. 23, 1926.

In I Corinthians 15:58 Paul says, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." How wonderful it is to know that our labor is not in vain, even though it may seem so at times.

For the first time a white gift Christmas program was celebrated at Christmas time, which was impressively beautiful. The gifts contributed amounted to around $200, most of which was given to missions.

Our annual business meeting was held on the afternoon of New Year's Day. Everything was properly ordered and arranged again for the coming year. The total contributions for 1925 from all the treasuries was $7,960. Of this sum about half went to pay for the running expenses of the church and the rest for missions, charity and the Seminary.

The class in catechetical instruction, which meets on Saturday afternoon, has an enrollment of 22. Instead of following the catechism, the Bible is studied under different important topics.

On the evening of January 17 a concert by the Bluffton College Men's Glee Club was heard at our church by an appreciative audience.

On Sunday night, February 21st, our pastor, Rev. J. M. Regier, exchanged pulpits with Rev. S. M. Musselman, who spoke on the Foreign Mission Conference at Atlantic City, while the pastor gave a report of the State Pastor's Convention.

The choir is again planning to sing "The Seven Last Words" at Easter time. The Dorcas Society is also planning an Easter program with the younger members of the society.

It was indeed a privilege for many of us to attend the special evangelistic services in the St. Johns church recently conducted by Rev. A. J. Neuenschwander of Philadelphia, and also the annual Bible Lectures in Bluffton given by Dr. Hannan of Drew Theological Seminary. Both series were enjoyed very much. Rev. Lester Hostetler, from Sugar Creek, Ohio, will be with us from March 14th to 21st to conduct special services, at which time we hope the church and the community will also receive great blessings. The themes of his sermons are as follows: 1. Faith in the Unseen; 2. Communion with the Father; 3. The Presence of Christ; 4. Bags Which Wax Not Old; 5. The Joy of Work; 6. A Second Chance; 7. A Vision of the Holy City; 8. Fellowship with the Saints; 9. The Cross; 10. The Assurance of Immortality. We covet your earnest prayers for these meetings that the Lord may have His way in everything.

St. John's Church, Pandora, O. From January 14 to 21 a series of evangelistic services were conducted in this church by Rev. A. J. Neuenschwander, pastor of the First Mennonite church, Philadelphia, Pa. Rev. Neuenschwander came to us with a most helpful series of messages consisting of "Lessons from Bible Leaders" and a week of splendid meetings resulted. Much interest was shown and the meetings were largely attended. Services on two evenings during the middle of the week were somewhat affected because of sever winter weather but even on these evenings more were present than had been expected.

In addition to the prayers offered in behalf of these services and the efforts of Brother Neuenschwander and the pastor, Rev. A. S. Rosenberger, the splendid choir and congregational singing did much to enhance the value of these meetings. Brother Neuenschwander recommended to us the song "Living for Jesus", which soon gripped our hearts and will long continue to help us live for Him. In the closing services many expressed their desire to re-consecrate themselves to the Master, and we feel the services in general were a great blessing to our own congregation and to the many from outside our own number who were in attendance.

The father of our pastor, Rev. S. M. Rosenberger of Quakertown, Pa., was with us recently and gave the Sunday morning message, speaking in a very practical way on the 27th Psalm.

On Sunday evening, February 28th, we are expecting to have the Bluffton College Girls' Glee Club with us to favor us with an evening of sacred song. A glee club visit has become practically an annual event at this church, usually one of the college glee clubs has been singing at St. John and the other at the Grace church, and since these two churches are but a mile apart, we have opportunity to hear both organizations.

The reports given at our annual meeting held last January were encouraging to the congregation. Financial reports showed a distinct increase in our contributions to the work of God's Kingdom. The total from all sources given to missions during 1925 was $1,729.76, which was $471.85 more than the year before. The sum of $1,000.00 was raised as a loan for our Russian brethren in Canada, while the

congregational expenses totaled $2,617.61. Ninety dollars was given during the year for educational purposes. The membership total however decreased two in number, there being a gain of eight and a loss of ten. We, with other rural congregations, face the problem of having the young people move on to various other places to earn their livelihood and to serve, but are glad of the opportunity to influence their lives ere they go.

One of our members, Miss Mary Haas, after several years of preparation at the Moody Bible Institute left last fall for missionary work in Africa. She is now located in Nigeria, West Africa and is serving under the Sudan Interior Mission. She reports that after a trip in which there were many evidences of God's care, she is at present at Ninna, where she is learning the language. With her have gone our prayers that God may use her mightily in bringing the Light to the Dark Continent.

A catechetical class of 22 is at the present time being instructed by the pastor, and it is planned to receive a number of these young people into the church sometime after Easter.

For Easter we are planning to give a cantata. Already we are looking forward to this season which brings home to us so vividly the fact that we are followers of a Living and Risen Christ.

THE TRUTH ABOUT EVOLUTION

Concisely and Accurately Expressed

M. P. Hayden, A. M. D. D.

For want of thorough investigation, sound reasoning, clear thinking, or other reasons, many people are greatly confused over the subject of evolution, which now occupies so large a place in popular thought. A few simple, clear and definite statements may help to clarify the subject. There is a process of evolution in nature, and a theory of evolution in philosophy, but these should be carefully distinguished. A failure to discriminate between these results in confusion of thought, and much error.

I. Scientific Evolution

1. First of all, there can be no evolution without a previous involution. It is a common saying that you cannot get out of anything what is not in it. An oak tree cannot be evolved from a pebble stone, nor a serpent from a rod of iron. Involution precedes evolution, and evolution pre-supposes the existence of a living organism, a germ or an egg, out of which some form of life, vegetable or animal is capable of being evolved. A rose is the evolution of a bud, but in that bud were previously infolded all the potentialities of the rose that was afterwards developed from the bud.

2. Scientific evolution consists in the development of a living germ, or egg, from its original or primordial form into its corresponding full-grown type of living existence, whether it be vegetable, animal, or something else. An acorn, through natural processes and natural elements may be evolved into an oak tree, a grain of corn or wheat into its corresponding stalk or ear of grain, etc. A hen's egg may be hatched into a chicken and a turkey's egg into a turkey; alligator's eggs evolve into alligators, and so on. But you cannot raise corn by sowing rye, nor turkeys from the eggs of alligators. Everything evolves after its own kind. This is the law of scientific evolution and no exception to this law has been established. The study of nature proves the uniformity of her laws in their operations. In the realm of nature it is declared that whatsoever a man sows that shall he also reap. Likewise, in the realm of animal life the same law obtains that everything produces after its kind.

These two great truths are abundantly established by the facts of nature, and constitute what may be properly called scientific evolution. Thus far we find ourselves treading on solid ground. Since these truths are not in question, they are properly called scientific.

II. The Theory of Evolution

Within the past century a persistent attempt has been made to broaden and extend the doctrine of evolution to include the idea of developing one species out of another previously existing, and to suppose that all species of vegetable and animal life have been evolved from, one or a few, primordial germs, or eggs, from the lowest order of life on upward successively through manifold gradations up to the highest form of life, even to man himself. This in general is the modern theory of evolution which is now engaging public attention, and which is accepted by many people who claim to be scientists. Concerning this phase of the doctrine of evolution attention is called to some remarks.

1. This view of evolution is only a theory and is not science. It does not belong to the realm of science, for it is not verified. It belongs to the speculations of philosophy, and rests upon pure supposition.

2. As a philosophical theory, it is not modern. Some of the ancient Greeks proposed similar theories in their time. These were later abandoned, but have been recently revived by such men as Darwin and Spencer.

3. As it is only a theory it should not be accepted until established. The scientific method demands that the hypothesis be subjected to the critical test of proved facts, and if it fails to stand this test it must be rejected.

4. There is no evidence in support of this theory. There is no proof in nature that one species is evolved out of another previously existing species. All efforts to find proof of this assertion have resulted in failure. Varieties within the species have been developed both in vegetable and animal life through man's experiments, but in no instance so far known has a distinctively new species resulted.

5. This theory of the evolution of new species, or, as it is termed, the transmutation of species, is contrary to the known facts and laws of nature. Nature everywhere proclaims the law that everything produces after its kind. What you sow you will reap. Nowhere does nature furnish us with a violation of this universal law. But that law must be violated to establish the claim of transmutation of species which the theory requires. The theory is unverified and will remain so.

6. It follows, therefore, that this theory of evolution is not verified and cannot be verified; it rests upon no scientific foundation. It is, therefore, not science, and is not even sound philosophy, for it is nothing but a baseless supposition.

7. Evolution, as a mere theory, should be banished both from the realm of science and philosophy, because it is untrue; and for the same reason it should be banished from the sphere of religion. It is wholly out of place in the domain of religious faith.

If the foregoing positions are understood, accepted and kept in mind one's faith in God, Christ and the Bible will not be disturbed. Confusion and doubt will disappear, and the Christian will realize that his faith rests upon a far firmer and stronger foundation than the quagmire of evolutionary philosophy.

Conclusion

Some conclusions clearly follow from the foregoing positions. Please note them carefully.

1. The theory of evolution as held by Darwin, Spencer, etc., involving transmutation of species, is unverified, and rests upon no scientific foundation.

2. The theory of evolution is a spectacular failure in the attempt to account for the origin of anything. Involution precedes evolution and it is necessary to explain the origin of involution. Evolution fails to account for the origin of matter, of force and motion of life and living organisms whether vegetable or animal, and is unable to account for the origin of species, either in the vegetable or animal realm. It fails to account for the transition of inorganic matter into a living organism, or to establish the transition of vegetable life into animal life. It does not account either, for the existence of human life. These gaps in the theory are still unbridged, the missing links still remain missing.

3. For a half century scientists have sought in vain for facts to verify this theory. In 1889, Prof. Virchow an eminent German scientist, made this statement giving the results of twenty years' research: "In vain have the links which should bind man to the monkey been sought; not a single link is there to show. The so-called proanthropos who should exhibit this link has not been found." Ten years later, shortly before his death, he said further, "The attempts to find the transition from animal to man have ended in total failure. The missing link has not been found and never will be." In this year of 1925 the foregoing statements still remain unrefuted.

4. People should keep their feet on terra firma, and not permit self-styled scientists to obtain their intellectual acceptance of unproved theories which are not in harmony with sane thinking and common sense. A wise writer says: "Never hold any sentiment or proposition as more certain than the evidence on which it rests; or assent to any proposition should be exactly equal to the completeness of its evidence." If a theory or supposition is destitute of evidence to support it, it should be rejected. What is really scientific in evolution should be accepted, but what is mere conjecture should be rejected until it is duly verified. "An hypothesis must always be proved by showing its positive conformity with facts: negative results and considerations taken alone never furnish complete inductive proof." (Creighton's Logic page 200.)

(Continued on Page 4)

THE MENNONITE

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EDITORIAL

A brother, writing for one of the Mennonite publications recently presented a view of the Modern Peace Movement in words as follows:

"The so-called peace movement sponsored largely by the Federal Council of Churches, and in turn by the Quakers, Church of the Brethren, and some few Mennonites, seems to be largely a program as coming from Shailer Matthews and Harry Emerson Fosdick and others of a similar type and belief. Matthews and Fosdick are well known semi-infidels. I give them a milder name than they really deserve. They hold the same views held by infidels of former years but pretend to be Christians."

This is a strong statement that not only misrepresents the motives of the peace-loving Mennonites, but attempts to discredit their sincerity and their loyalty to the Lord Jesus Christ and His teachings. The Peace movement fostered by the few Mennonites, as he is inclined to speak of them, no doubt was the Conference of Pacific churches which has held several meetings and was composed of representatives from churches he named in the same paragraph with those whom he is pleased to call semi-infidels. We wonder whether the writer believes that he is doing a good turn to the interests of peace in the church to which he belongs when he implies that brethren in otherwise good standing are semi-infidels? Does he really want to be at peace with brethren of his own church who come together for mutual encouragement and information concerning a matter of such vital importance to every one who desires the spirit of peace as our Lord revealed it. As far as the Federal Council or Shailer Matthews having anything to do with the program we can only say that the brother is frightfully ignorant of events as they occurred in a large body of the Mennonite church, or, he is resorting to deliberate misrepresentation. We prefer to believe that he did not know when he penned the indictment. The General Conference of Mennonites withdrew from the Federal Council of Churches largely on the ground that it was not in sympathy with the Council's attitude toward war and also because of the connection of Shailer Matthews with that body. In its notice to the Council as one finds it in the printed records, these facts were specially named. When he includes all peace-loving sects, in one bunch and says that "They hold the same views held by infidels" we note that "views" is plural and, therefore, included other things beside the matter of peace and may be understood to mean all that infidels formerly held. No one can construct such a sentence without being influenced by a deliberate unfriendly motive. There is nothing wrong in telling something that is known, is true and may be proved but to imply an untruth or to make a statement so broad that it cannot be proved is more than a slip of the pen. The writer of the article concludes with the statement with this intemperate assertion: "The modern peace movement can be nothing less than a Satanic delusion, a mighty and deceptive farce intended to deceive the church of Christ (Note that he implies that workers for peace are intentional deceivers. He does not even allow room for the more liberal attitude that they may be honest men who might be self-deceived. Ed.) and lead her headlong into the clutches of modernistic and liberalistic leaders." He farther warns God's people to "keep aloof from the evil designing men permeating most of the churches today. These men are banding themselves together to bring about not only an idle dream, but to be in a position to carry on the forward movement of infidelity in the various churches." It then follows that the writer holds that those given to a pacifist view other than his own are "evil designing" and that their motives are deliberately in the direction of iniquity. That they are conspiring a "forward movement of infidelity" is so serious a charge against multitudes of saintly men and women whose hearts are filled with the spirit of love that Jesus came to inspire that it must be dismissed as either a rhetorical exaggeration or a matter that can be established by reasonable evidence and demonstrative proof. We fear that the attitude of the writer is much like that of the Mennonite deacon who was present at a meeting when the pathos of the speaker brought tears to the eyes of everyone but himself. When the meeting was over and the wife, in the privacy of their own home, asked her husband why he was not impressed while all the rest were in tears, the deacon replied: "Huh, that preacher was Lutheran."

THE PRE-EMINENT BOOK

By David Morton Smashey

The Bible is the Book of Books, it is pre-eminently the mine of truth. There is much good literature, but there is no other literature comparable to the Bible. There is more intelligence, more wisdom, more truth, more justice, more mercy, more consolation bound up in the Bible than in all the other literature of the whole wide world.

1. The Bible is the Guide Book for the whole of humanity. It is the polestar by which all mankind must for safety set its compass. The Bible tells us how to go to heaven, consequently we are limited and bound by its instructions. The Bible is the Counsel for all mankind. That is to say, the Bible is the combined or aggregate intelligence and wisdom of God Himself. When we counsel the Bible, we do well to remember that its contents are the deliberation of infinite intelligence, the voice of our Heavenly Father.

We consult the Bible to settle all our difficulties. God condescends to combine His infinite intelligence with human intelligence, and, therefore, for safety we must combine the best of human knowledge with infinite wisdom. If human intelligence would follow undeviatingly infinite intelligence it would save us from perverted reasoning. If we altogether follow the teaching of the Bible, there is no reason why our reasoning should not correspond to the exact Word of God. The chief reason that there are so many absurd notions proposed as Bible truth is because the writer is altogether ignorant of the truth involved. All that is essential for safety is the Bible at its face value. If followed, our character and life will conform to its teaching.

2. The Bible is a mine of truth. The Bible does not simply contain the truth but is the truth. It is God's truth which remains unaltered and unalterable throughout the eternal ages. The assumption that the Bible contains truth and error is incompatible with a Divine revelation. The more we devotedly study the Word of God the richer grows its momentous truths. Precious jewels glisten from this mine of truth—gold tried in the fire, absolutely free from all dross. Wealth unmeasurable is bound up with God's unchangeable truth.

3. The Bible is the Christian consolation. It is soul refreshing, bringing comfort in time of distress. The Word of God comforts and soothes the sorrowing heart. The Bible sustains, cheers, and gives added courage in time of trouble. There is no consolation like the voice of God in His Word. The exceeding great and precious promises bring strength into the soul, gladness into the heart and confirms our faith. The Word of God is like refreshing showers in the springtime, overflowing with spiritual blessings, the preparation of a golden harvest. The Bible to the weary pilgrim is like an oasis in the desert, a joyous, soul-inspiring feast. Resting upon the infallible consoler that will lead us into all truth and finally bring us to heaven.—Free Methodist.

THE TRUTH ABOUT EVOLUTION

(Continued from page 3.)

5. When men believe that they are evolved from brutes they will live and die like brutes. Men are naturally inclined to act in accordance with their opinions and convictions. The influence of this theory of evolution upon human conduct is degrading, demoralizing, and destructive of Christian faith and hope. Christians should take warning against this enemy of true Christianity.

6. It is a source of great joy and comfort that the Christian has the assurance that his faith and hope rest upon a vastly better and firmer foundation than does the theory of evolution. His faith rests upon divine revelation, upon the wisdom of God, and not upon human speculation, upon the wisdom of men, and his hope is a strong anchor to the soul, sure and steadfast, and is fastened to the throne of God. These sustain him and keep him through all the trials and storms of life, and will not fail him in the hour of his departure from time into eternity. His faith and hope constitute the Christian's most precious heritage in this world and should not be bartered away for a worthless mess of evolutional pottage.

"Watch ye, stand fast in the faith, quit you like men, be strong." I Cor. 16:13.

"Hold fast that which thou hast, that no one take thy crown." Rev. 3:11.—World Evangel.

OUT OF MEDIEVALISM

A white man in China is helping to lead the Chinese people out of the Middle Ages and into the Twentieth Century. He is an American, Professor G. H. Robertson, and in the course of his work, which is the carrying on of popular demonstrations of scientific and educational subjects before Oriental audiences, he has come in contact with presidents, premiers and governors, has fraternized with students and teachers, has become acquainted with artisans, and has gained the confidence of thousands of Chinese. His activities are part of a vast educational enterprise of the Y. M. C. A.'s of China, which have built up at an operating cost of some $20,000 annually, a service to civic organizations, colleges, missions and local Y. M. C. A.'s all over the country.

"Think of the following lectures and subjects in connection with the ignorant and superstitious practices that have prevailed in China for centuries," says Frank B. Lenz, in an article about Professor Robertson, soon to appear in Association Men. And he lists such topics as "Aeronautics", "The Radio Telephone", "Thomas Edison and His Work", "The Work of Luther Burbank", "Einstein's Relativity", "Modern Education".

"An illustration of the advanced and progressive character of his work," continues Mr. Lenz, "is shown by the fact that he began radio lectures in China in 1906. Marconi sent his first wireless message in 1902. Pioneer? Yes. Robbie has always been on the frontiers. Shortly after Einstein announced his theory of relativity, Robertson gave lectures on the subject in Shanghai, Peking, and other parts of China."

His greatest hope, Professor Robertson says, is to be able to develop a new demonstrated lecture on religion. There is a genuine hunger for religion in China, he believes. Already he has won to Christianity Chang Po Ling, one of China's leading educators, who once inscribed on a silken scroll his feeling toward the big American when he wrote: "To my best beloved friend, from whom I got the gift of Christ."

AN APPEAL FOR "REMEMBRANCERS"

The Rev. James F. Cotton, of the Church Missionary Society, has gone single-handed to preach the Gospel to the Mohammedan Hausas of Kano in Northern Nigeria, and sends his earnest appeal for accompanying prayer. There are many adversaries—diseases, for example. Epidemics of smallpox and spotted fever are a normal thing. Twice during the last three years, the church and school at Sabon Gari have been closed because of serious outbreaks of cerebro-spinal meningitis. In 1922, over 50,000 deaths were officially reported in Sokoto province and year by year the disease sweeps farther south. A new and unclassified disease, which has already carried off some fifteen thousand people in Kano, is at present the subject of anxious study by the British medical service.

Then there are the diseases of the soul, many and varied. Fagge, a suburb of the city of Kano, is "a sink of iniquity, reminding one of the Cities of the Plain, which the longsuffering God was at last forced to destroy." Here most of caravans stay on their journeys to and from Kano city. The government caters to Moslems. It turned the Church Missionary Society missionaries out of the site granted them at Dar Egundi by Sir Haseth Bell, and a Moslem school takes the place of a Christian one. Friday is kept as the rest day, and Sunday, the day of the resurrection, is ignored by Moslem students and "Christian" teachers. This opposition to Christian missions in Kano Mr. Cotton declares, is five per cent. native and ninety-five per cent. European. The dictum of the government is, "To the pagans you may go; to Moslems you may not go."

The Sabon Gari, at Kano, is the "New Town", where live the Yoruba and Ibo traders, clerks, artisans, and the like, from Sierra Leone, Lagos, and the Gold Coast in a "Foreign Native Cantonment." These people are partly Christianized, are active in keeping up church services, but drop far below the Christian standards of living. They often sell drink to Moslems, herein imitating the European traders, for almost every European firm sells to the Hausas, contrary to law.

A little church of a dozen members has been formed by Mr. Cotton. His message is, "Pray! especially pray for reinforcements! Christ cometh but tarries, maybe until some of this great Hausa nation are gathered in."—S. S. Times.

GOD'S DIKE

The Dutch call the Sabbath "God's Dike". They know from long experience what their sea walls have done for their nation in rolling back the encroaching ocean, hungry to swallow up their low-lying land.

In the same way they see the spirit of secularism and worldliness ever waiting a chance to swallow up all the best things in national and individual life and character, and they rightly believe that the Christian Sabbath is one great rampart between these things and their destruction.

Anyone who stops for a moment of sober reflection cannot fail to realize the menace of a disintegrating dike, whether it be one of sea walls or soul walls.

Voltaire said that as long as the Sabbath remained the Christian religion could not be destroyed.

A San Francisco visitor tells of seeing an electric church sign, which blazoned forth the legend: "Keep the Sabbath for the great things of the soul."

A Massachusetts supreme court judge says that one time he gave up church-going, giving his Sabbaths to books and other interests but after a while he became conscious of a deterioration in his moral nature and he resumed church attendance. — Christian World.

TRAVELING FOR THE LEPERS

American friends of the leper outcasts of the world are hearing with much pleasure of the success attending the efforts of Mr. and Mrs. and Miss Danner—the General Secretary of The American Mission to Lepers and his family—to stir up national sentiment for the better care of lepers in the oriental countries they are visiting. They started on their journey in September, 1925, and up to February, 1926, had visited in Hawaii, Japan, Korea and China. Their future itinerary includes the Philippines, India and Siam.

Regarding Japan Mr. Danner writes: "Throughout the empire we found the public sentiment toward leprosy greatly changed for the better since our last visit eight years ago. The Japanese word for leper literally means 'Heaven-Cursed sick people', but there is a tendency to outgrow this superstitious attitude and to regard lepers just as any other kind of sick people to whom we owe a debt of sympathy. Twelve centuries ago the Empress Komyo broke all precedent by interesting herself personally in the lepers. There is a legend that as an example to her people, who stood in terror of leprosy, the Empress herself bathed and ministered to a leper woman, whereupon the spirit of Buddha emerged and blessed the kind-hearted Komyo. In spite of the twelve centuries which have intervened, there is still much terror in the hearts of the Japanese toward leprosy. The belief persists that the disease is hereditary. Consequently the first consideration, even at the present time, when parents are arranging a marriage for their sons and daughters is to ascertian whether there has been any leprosy in the family. It is partly for this reason that the lepers of well-to-do families are secluded in their homes remaining as a source of infection to prevent a public disgrace for the family.

"The Princess Higashi Fushimi, widow of the Emperor's nephew, invited us to call at her palace and tell her something of the lepers. The Lady-in-Waiting, Madame Ora, and Admiral Kawashima attended her when she received us at the interview. The Princess asked us most intelligent questions, and thanked us for what our mission had done for her people. Our public meetings were numerous. Schools, clubs, churches and other civic and religious organizations of both Japanese and foreigners welcomed the opportunity to inform themselves regarding the lepers of Japan and of the world. A day of prayer for lepers has been proposed in Japan."

The five government leper hospitals of Japan, as well as several Christian hospitals were visited by the Danners. Here is a description of one of the government hospitals: "Oshima, a pine-crested island rising out of the midst of the shimmering waters of the Inland Sea south of Kobe, is one of the most beautiful of leper colonies. There is also beauty within. A remarkable spirit characterizes its Christian inmates, who number 37 out of the 324 residents. Mr. Erickson, of Takamatsu, has in a most effective fashion adjusted the responsibility for the Christian work among the patients, so that they carry on by themselves between his monthly visits, holding Bible classes and prayer services several times daily. Their particular prayer is two-fold: that God will bless the Christian teaching among the lepers all over the world; and that somehow they may have the funds to build a church in their own midst. As a temporary response to their earnest desire that they may have a small place of their own in which

to meet other than the large general hall with its paraphernalia for Buddhist and Shinto worship, a white tent was erected in which they make daily expression of thier prayer lives. They are particularly happy when their Japanese evangelist or a visiting foreign minister can be with them, especially on communion days. It was our privilege to observe their December sacrament with them. As our little boat sailed away the Christians came down to the barbed wire barrier, to watch us out of sight, while they sang "God be with you till we meet again". Among them stood the crippled Nagata San, the leper poet who has written the beautiful words:

The evening sea reflects the hills of gold
The soul of autumn hovers in the air;
We watch your boat glide silently away
And for you breathe to God a grateful prayer."

From China Mrs. Danner writes: "Here we are in old Shanghai, from where 'the dawn comes up like thunder'. We are dazed by the bright lights, fine pavements, modern houses and trackless trolleys. There are some things you can't take in too large doses out here—one, a Chinese feast. By the time you TASTE bamboo broth, shrimps, mushrooms, ducks stuffed with chestnuts, Mandarin fish, potato threads, pressed ham, pheasant, cauliflower, shark fins, chicken skin, water chestnuts, ancient eggs, rice, pickles, noodles, spinach broth, snails, giblets, sukyaki, eight-precious pudding, mecan, peanuts, sunkist sauce, jessamine and vase leaf tea, you are thinking of the 'home over there'. But we HAVE enjoyed seeing these lovely, educated Chinese in their homes. Their faith in the future of China is strong. You would love the girls' schools and the quick response they make to the lepers' appeal.

"The papers here are most kind in publicity matters but the time it takes to get anywhere through a city of millions of people, by coolie rickshaw, via tea ceremonials and translated conversations and speeches, is appalling. The missionaries have been most helpful. We have seen such fine colleges and schools, as contrasted with heathen ignorance, and yet the college students who cannot accept Christianity are revolting—some here starting a new college with Chinese backing. They try to force the Y. M. C. A. to leave C. out of their name and at Hangchow are warning against Christmas celebrations." On the other hand, Dr. Kensuke Mitsude, superintendent of one of the large Japanese government leper hospitals, though himself nominally a Buddhist, says he regards the Christian influence as an important factor in the happiness and tractability of the patients. And in Korea Dr. Shiga, a noted dermatologist of the Imperial University, says, "Religious hope and comfort are of great aid to the unfortunate victim of leprosy."

The newspaper publicity of which Mrs. Danner speaks, is illustrated by the front page story in the China Press of Mr. Danner's address before the Pan Pacific Club, the heading being: "Mr. W. M. Danner Pleads for Aid to Lepers at Pan Pacific Gathering. Doctor Wellington Koo Delivers Appeal for Better Understanding Between Foreigners and Chinese." The most significent event of the China visit is described under the heading "Chinese Organize to Fight Leprosy Here", which tells of the formation of a committee of prominent Chinese to lead in an attack on the problem of leprosy in China.

ONE CHURCH IMPOSSIBLE

As far as the matter of denominationalism in Christendom is concerned, we have placed ourselves on record as being convinced of its necessity. Too many make the great mistake of thinking and conjecturing in the realm of idealism. These things do not work out when it comes to dealing with real peole. This matter of church organization must be done among people in actual life; and one always fails in working them over after patterns created in the realm of the ideal. We readily agree to the ideal of one church built upon the foundation of truth working as one organization with unity of purpose. But we have to be convinced that it would be a possible thing to unite all the churches of Christendom into one organic whole. If such a thing were possible, there remains the grave question whether that church would have a body of teaching as nearly right as any one of the churches, which might become a part of it, had previously held.

Of one thing we are very certain if the present tendency is an index to the final outcome, we are not headed in the direction of truth. He who has studied history at all knows full well that if Christianity had not had a well and logically established body of doctrine, Christianity, as such, would not be extant today. The Bible teaches truth and truth is capable of systematic arrangement. The failure to arrange it in a perfect or ultimate form argues nothing; no natural science has yet been so arranged. The differences have not prevailed on the general body of truth but upon certain phases of it. Some of these differences on certain phases are vital. We have no right to bind any man's conscience to that which he esteems to be wrong for to him it would be sin. There is this problem to be reckoned with, concientious people will not be so bound. They will wade through blood ere man shall bind them so. The great idea today is to get people to agree on the manner of the Christian life and let doctrine go. Such an organization would become the laughing stock of the ages. It would be a mere moral society, holding to the existence of a first cause of the universe, variously defined. Any organization, which would hold so general a view as that, would be subject to explosion from a thousand bombs of more definite teaching. It would be a platform too indefinite for the satisfying of active and intelligent minds. If God Almighty gave man no more definite word than that one has a right to question whether he has spoken at all. And so our so-called union church would disintegrate.

But God has revealed the truth, and revelation sets forth that truth in great definiteness. Oh, but if God has revealed definite truth, man at least, seems to be unable to agree upon it! But what of it? In every body of truth which men possess they have come at the more definite truth by virtue of these differences of opinion. Shall we throw away truth as well as the opportunity of arriving at more definite truth, just because men are too lazy to think, work, strive and attain? It is a lazy man's ruse to arrive at a basis for unity. The worth while things, the things that make for the uplift of man, the thoughts which add to the wealth of the race are not come at in that way. Let us not in this day so cheaply squander the heritage which our ancestors have left us by the toil of the midnight lamp and at the sacrifice of their blood. The degree of truth which we possess today has been wrought out in the forge of thought and sacrifice. The question is, Shall we add to this common heritage for future generations, or will we squander that which is? Let us seek most diligently the truth, though it cost us effort and some controversy, rather than in a more convenient way lay the sure foundation for disintegration and failure.

But others will say that this is not the way to arrive at union. Their idea is that we should all go back to the more simple apostolic form of organization and teaching. There are many people who will be fooled with such a ruse as this, not having familiarized themselves with church history. How many churches are there today who claim to be built on exactly that foundation? But even these do not agree together and more than that they could not be brought to harmonize at all. Churches that were brought into existence on that very premise, later in their history divided on that very issue. Now, which of them is right? Both of these and others are shouting out at the great wide world, "Come in with us and be of the true and original church. If everybody did listen to them there would yet be a number of churches; churches, yea denominations in deed and in truth. But there are also those who see in the development of the apostolic churches an adaptation to the requirements of the times, and these argue that in just the same way that the churches of the apostolic days adapted themselves to the requirements of the time so we, today, should adapt our organization of churches to the requirements of our time for success.

Confronted by these divergent claims it occurs to many persons that it were more in harmony with the New Testament idea to emphasize teaching and the life which grows out of the teaching, and in the meantime let all put forth their best efforts to save souls and to minister to those in need, whether that need be spiritual or material. Then while this is being done strive to arrive at the nearest approach of the fulness of the body of Christian truth possible. In this effort to seek out the truth there need not be strife and bitterness. Let every body of Christians, denomination, work in a spirit of charity and love. Let each give the other a right to the faith and doctrines which they hold and deal with them as brethren in Christ. We all are Christians who hold the doctrine which saves and gives power for righteous living. —Christian Conservator.

THE C. E. TOPIC

March 14

How to Overcome the Spirit of Anger and Revenge

Matt. 5:21-26; Rom. 12:14-21

Anger is one of the passions that unfits many for really great usefulness. When one is angry he injures both himself and others. The first recorded crime that

occurred in the world was the worst. Cain was angry with his brother and so shed the blood of his brother. Many sins are shocking, but the sins that come from anger make this an unsafe world in which to live. The brethren of Joseph were angry at him. It was not the anger of sudden impulse, but of a long nursed hatred. It led them to give way to their feelings in a way that was truly devilish. Moses was angry with Israel. His was an anger that came because of their wrong doing, nevertheless he had again to prepare the tables that were to take the place of those he had destroyed. Things done in anger are always done wrongly.

Anger is a thing that may come as a sudden impulse, but it may stay and make a slave of its victims. Those who wage wars know well the use they may put the anger of the people to, and so they are careful to keep fanning it to furious flames. A people always angry make themselves as miserable as they do the objects of their anger. In anger, as in all base passions, that which is sown is reaped. A man who nurses his anger may feel that he has just cause for his passion. But he has not. He cannot be reasonable in his anger. He cannot best serve his own interests in that way, and then anger is a sin and, as such, is must be mastered and overcome. Our Lord, when under the bitterest provocation, did not permit Himself to give way to a feeling of anger. Had He done so, He would have been unfitted to display in His life the love of God that He came to reveal.

They sometimes say that a child is losing his temper. The thing is wrongly said. He has more than the usual measure of temper at that time. In bringing up the little one for usefulness as a man or woman it is the part of his parents to teach him to curb his anger and to make him realize that by a display of it he gets nowhere. Anger is often a confession of a feeling of defeat. They say in an argument that the party that gets mad is already defeated. We must not mistake earnestness and sincerity for anger. To be in dead earnest in one's opposition to evil and one's determination to combat and correct it one does not need to be angry. One should be exceedingly cool at that time. The inconsistency of some parents lies in the fact that they are as angry as their children when they try to correct the anger of the children.

In anger one loses the sense and the reasonableness that a normal person should always have at his command. True, we are told in Scripture to be angry and sin not, but that is not the kind of anger we have in mind. The anger that does not sin is not directed at people but at wrongs. As brethren to one another, we owe the duty of love. We can no more mix true love and anger than we could mix oil and water.

Every day we read in the papers of some one who gave way to his feeling of anger and committed some sin of violence. In some cases people think they are justified in doing so. They are not. Two wrongs never make a right. If I am struck by my hasty brother that is no reason why I should prove myself just as hasty or just as wrong by striking back at him. In such a conflict, though I think I am drawn into it innocently, I am proving myself no better than my opponent.

Do we ever think how different this world would be if we could clear it entirely of revenge? It would then be a warless world. It would then eliminate many types of crime and prisons and officers of law would be hardly needed.

In the temptation to take revenge we should always consider the case of our Lord. In His hands were the supreme powers of vengeance. Did He use them? No. From His Cross He prayed: "Father, forgive them." The forgiving spirit belongs to those who shall enjoy the blessing of the beatitude that says: "Blessed are the meek, for they shall inherit the earth, or to those who shall be called the children of God because they are the peacemakers. Revenge is but anger nursed until it becomes a consuming fire burning up the one who feels it in a terrible passion, that may do untold injury to fellow man but will surely do as much harm to the one who feels it and gives way to it.

THE S. S. LESSON

March 14

Last Words of Jesus with His Disciples

John 14:1-17

Golden Text: "I am the Way, and the Truth, and the Life." John 14:6.

Jesus was anxious about His followers to the end. He realized that they would come to a period of terrible trials that would shake their faith and hope to its foundation. He knew that the separation from them would fill them with a feeling of hopelessness. He, therefore, prepared them for the final blow. His words were designed to open the eyes of their faith and when the time would come that they would see their entire earthly hopes fade into nothingness they would realize the reality of the Father's House, which was eternal and beyond the reach of earthly troubles and destruction. They were to think of Him as gone to prepare a place for them. The many mansions, or abiding places, indicated that there would be ample place for them all in all the glory that the Father has at His disposal. The Father's House suggests many things to us. In a sense God dwells everywhere and so on earth His glories and riches are to be seen and realized for His children. The sky, the earth, the beauties on the earth are all abiding places of our benevolent God and Creator. Then, Heaven, in another sense is God's abiding place. It is that state and condition of perfect holiness where earth's miseries do not enter and the wicked cease from troubling and the weary are at rest. The figures by which the Father's House are described in His Word exhaust all the grandeur of human language, and then the "half has never been told."

It was the faith of God that centered also in His Son that was the consolation for the disciples. "Believe in God." Well could they believe in Him when troubles assailed them, and for that reason they should also believe in His Son whom they knew and loved and believed. It was His assurance that was to keep them in the trials so soon to overtake them.

In a sense the disciples had come to the end of their way. In a few hours He would be hanging from the Cross. The words He was speaking to them would have an influence that would never be forgotten. They were to think of His as being absent for a time but returning again so that He might have them with Himself again. What He said may have been hard to understand at the moment, but in later days they would think of His words often with the greatest gratitude and assurance. But He was to come again. That was the most precious truth. Dr. Pierson says: "We may stumble over this truth of the Lord's coming again if we try to bring down the things of heaven to the low level of earth. When Christ comes again it will be on a scale of grandeur and magnificence for which human experience furnishes no adequate terms. When God would express celestial things He must use a human dialect, necessarily imperfect, because all language, intelligible to us, must be on our level. We must, therefore, wait for the day itself to unfold and reveal what the Holy Ghost can but partly reveal now, because our eyes are inadequate fully to discern spiritual things."

Jesus next reveals to the disciples that they know the place He was going to and the way to get there. Torrey says that verse 6 of this lesson is one of the mountain peaks of Scripture. It tells the way to God. Jesus Himself is the Way. We get to God through Him and no other way. That way is open to all. The Bible makes it plain. He is the only Way and the Truth also. He is the Truth incarnate. Other messengers came to teach truth but He is the Truth. If then we know the truth we must know Him. He is also the Life. Not only the Giver of life but Life. To live one must take Him.

To Philip Jesus revealed that he that hath seen Him has seen the Father. Here is the claim that Jesus makes to divinity. Had He been a good man in all other things but not the Father, then He would either have been self-deceived or He would have been a deceiver. In each case He would have been impossible as a Redeemer for no mistaken one, and surely no impostor, could have had that part in the plan of God. Jesus pointed to His works as a proof of His divinity. Surely none but the Son of God could perform them.

The last part of the lesson is an assurance that the disciple shall do greater work than even His Lord performed. In a sense, the number of Chrisians had multiplied over all the world, and the good work of the Gospel has been spread to the ends of the earth. At that time the faithful were limited to a few and the good they could do was limited. However, the disciple has assurance of great power that will bring great results. The pity of it is that this power is so little used by Christians. The assurance of answered prayer is one of the greater works. The simple prayer of the weakest child of God will move heaven and earth in its answer.

The parting called for a continued love. Jesus lays down one rule: "Keep My commandments." Nothing will take the place of that requirement. There then comes the assurance of the other Comforter, Christ's presence in the Spirit. The proof of true discipleship lies in the fact of our having received the "other Comforter", the "Holy Spirit", that gives witness to our spirits that we are the children of God.

JOTTINGS

Rev. H. R. Voth of Gotebo, Okla., visited the brethren of Avard, Okla., last week and preached for them.

D. B. Unruh, who is traveling in the interest of the Oklahoma Bible School, has visited many of the Mennonite churches of that church, presenting the needs of the school to them.

The Y. M. C. A. of Freeman College was addressed by a Filipino student on the evening of February 5th. His subject was "Philippine Independence".

The choir of the First Mennonite church of Christian, Kansas, have started work on the Easter cantata, which is soon to be given. Albert Goering has charge of the choir.

The Summer Schools of 1926, under the auspices of the Interdenominational Committee of the Central West for Missions will be held as follows: Winona Lake, Indiana, June 19 to 26; Lake Geneva, Wisconsin, June 28 to July 5. Both of these places are unparalleled for natural beauty. They present a remarkable opportunity to those who attend to combine a very happy and profitable vacation with inspiration and study. Courses offered will include lectures, normal and study classes on the text-books, "The Rural Church and the Moslem World," Forums, Bible Classes, Platform Meetings and addresses by many missionaries will form the program.

The Mennonite Preparatory School at Altona, Man., was destroyed by fire, early in the morning of Jan. 26.

Rev. Lough, state superintendent of the No-Tobacco League, was the speaker at the meeting in the Mennonite church of Berne, Ind., recently.

The (Old) Mennonite Mission of Chicago, has called a Christian Life Conference for March 12-14. Among the subjects to be considered are: "The Holy Spirit", "Victory Over Sin", "The Secret of Success of the Christian Life", etc.

The Annual Bulletin of the Swamp Mennonite charge, which includes the West Swamp, Milford Square, Bethany and Flatland, Quakertown, Pa., and of which Rev. S. M. Rosenberger is the pastor, has reached the editor's desk. Besides the usual statistical information the pamphlet contains a foreword by the pastor and a record of the events that have taken place in the charge.

The Weekly Bulletin of the First Mennonite church, Normal, Ill., announces that the Ladies' Missionary Society of that church will observe its anniversary on February 28. The Junior C. E. meets every Sunday morning in the basement of the church from 10:45 to 11:15. An interesting class in the Sunday school is the Ever Faithful Class, taught by Mrs. McDevot. At a recent session of the school the attendance was 30.

The Mennonites of Germany have sent 4,000 Bibles to the brethren in Russia. The Bibles were distributed among the congregations in both Russia and Siberia.

After attending the Daily Vacation Bible School Convention at Chester, Pa., Miss Cassie Niswander of the Chicago Mission stopped off at Bluffton, O., to visit friends and relatives.

The latest issue of the Home and Church edited by Rev. A. M. Fretz of Perkasie, contains the yearly reports of the Deep Run, Perkasie and Bowmansville churches, which are under the pastorate of Rev. Fretz.

The (Old) Mennonite Orphans' Home at West Liberty, Ohio, has 40 children in the institution. Eighty-two children are at present in various homes found for them throughout the church by the orphanage.

On February 27, the Men's Bible class of the First Mennonite church, Philadelphia held its annual banquet at the local Y. M. C. A. Dr. C. P. Swank, of the Lutheran church, was the speaker. The trustees of the First church are investigating the Duplex System of collecting Congregational and Benevolent funds with the view of introducing their use in the congregation. The Community Evangelistic Meetings, in which the church, participates, began in a neighboring Presbyterian church on February 24.

The "Mitarbeiter", the Mennonite publication in Canada, which suspended publication some time ago has been resurrected and will again appear regularly.

Hon. Chas. W. Ramseyer, the only Mennonite member of Congress, delivered an address over the radio on the evening of Lincoln's birthday on the life of Lincoln. The address appears in this issue.

Report has reached the homeland that Sister Maria Richert, a worker in the Mennonite Brethren Mission in China, has passed to her eternal reward. Special memorial services were held in the chapel of Tabor College, Hillsboro, Kansas.

In the city of Winnipeg, Man., there reside quite a number of Mennonites, most of whom are new immigrants from Russia. There are two places of worship, one the Mennonite Brethren chapel in the northern part of the city, and another more centrally located, which is in charge of the Middle Canada Conference.

On February 14th, the Mennonite Male Choir of Berne, Ind., furnished special music at the State Convention of the Gideons at Muncie, Ind. The Gideons are an organization of Christian traveling salesmen who make it a point to place a Bible in every room of the leading hotels of the country. The choir received a very warm reception.

Easter Services for Sunday School

New Life (L)
The Cross Triumphant (L)
Our Risen King (L)
Victory Through Christ (L)
Easter Lilies (L)
Crown After Cross (L)
The Empty Tomb
An Easter Vision (L)
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Crown Him King (L)
Joyful Eastertide (L)
Easter Bells (L)
The Joy of Easter (L)
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Easter Treasury No. 28.—Recitations, Acrostics, Motion Exercises, Drills, and Dialogues, for Primary, Junior, Intermediate and Senior.

Easter Treasury No. 29.—Recitations, Exercises, Acrostics, Motion Exercises, Drill, Prose Dialogues, Pantomimes. Tableaux for Primary, Junior, Intermediate and Senior.

Easter Treasury No. 30.—Recitations, Exercises, Dialogues, Pantomimes, Tableaux, etc.

Easter Treasury No. 31.—Recitations, Exercises, Dialogues, Pantomimes, Tableaux, etc.

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The Mennonite

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VOL. XLI. BERNE, INDIANA, MARCH 11, 1926 No. 10

REPORT OF FOREIGN MISSION BOARD SESSION.

Held February 10-12, 1926 in the Home of Bro. and Sister J. W. Kliewer, Bethel College, Newton, Kans.

The president, Bro. Kliewer, opened the meeting by calling upon the secretary to read a Scripture passage, (I. John 4:9-19) after which followed a brief season of prayer. All members of the board were present—J. W. Kliewer, S. M. Musselman, M. Horsch, H. D. Penner, J. G. Regier, P. H. Richert.

The first report read was that of the treasurer, Bro. Regier, who gave a detailed report from which the following is an extract:

A Short Report of the Foreign Missionary Treasury for the Year 1925.

Receipts

Jan. 1, by balances in different accounts	$3,972.48
Received gifts for:	
General Treasury	$98,192.38
Special Treasury	1,745.82
China Buildings	698.53
China Chapel	2,192.62
India's New Station	995.61
Mary Y. Burkhard	877.00
Kuhlman's Mission	392.00
Orphans, Teachers etc.	8,719.07
Tamingfu School	8,617.33
Missionaries	397.53
Total Receipts during the Year 1925	$122,827.89
Balances and Total Receipts	$126,800.37

Disbursements

Paid to Missionaries:	
Salaries	$32,530.75
Budget, Orphans, Teachers etc.	36,791.25
For Autos	3,025.00
For Children	4,479.85
For Buildings and Repairs	32,337.62
For Native Help	2,794.04
For Printing Translations	1,305.00
Designated by Donor	2,243.59
For Traveling	7,632.13
	$123,139.23
Insurance on Buildings	$1,070.85
Mission Quarterlies	802.66
Board Members Traveling	185 62
F. M. Conference Dues	100.00
Secretary's Allowance	500.00
Sundries	52.30
	$2,711.43
Balance in Bank on January 1926	949.71
Grand Total	$126,800.37

The encouraging feature of this report is that the income shows an increase over that of the previous year of about $15,000.—In 1924 the total income was $111,-992 and in 1925, $126,800.37. It should be remembered, however, that this $126,000 includes a legacy of some $20,000, and we may need some such legacy also for this year. Otherwise the general gifts will have to be increased somewhat. The board wishes to emphasize the need to remember the general treasury without forgetting the special needs for which appeals are being made from time to time.

1. Resolved to accept the treasurer's report with thanks, realizing that the tremendous amount of work would cost us considerable money, if we had to pay for it.

China.

2. Resolved, to allow the following budgets for China:

Large tent for evangelistic work	G. 500.00
Medical	Mex 1900.00
Women's work, Taming-Nanlo	536.00
Kai Chow City Evangelistic Budget	1400.00
Taming-Nanlo, Evangelistic Budget	3734.00
Taming-Nanlo Educational Budget	5028.00
Taming-Nanlo Girls' Day School	1910.00
Taming Women's Bible School	764.00
Kai Chow-Tsingfeng-Tungming-Chang Yuan Boys' Country School Budget	460.00
Kai Chow-Tsingfeng Girls' Hsien School Budget	1850.00
Tungming-Chang Yuan-Tsingfeng Boys' and Girls' Hsien School Budget	1760.00
Kai Chow Boys' Boarding School Budget	6596.00
Kai Chow City Boys' School Budget	600.00
Kai Chow City Girls' School Budget	470.00
Tamingfu Girls' Boarding School	1522.00
Kai Chow Girls' Boarding School	2360.00
Evangelistic Budget	4500.00
Kai Chow Girls' Dormitory G.	1000.00
Total	Mex. 35,390.00
Total Gold	23,800.00

In reply to an inquiry by Bro. C. E. Krehbiel, chairman of the Sunday School and Young People's committee of the General conference, regarding special needs on the field for which the Sunday Schools and the Young People's societies might best concentrate their giving, be it

3. Resolved, that we call attention to the need of a church at Tamingfu, China, for which only about half enough has been collected by Bro. Boehr, and also to the equipment and salaries of the new workers going to China this year, namely Dr. C. L. Pannabecker and wife, and Sister Marie J. Regier. (The salary for a couple is $1,000 a year and for a single sister $600.)

4. Resolved, to approve the Workers' Conference report of China, except that we cannot send the seven new workers asked for.

5. Resolved to approve the following recommendations of the China Executive Committee:

"Decided that we recommend to the board the following items to be included in the traveling expenses when going to and from the homeland: Direct transportation between mission station and home, including second class fare in China and across the Pacific Ocean, fare in America, board and room for four days at port of embarkment, and two days at place of landing, allowing 400 pounds of baggage per ticket, all other expenses to be borne by the missionaries personally, except on special cases which shall be considered by the board separately."

6. Resolved, if at all possible, to send Dr. Charles L. Pannabecker and wife and Sister Marie J. Regier to China in the fall of 1926.

7. Resolved, with reference to the allowance of hospital bills, that missionaries may send in their hospital and doctor bills to be acted on by the board.

8. Resolved to send Sister Aganetha Fast back to China next fall, and we sanction the carrying out of her desire to visit Kansas this summer on her way to Minnesota.

9. Resolved to permit the China workers to borrow money from the hospital fund for the Tamingfu church until the hospital can be built.

India.

10. Resolved, to accept the following budgets for India:

Champa	Rs. 14,803
Janjgir	17,503
Mauhadei	17,263
Korba	11,200
Basna	12,893
Total ($32,000.00)	Rs. 76,639

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11. Resolved, that we inquire of the workers in India whether the fact that Dr. Bauman assumes the superintendency of the medical work of the Leper Asylum would in any way interfere with his general practice.

12. Resolved, that the maximum hill allowance is to be Rs. 200 for full fare people and Rs. 150 for half fare people including the children that ride free.

13. Resolved, that we accept the India Workers' Conference report.

14. Resolved to send Bro. and Sister J. R. Duerksen to India in the fall of 1926.

15. Resolved, to send Bro. and Sister Wiens to the General Conference this fall, to be held in Berne, with the view to have them visit some of the eastern churches after the conference on their way to New York, returning to India.

Montana.

16. Resolved to accept Bro. O. P. Pankratz's resignation with regret. (As previously announced, sickness in the family is the reason.)

17. Resolved, that Birney be worked by a native helper (Frank Littlewolf) under supervision from Lame Deer.

18. Resolved to allow Bro. Habegger's regular salary during furlough.

19. Resolved, to grant Mrs. Petter's request for a furlough to visit her Alma Mater at her expense.

20. Resolved, to allow extra help for Lame Deer during translation work.

21. Resolved, to allow the following budgets for Montana:

Lame Deer general budget	$300.00
Printing the New Testament	500.00
Busby general budget	200.00
Painting and repairs	100.00
Ashland	200.00
Birney general budget	150.00
Painting and repairs	100.00

Arizona

22. Resolved, to allow the $75 budget for Oraibi to buy part of Bro. Friesen's furniture, if Bro. and Sister Duerksen, who are to move to Oraibi, do not object to the furniture remaining in the house.

23. Resolved, to ask Bro. Duerksen to move to Oraibi, and it seems advisable to transfer Bro. Fred Johnson from Tuba to Hote-

villa. Such a change, of course, would compel Bro. Frey to remain more on his station.

24. Resolved, to grant Bro. Frey's request for furlough next summer, including the fare asked for, with the understanding that he spend about a month visiting churches in Kansas.

25. Resolved to grant Bro. Duerksen a furlough during spring or summer of this year, with half the traveling expenses.

26. Resolved, to thank Sister Schmidt for the offer to get along without the special support for Cecelia, but we feel that under the circumstances we should continue this support.

Oklahoma.

27. Resolved, on account of Sister Kliewer's ill health, to grant Bro. and Sister H. J. Kliewer a furlough of 15 months on full pay, they having been on the field 28 years.

28. Resolved, to build a church near Longdale, using the salvage material of the old church at Cantonment.

29. Resolved, to have 10 acres bought, at not more than $25.00 an acre, for a church site.

30. Resolved, to accept the following budgets for Oklahoma (including the salaries for native helpers):

Cantonment and Fonda	
Native helper	$360.00
Running Exp.	250.00
Fencing	50.00
	860.00
Hammon	
Native helper	200.00
Running Exp.	125.00
Deficit, Painting, etc.	261.70
	586.70
Clinton and Deer Creek	
Native helper	400.00
Running exp.	250.00
Chicken house	75.00
Finishing upstairs	150.00
Deficit building	452.00
	1,327.00
Canton	
Helper	400.00
Current Exp.	125.00
Windmills and paint	135.00
	660.00

Miscellaneous

31. Resolved, to accept the F. M. C. report by Bro. Musselman with thanks, and to publish it in the Mission Quarterly.

32. Resolved, to express our appreciation and thanks for the offer received from the Christian Endeavor societies and the S. S. Convention of Eastern District Conference to raise during the next two years the necessary funds of $5,000 to build a house for Doctors Bauman in India.

33. Resolved, to continue to pay the $100 a year for the budget of the F. M. Conference and that we continue to be represented at its annual meeting.

34. Resolved, that the board regrets that it is impossible for Dr. Biederman to go to China this year, buts finds her reasons satisfactory.

35. Resolved, to express our appreciation to the relatives of Miss Tillie Tangemen for the gift of $1,000 for our mission endowment fund.

36. Resolved, that we recommend that no student is to receive more than $300 in tuition, lodging and board a year from the H. Suderman fund for mission students in Bethel College, and this support is to be given only the last two years in College.

37. Resolved, that we appreciate the fine co-operation we have received in prayer and gifts from the churches, the sewing societies, the C. E. Societies and individuals.

38. Resolved, to express our thanks for the kind hospitality and entertainment by Bro. and Sister J. W. Kliewer during the board session.

39. Resolved, above all, that we thank the Lord of the harvest for all blessings received upon our mission endeavors, especially for His protecting hand over our work and workers in China during the civil war there, and we hope and pray for His guidance and blessings in the coming year, so that we may not only hold our own in the work begun, but may even expand somewhat as has been planned, particularly in the medical branch of our work, namely the building of hospitals in India and China.

40. Resolved, to adjourn.

Bro. Penner led in the closing prayer.

J. W. Kliewer, Pres.
P. H. Richert, Sec'y.

1925 ANNUAL REPORT OF MENNONITE DEACONESS HOME AND HOSPITAL, BEATRICE, NEB.

A year untried before me lies,
What it shall bring of strange surprise
Or joy, or grief, I cannot tell;
But God my Father knoweth well.
I make it no concern of mine
But leave it all with Love Divine.

Thus we can safely trust our future to our Heavenly Father in Jesus Christ our Saviour, not only because of His promises but also because of our experiences during the past year.

Although our judgment is imperfect and shortsighted, yet we have plain evidence of successful and blessed service, for which we are truly grateful, at the same time realizing that we so manifold rob ourselves of His blessing because of our mistrust and disobedience.

Therefore we humbly pray:—"Lord give us a deeper perception of Thy Love, which is the spring of all faith and obedience, that it may permeate us and radiate through us to Thy honor and glory and for a blessing unto all the souls that we come in contact with, especially those that Thou hast intrusted unto our care. May we be as empty vessels before Thee that Thou canst fill us and equip us to lead others to Thee."

At the present time our sisterhood consists of 18 sisters, eight ordained, seven probation sisters and three mission students. Sister Anna Frieda Franz, Mt. Lake, Minn., resigned from the sisterhood in Nov. 1925, after a year's leave of absence. Sister Helen Edna Stoesz, Mt. Lake, Minn., also resigned in Nov. to further prepare herself for foreign mission work. Both were probation sisters.

In May, 1925, Elma Bartel, Mont., Laura Schrag, S. Dak., Aganetha Warkentin, Minn., and Emilie Penner, Beatrice, received the garb as probation sisters.

Sister Elise Hirschler has not been on duty during the entire year on account of ill health. Five other sisters have been off duty part time during the year because of slight illness.

The Sisters Anna Albrecht, So. Dak., and Helen Edna Stoesz, Minn., attended the affiliated course at the St. Elizabeth Hospital, Lincoln, Neb., during the second semester of 1925, also took the state board examination. Instruction in the theoretical course was given by Rev. H. D. Penner, the doctors and sisters.

Every other week, with a few exceptions, Elder Franz Albrecht served the patients and sisters with the Word of God.

The following improvements were made during the year 1925. The entire first floor of hospital redecorated, also an inside wall moved and the electric calling system installed.

A west porch added to the back side of building, for bed airing purposes.

Cement walk laid between hospital and home.

New laundry equipment installed.

New Ford Sedan car bought, for which a donation of $100 was received.

Donations for the redecoration of sisters' home made it possible to include the entire house.

These blessings exceeded our expectations, considering that not any collections were taken.

Especially do we wish to express our gratitude to the Beatrice congregation, in appreciation of the many gifts in farm products with which their interest in our work has been made evident.

In the year 1925, 541 patients were cared for in 5,839 nursing days (66 patients more than in 1924). Of these 18 were county patients, 25 private duty patients, and 28 received treatments only, making a daily average of 16.9%.

412 patients recovered, 26 improved, four did not improve, and 29 were called from time to eternity. According to diseases they classify, 254 surgical, 147 medical, 109 obstetrical, 5 bone fractures and nine other accidents. 152 patients received laboratory treatment, 35 received X-Ray treatment.

According to confession of faith: Methodists, 66; Lutherans, 61; Mennonites, 54; Christian, 50; Presbyterian, 26; Baptist, 24; Salvation Army, 1; Catholics, 22; United Brethren, 20; Episcopalian, 11; Evangelical, 11; Adventist, 7; Congregational, 6; Nazarene, 4; Church of Christ, 2; Saints, 2; Church of God, 1; Reformed, 1; children, 73 and 58 not belonging to any church.

Gratis care of 22 patients amounting to $696.75.

Reduced prices of 18 county patients amounting to $468.93.

Reduced prices of 8 other patients amounting to $192.36.

In conclusion wish to address a few words to the young and middle-aged women who have not a definite calling.

Will you not ask yourselves whether the Lord says to you "Go thou also into My vineyard"? How does the Lord call us? Inwardly through the conviction by the Holy Spirit and outwardly through the church, denomination and institutions.

What should be the motive for entering the deaconess calling: Not dissatisfaction with present conditions, nor disappointments, nor seeking to be honored, but the love to her Saviour Jesus Christ, the deep inward longing to serve Him with her life as a thankoffering for received grace, peace and happiness.

"The love of Christ constraineth me." The deaconess institutions offer varied occupation, sisters for the household, laundry and kitchen are just as necessary as the nursing sisters.

In almost all branches are we in need of such faithful sisters. Especially are we aiming to enter a new class of probationers by the month of June, then vacations begin and we are usually short of help, if also gives the newcomers a chance to get acquainted and make themselves at home before the theoretical course begins in September.

The state of Nebraska requires two years of high school or academy training on entrance, but the deficiency in preliminary education need not be a hindrance to anyone that feels the call, for we give the opportunity to attend our local high school. For further explanation and information please write Sister Magdalene Wiebe, Mennonite Deaconess Home and Hospital, Beatrice, Nebr.

May the Lord bless this word, that it may fall on fruitful ground and bear fruit for the furthering of His kingdom in this branch "The Deaconess work."

Your coworkers,

The Sisters.

ENTERS HOME MISSION FIELD OF AMERICAN SUNDAY SCHOOL UNION

A step in the life of Bro. R. V. Stubbs that is of great interest to all of our people is to be taken within a few weeks. Answering a call that he has felt for several years that he should enter some definite field of Christian service, Bro. Stubbs has made application with the American Sunday School Union of Philadelphia to do Sunday school and missionary work. They have accepted his application and have appointed him to the St. Albans, West Virginia, field. He takes up his new duties there on March 1.

The duties of this field of labor will include that of directing the Sunday school work of the Union over a territory of about 12 counties, with St. Albans, a city of about 2,000 population, as his headquarters. Most of the people in this territory are American-born, and are engaged in farming and mining. The region is largely mountainous, and is therefore quite undeveloped from the church and Sunday school viewpoint. Many of the people in the section have hardly as much as heard the name of Jesus spoken, and great need exists for such work as Bro. Stubbs has dedicated himself to. There are other sections also in the territory that have had churches and Sunday schools, but because of their extreme poverty cannot afford to maintain regular supply help. It is for that reason that the Union provides full-time directors and workers.

We are glad to see Bro. Stubbs enter this field of usefulness, in spite of the fact that he will be sorely missed in our Sunday school as a teacher and as an Assistant Superintendent. After all, the great command of the Master says, "Go ye, into all the world" and the vision of Paul still rings out "Come over and help us." The Church that produces no workers, and fails to send some of its members out into larger fields of usefulness, misses a great blessing. His going, however, leaves a gap here that needs to be filled. Who is willing to take up the work?

Bro. Stubbs expects to leave Hatfield about the 25th or 26th. His family will not go with him at once. As soon as a house is found that will be their future home their household goods will be shipped, and the family will follow. Mrs. Stubbs also will be missed in our Sunday school, as she has been a teacher in the Primary Department.

The Educational Committee of our Conference will examine Bro. Stubbs on the 19th, and a commissioning service will be held on Sunday morning, Feb. 21. The American Sunday School Union will send one of its representatives here to bring us a message at that time.

We wish Brother and Sister Stubbs, their two boys, and the mother of Mr. Stubbs God's richest blessings in their new home and work.

Souderton, Pa.

APPROPRIATING CHRIST

Our Lord Jesus Christ is God's "unspeakable gift" to men. He is the Child born and the Son given of Isaiah's prophecy. The highest appreciation of a gift can be shown only by the recognition of its value and purpose, and by appropriating it to its proper use, so that its beauty or its benefits may be fully enjoyed. A gift to a friend seen afterward in the discard in attic or cellar, would cause soreness of heart; while grateful and intelligent use of it would bring happy reflections.

When George Peabody, the London merchant-philanthropist, was presented by Queen Victoria with a portrait of herself, instead of placing it in his private collection he secured for it a favorable position in a public gallery, and to the metal rail before it attached a tablet on which was inscribed, "Presented to George Peabody by the Queen." What more appropriate use could he have made of his gift? It was as though he informed all who looked upon it—"It is mine, given me by my Sovereign. I place it here that all may share my pleasure in looking upon her gracious countenance, and also see how highly she has honored me." Surely by no other disposition of her present could he so well have pleased the giver.

Is it stressing the matter too strongly, to say that one of the most important concerns of God, the great Giver, is to note what the recipients are doing with His Unspeakable Gift? After their acceptance of Him as their Saviour from sin, what further and present appreciation are they showing of Him?

In the Scriptures are suggested several striking illustrations of the proper appropriation of Christ, under varying circumstances, by those who call Him Lord.

One is found in that little-read and less-understood book, which by many is held to be the love-song between Christ and the Church — the Canticles, or Song of Solomon—a book which only the pure in heart should read, for it is only they who can gain spiritual benefit from it. In this book are wondrous poetical effusions, charming metaphors, and rich rhetorical forms of expression, and yet the height of rhapsody is uttered in a brief sentence made up of simple words. The bride has seemingly exhausted language in paying tribute to the glory and excellence of her beloved—he is the chiefest among ten thousand and the one altogether lovely, the rose of Sharon and the lily of the valley—but the climax of joy is reached when she exclaims, "I am my beloved's and my beloved is mine."

It is the joy of conscious possession, in which lies the refined essence of all ecstasy, as all know whose heart's tendrils have vibrated with the knowledge that their deepest affection is reciprocated and its longings realized in the joy of possession! How infinitely greater, and akin to the delight of the Bride of Solomon's Song is it when Jesus becomes the Lover, the Bridegroom of the soul! Then the language of the heart is expressed in the eager words

"I have seen the face of Jesus,
Tell me not of aught beside;
I have heard the voice of Jesus—
All my soul is satisfied."

He is mine—God's Gift to me! and answered becomes the fervent prayer which so many have uttered:

"Lord Jesus, make Thyself to me
A living, bright reality!
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh
Than e'en the sweetest earthly tie."

Nor is this Appropriation of Love selfish in its nature—much earthly love has in it this adulterating ingredient; rather the rejoicing possessor is filled with a burning desire to have others enter the charmed circle of the Saviour's love, and accordingly there springs up within one the sentiment of the sweet hymn of old:

"Oh, that all the world might taste and see
The riches of His grace;
The arms of love which compass me
Would all mankind embrace."

Quite different in its setting is that which may be called the Appropriation of Grief. Mary has come into the garden in the early dawn to do honor to the body of Her Lord, and finding the tomb bereft of its precious contents is overcome with sorrow as she cries in her anguish, addressing Him whom she takes to be the gardener, "They have taken away my Lord and I know not where they have laid him." Was ever grief like that of this broken-hearted mourner? Even the slight token of respect she desires to pay to the Saviour's broken body is denied her. Ah, He was her great friend with Whom none other could compare, and the absence of all that was seemingly left of Him—a lifeless form—meant for her an empty life.

Is not this scene a fruitful study? May it not be said that that heart truly shows its love for Christ that suffers its greatest grief in the sense of his absence; whose unassuageable sorrow is found in the indignities shown Him by a hostile world; whose tears flow most freely when the effort to serve Him is seemingly unavailing; whose deepest longing is to be with Him in the time of His greatest ignominy? Of a part, in some respects at least, with Mary', feeling is that heart-cry of the great apostle: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Phil. 3:10).

To all who thus appropriate Him there will come a sequel like that which came to Mary — He will reveal Himself to them. Who would not love to have heard the accent of the Savior's voice when He spoke her name; what a revelation of His tenderness it must have been; and what a delight accompanied her cry of recognition—Rabboni!

Next comes the Approriation of Faith, the exponent of which is, strangely enough, he who is usually considered the apostle of doubt—Thomas!

The disciples are in the upper

(Continued on Page 4)

THE MENNONITE

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EDITORIAL

In an illustrated weekly there were presented recently a series of pictures representing various kinds of speed. The first was a snail and it was estimated how long it would take that creature to creep around the earth. Next came a locomotive, then an automobile and then a flying machine. The speed with which these could encircle the earth was also figured out. The conclusion of it was that we are living in a fast age. Now no one will dispute the fact that we are living in a time when every one is putting the foot on the gas and going the limit. Speed seems to be the chief thing in a great many things. But is speed the most important thing? Things done fast are usually poorly done. Haste is often responsible for failure where there might have been success if too much importance had not been given to the idea of hurry. The Christian is to grow and keep growing, but, with him as with the plant there is a vast difference between growing and just shooting out. The shoots are generally cut off the plant from which we expect fruit. It takes time to develop character. You cannot make the well rounded character by just filling up your subject with as much information as possible in the shortest period of time. Education is a training process in which there must be a great deal of pruning. The subject must unlearn as much as he learns. Getting a rapid fire education is sometimes dangerous. Some months ago we were shocked by the reports of a horrible murder committed by two youths of excellent families who had been rushed through the university in fast time so that they were among the youngest in this country who received their degrees. Had there been less attention to speed and more to true character development the crime that amazed the world would hardly have been committed. In the Christian life and work we must learn to build true rather than to build big and fast. Some churches that spring up like mushrooms on a diet of emotionalism are like the houses that are sometimes shot up in record time only to become unsafe in a short while so that they either fall down or are taken down. A circular letter sent out by a city pastor within two months of Easter calls upon the membership, which is a comparatively small one, to get out and hustle for "we must have a hundred new members ready for Easter." It impresses one as a bid to get members by hook or by crook, but to get members. We wonder, is nothing remaining about conversion and an understanding of the plan of salvation left in some quarters? Rushing through to church membership accounts for the numerous failures that the church has to admit are occurring in the memberships of the various congregations.

THE EPISCOPAL CHURCH AND PROHIBITION

Some weeks ago Rev. Dr. Empringham, claiming to be spokesman for the Temperance Society of the Episcopal Church, made a declaration in favor of modification of the Volstead act and the return of light wine and beer. A lot of folks deplored this action on the part of Mr. Empringham and expressed regret that he had broken into print in opposition to the enforcement of the Eighteenth Amendment. But from our viewpoint his action is one of the best things that could possibly have happened for the Protestant Episcopal Church, of which he is a member.

Hundreds of Episcopal ministers, who have remained silent on this great question, felt that their church had been scandalized and they were obliged to come out and speak on one side or the other. The results show that if Mr. Empringham thought he was expressing the conviction of the Episcopal Church he was far astray from actual facts. Among other results are these:

Bishop Manning, of New York, preached a great sermon, in which he declared most emphatically for the retention of the Volstead act and for its enforcement. His attitude was made known through the leading papers throughout the country.

A certain paper in New York wired the bishops of the Protestant Episcopal Church to know their attitude. Twenty-six promptly replied. Twenty-one of these put themselves on record as in favor of the maintenance of the Volstead act.

In Pennsylvania Bishops Garland, of Philadelphia; Darlington, of Harrisurg, and Ward, of Erie, were very prompt to say that Dr. Empringham did not represent their sentiments, and, they believed, do not represent the sentiments of the church.

Just as we go to press there has been placed in our hands a statement, signed by thirty-three Episcopal ministers of Philadelphia, in which they put themselves emphatically on record for maintaining present laws. One of the most vital of their statements is paragraph 3, which reads as follows:

In our judgment modification of the present statutes in the interest of wine and beer is impossible, under any plan yet proposed, without making the purpose of the Eighteenth Amendment more difficult of accomplishment. Any suggestion of modification, to be considered bona fide, should propound the method of administration involved, that the feasibility of the plan and its bearing up the problem as a whole may be openly faced.

The Episcopal Church as a denominational body has never taken an aggressive leadership in the prohibition movement, but the patriotism of its leaders no one can question, and their repudiation of Empringham is nothing less than the public had a right to reasonably expect.—American Issue.

APPROPRIATING CHRIST

(Continued from page 3.)

room, after the resurrection, with barred doors and bated breath "for fear of the Jews," when suddenly a strange influence surrounds them, the air is vibrant with new life, and a holy hush falls upon them as they look up and see — Him! His pierced hands are lifted up in blessing, and His voice thrills them as it bids them receive the Holy Ghost. Absent Thomas is duly informed of the marvelous visitation, but remains cold and incredulous, voicing his disbelief in words of bravado.

A week passes, and again they are assembled, this time Thomas among them. Again the barred doors and the timid spirit, and then—the mysterious, awe-inspiring presence of their Lord as before. He stands face to face with Thomas, the erstwhile bold decrier, but now his self-confidence all gone; and in answer to his Master's challenge he falls at His feet and owns Him his Lord and His God!

It is ever wrong to put a premium on doubt, though some mistakenly reason that real faith must always be preceded by it. Not so, as myriads testify who have never doubted. Yet the fact remains that some of the greatest doubters have become the most strenuous apostles of the Truth, even as Saul of Tarsus, the rabid opponent of the Gospel, became its mightiest champion. Such reversal of attitude, costing as it does what is so dear to the natural heart, is an unassailable witness to the genuineness of the consecration.

So was it with Thomas. Authorities consider his avowal, "My Lord and my God", the highest assertion of the Master's divine nature, made by any of the disciples. Tradition has it that Thomas became a missionary to India and ended his life there as a martyr. More than likely, for such devotion would be in keeping with the characteristics he exhibited (John 11:16), and therefore we can easily imagine his bleached bones in torrid sand testifying to the measure of the faith engendered in the Upper Room.

The final illustration is the Appropriation of Victory. Galatians 2:20 affords the setting, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

This victorious cry predicates triumph on every battlefield on which the believer who accepts the height of this experience is called to conflict. The world, the flesh, and the devil are in turn and collectively defeated. The source and secret of power is the believer's identification with Christ, and his success proves him one of God's chosen ones indeed — one of the distinguished immortals to be forever honored in God's Hall of Fame, according to the promise which opens a glorious vista of reward: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." (Rev. 3:12.) — Sunday School Times.

There should he a special place of confinement for pastors and for S. S. and C. E. workers who will do nothing to inculcate a spirit of reverence and devotion on the part of young people. It is dangerous to the future of the country to have such people preaching to the young people and attempting to lead them.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

SOW THE FIELD

For he who blesses most is blest;
And God and man shall own his worth
Who toils to leave as his bequest
An added beauty to the earth.

And, soon or late, to all that sow,
The time of harvest shall be given;
The flower shall bloom, the fruit shall grow,
If not on earth, at last in heaven.

Give fools their gold, and knaves their power;
Let fortune's bubbles rise and fall;
Who sows a field, or trains a flower,
Or plants a tree, is more than all.
—Whittier.

TRIBUTE TO GRASS

"Grass is the forgiveness of Nature —her constant benediction. Fields trampled with battle, saturated with blood, torn with the ruts of cannon, grow green again with grass and carnage is forgotten. Streets abandoned by traffic become grass-grown like rural lanes, and are obliterated; forests decay, harvests perish, flowers vanish, but grass is immortal. Beleaguered by the sullen hosts of winter, it withdraws into the impregnable fortress of its subterranean vitality and emerges upon the solicitation of spring.

"Sown by the winds, by wandering birds, propogated by the subtle horticulture of the elements which are its ministers and servants; it softens the rude outline of the world. Its tenacious fibers hold the earth in its place and prevent its soluble components from washing into the seas.

"It invades the solitude of deserts, climbs the inaccessible sloped and forbidding pinnacles of mountains, modifies climate and determines the history, character and destiny of nations. Unobtrusive and patient, it has immortal vigor and aggression. Banished from the thoroughfare, or the field, it bides its time to return, and when vigilance is relaxed, or the dynasty has perished, it silently resumes its throne from which it has been expelled but which it never abdicates.

"It bears no blazonry of bloom to charm the senses with fragrance or splendor, but its homely hue is more enchanting than the lily or the rose. It yields no fruit in earth or air, and yet should its harvest fail for a single year, famine would depopulate the earth."

—John J. Ingalls,
One-time Senator from Kansas.

THE CHALLENGE TO YOUTH

"Arise let us go hence." These were the words spoken by Jesus to His disciples. He had just finished laying out for them something concerning the nature of and the plans for the Kingdom Program. After the inspiration, hard and intensive work must always follow.

These same words of our Master are being flung at the Young People of the Mennonite Church today. We have begun to see the vision and now Christ our Commander is calling to us, "Arise let us go hence."

I believe Dean Byers struck the keynote when he recently said that we Mennonites must first be "missionized" before we will do any active and aggressive work in the world beyond our immediate communities. The Young People are being thus "set on fire" through the medium of our several Retreats and Young People's Conferences.

I know of no sign quite as hopeful for a large, united, working Mennonite Church as the fact that young people everywhere are taking an active interest in church work, and are making sacrifices in order to attend Retreats and Conferences. They are getting away from the old fear and suspicion of other groups. To illustrate this point let me note here that a large group of our young people prefer making the financial sacrifice to travel a distance of six hundred miles one way to attend a Retreat rather than have one of their own, simply because they want to learn to know and work with other groups who are so much like themselves.

God is working through our Young People and is preparing them for some big and challenging task. That task may be something like the Friends Reconstruction and Relief Service, or one with an equally great challenge. Whatever the task will be, we may rest assured that the Lord will show us the way when we are sufficiently prepared to take up the work. "Whosoever would be great, let him be your servant," that is a lesson that still remains for us to learn. Just as soon as we begin to serve, God will prosper us in strength, numbers and influence.

It does not require much of a prophet to notice God's guiding hand in the preparation of our younger generation for this task. Last year we had two Retreats, for the coming summer, plans are already under way for the Pacific Conference to have a Retreat at Salem, Oregon, from June 27th to July 11th; the Western District Conference at Bethel College some time in June; and the Mennonites farther East at Bluffton College August 7-15.

Since it has not been possible to unify our Retreats this summer by means of having some of the same leaders, would it not be a fine thing if the Chairman of the Young People's Conference of the General Conference would arrange to have a union Retreat in connection with the tri-ennial Conference session to be held at Berne, Indiana, this coming August? We would then be prepared to unify our findings in our several Retreats of the summer and perhaps be able to arrange to do bigger, better and more unified work in the coming years.

Will we follow our Master when He says, "Arise let us go hence?"

A. R. Keiser,
Dalton, Ohio.

"CLEARING HOUSE"

The readers of The Mennonite will remember that over a year ago it was suggested that the Young Peoples Committee of the Conference would be glad to assist in bringing old song books Sunday school libraries, Bibles and other church equipment that for one reason or another had been laid aside, back into service.

It has been possible thus to find a place for an organ (of a private party) and for several dozen German song books, etc.

Now we have an inquiry for German devotional books, Bibles, Lexicon, Sermons and other inspirational books, that could well be used by the new immigrants in Canada.

We should like very much to help supply this evident need, and if churches or individuals have such German books that they are not using, why not let them work in this way?

Some of the churches may have whole German Sunday school libraries, that are absolutely useless to them! Why not send them to Canada? A family may be in possession of the library of a father or grandfather who was a minister or Sunday scohol or other teacher and may not look at the books because they no longer read German, why not let others who are in sore need of such literature have and use it?

Do not send the books; but write your list out and send the undersigned a copy and we will see whether we can't help make them bring interest for the Kingdom.

Of course books of special historical value should not be offered here. They should be offered to the Mennonite Historical Society, Rev. H. R. Voth, Gotebo, Okla., secretary. What we want is books that may be used for practical church work or Sunday schools. German song books doubtless can also be used. Books should be bound and complete.

Send your lists to the chairman of the committee,

C. E. Krehbiel,
Newton, Kans

HOPEFUL SIGNS

There are those who think our much-lauded national educational system is all wrong; that it needs to be taken up root and branch and supplanted by that of some other country or the glorious land of nowhere.

There are those who have all kinds of respect for this system as it appears on paper, that is theoretically, but who openly confess that living children interest them incomparably more than do "paper dolls", no matter how exquisitely done these may be.

Then there are those who feel that the system completely, and sad to relate, deliberately avoids the most vital phase of education—religion—thus imitating the ostrich.

Finally there are those who while conceding one or the other of the above imperfections, would begin to improve the system by a change of emphasis.

It requires no genius to discover that either the regular college curriculum is not the well-marked highway to positive success in after life that glib-tongued pedagogs have avowed or that so-called student activities —more specifically semi-professional athletics—have shamefully encroached upon it. Witness the "Red Grange" episode!

There isn't a real pedagog in ten states that does not agree that values have been badly shuffled here. They all agree—and lament, or should we say lamentably agree? We should like to say that they agreeably lament; but it takes a great deal of moral fortitude to hold out against the raw rah rah arguments of an up to date pep meeting. It's so much more comfortable to bury your convictions and be a "dandy good sport."

All of which makes it the more apparent that it is a "hopeful sign" when a college faculty deliberately essays to correct the emphasis on values in school attainments.

Apropos we take the following from the Bethel College Monthly:

The Honor-Point System

At last a step has been taken by the Bethel faculty which will probably result ultimately in some form of special recognition of superior scholarship. Until now distinct honors have been given almost exclusively to forensic participants and, more especially, to athletic participants. Such honors have always been awarded on very auspicious occasions and in very conspicuous ways; at a foot ball banquet, a letter club banquet, or an Alma Mater meeting. It has been felt for years that the whole arrangement was wrong but nothing was ever done to remedy it.

Ex-Bethelites, who may have felt considerable satisfaction with the work which they had done, will recall their secret state of mind at the close of four years, or even of one year, of work. The occasion was probably the home-coming. The Alma Mater meeting was in session. The student who had spent the year in most diligent and conscientious application to work and succeeded in winning an array of "A's" and nothing below a "B," was sitting with others in the back row of the chapel. The honors were to be awarded. The Master of ceremonies called the roll. Those who had been given their "F's" reluctantly, and those who had been given their "D's" and "C's" mercifully, rose, under tremendous applause, followed the aisle to the front of the chapel where, under still greater applause, they received the much coveted "B," or the even more coveted sweater.

And why? Why should one have been so profusely bebanqueted and so widely applauded? Grades? No! He had played well with the ball, had vaulted high on the pole, had hiked about the campus in twos, had rid-

den a horse, or a bicycle—in fact, he had done many things that were both agreeable and glorious. The person with the "A's" and nothing below a "B" still sat in the back row.

What did the person in the back row think? Was it worth while? Who, besides himself, knew of his grades? One instructor knew one; another knew another. On this occasion, however, the grades had slipped into peaceful oblivion for both. Briefly, all grades were carefully and neatly recorded into the big book at the office and were locked carefully away into the safe for the ages. No; perhaps after all it was not worth while. A little recognition on an occasion like this of work so faithfully done—but no; there was none.

So finally the faculty has acted and has adopted a system of honor points. A grade "A" will count for three honor points; a grade "B" two honor points; a grade of "C," one honor point; and a grade of "D", no honor point. A student at graduation having 120 hours of "A's" would have 360 honor points; sixty hours of "A's" and sixty hours of "B's", 300 honor points; or 120 hours of "B's" 240 honor points. The merit will lie in getting a high number of honor points. The next step for the faculty to take is to vote that a student having a certain number of honor points, say 275 or 300, is an honor student. Such student should be awarded. He, too, should have letter. He, too, should sit down at the banquet table. He, too, on the morning of the Alma Mater meeting, should follow the aisles to the front of the chapel and, amidst loud applause, receive his much coveted "B".

HOW TO GIVE GOD'S DAY TO GODLIKE DEEDS

There is hardly a fact more certain than that men and women need rest. They need it regularly and frequently. Most people are busy from morning till night, week in and week out, here and there, about many tasks and toils, and from these tasks and toils they need release and rest. If God Himself rested from His labors on the Sabbath Day, surely His creatures should do likewise. Nearly all the work done on the Sabbath Day is simply for the dollar. Money goes before the Lord and the commandments.

He who fails to keep the fourth commandment hurts not only himself, but also his fellowmen. An assault on the Sabbath day is a blow at humanity. Look into the faces of men and women coming out of shops, stores and factories at six o'clock after they have been busy all day long, and you will see in their faces the need of rest. He who would compel such people to work on the seventh day simply for gain, is a taskmaster, a slave-driver of the worst kind. It would be insanity for laboring people to give up the Sabbath. A Sabbath of some kind man will have, and must have, as long as he is man. It is as necessary to him as the air he breathes. Those who seek to blot out the Sabbath on any pretext whatever are enemies of mankind. A Sabbathless week is a hopeless week. The Sabbath is a day for joy and gladness; a day to lift up our voices and sing:

"O day of rest and gladness, O
day of joy and light;
O balm of care and sadness, most
beautiful, most bright.
On thee, the high and lowly,
bending before the throne,
Sing, 'Holy, Holy, Holy', to the
great Three in One.
The dawn of God's new Sabbath
breaks o'er the earth again,
As some sweet summer morning
after a night of pain,
It comes as cooling showers to
cheer a thirsting land,
As shade of clustered palm-
trees mid weary wastes of
sand."

The Sabbath should be given over to Godlike deeds. This may be done in so many ways. We must not forget to spend part of the Sabbath in worship and communion with God. Washington Irving says: "Well was it ordained that the day of devotion should be a day of rest. The holy repose which reigns over the face of nature has its moral influence: every restless passion is charmed down, and we feel the natural religion of the soul gently springing up within us. For my part, there are feelings that visit me in a country church, amid the beautiful serenity of nature, which I experience nowhere else; and if not a more religious, I think I am a better man on Sunday than on any other day of the seven." Each Sabbath brings communion with God, forgiveness of sin, a baptism of grace and piety and peace, and lifts men into fellowship with the triune God."

Charles M. Sheldon gives the following rules for Sunday: "Get up early and help do the necessary work of the home. An honest division of labor helps to oil the wheels of the household. Do not sit around reading the morning paper and let the wife do all the work. Make your plans to go to Sunday school. Go to church. Religion and and worship are necessary to a full-grown life. If you have a neighbor who does not go to church, invite him to go with you. Do not expect your wife to rush home from church and get you an extra good Sunday dinner. Keep some inspiring book on hand for Sunday reading. Ask someone who is not a Christian to confess Jesus as Savior. Get all you can out of the Sunday church services either as a worker or a good listener, and doer. Keep thanking God all day long that you are well enough to work and good enough to keep out of jail. Close the day with a song and a prayer after calling up the preacher and telling him you plan to follow his advice when you go to work tomorrow." We ought never to forget that the Sabbath points forward to a time when the imperfect Sabbath of earth shall give place to the bright and perfect Sabbath of heaven.—Ev. Mess.

PRAYING IN HALF A ROOM

In a large boarding school, two boys—from different towns, and strangers to each other—were compelled by circumstances to occupy it together. It was the beginning of the term, and the two students spent the first day in arranging their room and getting acquainted. When night came, the younger of the two boys asked the other if he did not think it would be a good idea to close the day with a short reading from the Bible and a prayer. The request was modestly made, without cant of any kind. The other boy, however, bluntly refused to listen to the proposal.

"Then you will have no objections if I pray by myself, I suppose?" said the younger. "It has been my custom, and I wish to keep it up."

"I don't want any praying in this room, and I won't have it!" retorted his companion.

The younger boy rose slowly, walking to the middle of the room, and standing upon a seam in the carpet which divided the room nearly equally, said quickly:

"Half of this room is mine. You may choose which half you will have. I will take the other, and I will pray in that half or have another room. But pray I will, whether you consent or refuse."

The older boy was instantly conquered. To this day he admires the sturdy independence which claimed as a right what he had boorishly denied as a privilege.—Presbyterian Record.

NAPOLEON OR MARY JONES

Mark 14:9. "This also that she hath done shall be spoken of for a memorial of her."

"In the year 1800 there lived," said Mr. Lloyd George, in an address before the Sunday School Union, "the greatest warrior of his day, the greatest warrior Europe produced since Julius Caesar—one of the greatest warriors of the world. He crossed the Alps, fell upon the Austrian armies, shattered them, and for the moment altered the history of France and Italy, and perhaps of Europe. The same year—perhaps the same month—a little Welsh peasant-girl tramped over her native hills in Merioneth-shire, barefooted, in quest of a Bible. There were two or three people in the little village who knew about it, and that incident started the Bible Society. And the Bible Society gave new life to the Sunday school. The Sunday schools taught the great things of God to millions and millions of people here and in America. Napoleon's work will get feebler and feebler in its influence. That little story of the Welsh girl will get more powerful, more thrilling, deeper, and more permanent in its influences as the centuries roll by. . . . The messages which are sent from the great Ruler of the universe are wave-currents sped over long distances!"—Expositor.

ROOTS OF BITTERNESS

Anything cherished in the heart which is contrary to the will of God, let it seem ever so insignificant, or be ever so deeply hidden, will cause us to fall before our enemies. Any conscious root of bitterness cherished towards another, any self-seeking, any harsh judgments, any slackness in obeying the Voice of the Lord, any doubtful habits of surroundings:—These things, or any one of them consciously indulged in will effectively cripple and paralyze our spiritual life. We may have hidden the evil in the most remote corner of our hearts and may have covered it over from our sight refusing even to recognize its existence, although we cannot help being all the time secretly aware that it is there. We may steadily ignore it and persist in declarations of consecration and full trust. We may be more earnest than ever in our religious duties and have the eyes of our understanding opened more and more to the truth and the beauty of the life and walk of faith. We may seem to ourselves and to our friends to have reached an almost impregnable position of victory, and yet we may find ourselves suffering bitter defeats. We may wonder and question and despair and pray. Nothing will do any good until the wrong thing is dug up from its hiding-place, brought into the light and laid on the altar before God, confessed and blotted out.

THE S. S. LESSON

March 21

Jesus Dies and Rises from the Dead

Jno. 19:23-30; 20:19, 20.

Golden Text: "Therefore doth my Father love me, because I lay down my life that I may take it up again." Jno. 10:17.

The description of the crucifixion is by one who was an eye-witness. The witness was that disciple whom Jesus loved. It is always hard to stand by and watch the life of a dear one ebb away. But here we have the witness of His suffering. There was one thought always uppermost in the mind of John, it was LOVE. He it is who tells us that God so loved the world that He gave His only begotten Son. Here He must have received the neverforgotten impression of the limitless love of God in not sparing His Son from the cross. To have described the crucifixion of any other than Jesus would have been a shame, for the cross was the shameful end of the unworthy, but, when the love of God entered into the scene and the divine Son of God was the victim, the cross becomes a thing of glory.

Jesus ever realized that the cross was before Him. Scripture has so declared it. And Scripture cannot be broken. Psa. 22:14, 17; Psa. 69:21; Psa. 53:9, 12; Isa. 53:4-6, 12. He was the one who was to redeem His people and that at the awful cost of the cross. How often during His ministry did He not tell His disciples that He would go to Jerusalem to be betrayed and crucified? Hatred brought Him to the cross. Sinners were rebuked by His righteous life and words and they stopped at no end to attain their revenge. We only get an idea of the awfulness of sin when we realize that it led men to stop at nothing in defying God even to the extent of murdering His Son. Jesus had defied His enemies to convict Him of sin. This they could not do because He was sinless. Had He been guilty of the least of sins He could not have atoned for the sins of the world. Then it would only have meant that He was paying the penalty of His own sin. We not that the details of his crucifixion were long before described in Scripture, even the parting of His garments by lot. Men have been callous under many circumstances but the climax of it all was when they gambled at the foot of the cross while He was in His death struggles. Sin so hardens men's lives that they not only defy God, but become indifferent to the agonies that they cause in the lives of the best who have ever lived.

The last words of dear ones are always treasured in the hearts of those who loved them so, here in this account, we have preserved the dying words of our Lord. There were words of sympathy. He realized the needs and the bitter agony of His beloved mother and amid His agonies He had a thought for her care and protection. The dutiful regard that Jesus had for His mother is elsewhere shown, but here we see the extent of His concern for her in providing that the one whom He loved, the Apostle John, should be her constant guardian. Because He so loved His mother we all the more begin to realize how much He loved us. He willingly died leaving her to the care of another that we might benefit by His death. Again in His words we realize how truly human He was. He suffered the intense physical agony that the cross imposed. In this, as in many other things, He was tried as we are—only more so. He thirsted because He was human. Nothing can so describe the longing of His soul for our salvation as thirst does. With all the intensity of His being He craves the salvation of the world.

When Jesus cried: "It is finished", the work of our redemption was completed. God had provided all that was necessary to atone for our sins and make it possible for our restoration again to His favor. None other needs to work for our atonement. The demands of eternal justice that death atone for sin was now completed. All that remains for the sinner is to accept the offer of pardon and give himself to God. The work of Christ was finished. the death claims of a broken law were now satisfied and heaven vindicated.

After the gloom of the cross came the joy of a resrrcutnoie came the joy of a resurrection. With the resurrection of Jesus comes the knowledge that we have a living and not a dead Savior. Had He died as a martyr, and had that been all, we would have only another emphasis of the arrogance of sin. But when He arose we know that the worst of material terrors had no hold on Him. The great comfort we have in the resurrection is in the knowledge that He ever liveth as our advocate, that we shall, like Him, rise from the dead and be with Him in His eternal happiness. He was known of His disciples and we too shall know one another. There is also the joy of anticipating His coming again. When He shall come it will be in all His glory and the saints shall enter into their everlasting joy in the world without end.

THE C. E. TOPIC

March 21

What Does Jesus Mean by Cross Bearing?

Matt. 16:21-28; John 10:11-16

The whole story of our redemption centers about the Cross. Jesus anticipated the agony He was to endure on that terrible instrument, the worst that hellish cunning could invent, and He frequently spoke of it. All through the New Testament there are references to the Cross and cross-bearing. During the ages the Cross has come to mean an emblem both for Christ and the church. It is important, therefore, for us to know the significance of the Cross. Death was the penalty that God decreed for sin. Death on the cross was under the usages of the ancient world, the most contemptible way by which one might die. The Mosaic Law declared "Cursed is everyone that hangeth on the tree," while the Roman Law reserved this punishment for pirates, slaves, and persons who had committed unspeakable crimes. A Roman citizen could not be condemned to crucifixion, no matter what his crime happened to be. In dying upon the Cross, Jesus not only assumed the penalty for sin, but He suffered the most shameful penalty. He took the place of the worst of sinners.

Anciently, the victim laid upon the altar of sacrifice was taking the place of the one who brought the offering. In the death of Christ the Cross became the altar upon which died the "Lamb of God that taketh away the sins of the world". From a repulsive instrument of torture the Cross becomes an object of veneration because of its association with the One who came to display the extreme love of God for the sinner through His death.

When the Emperor Constantine was face to face with the great crisis of his life he saw a vision. The Cross appeared before him with the words: "By this sign conquer." He accepted, and Christianity came to be the religion of the Empire of Rome. But a greater glory, even, than the triumph by which the emblem of the Cross became a sign that Rome made Christ its Lord. The Cross indicates the triumph of Christ over sin, and over death. It stands for Him who shall again appear in all His glory to sit in judgment and eternally reward the righteous and condemn the unrighteous.

When Jesus laid it down as a rule that one unwilling to take up the Cross and follow Him was unworthy of Him, He had in mind the sacrifice, endurance and persecution every child of God must expect. It is reasonable that we should be called upon to sacrifice. St. Paul tells us to offer our bodies a living sacrifice as a reasonable service. If the Lord had to suffer so much for our benefit we should be willing and ready to bear pain for His sake. We are not living in an age when martyrdom is the normal thing for the Christian to expect. Perhaps the reason there are so few martyrs is because there are so few whose zeal and energy in the establishment of the truth and the kingdom of God is not sufficient to arouse the extreme hatred of a wicked world of men. Many of us are prone to exaggerate our little ills to crosses. A pain, a disappointment or a loss can make us miserable for a time, it is true, but how selfish and mean to dignify our pettiness with something that represents the supreme sacrifice of all time. Paul was a sufferer, not only from an affliction of the eyes, but likewise from the many other things that resulted from the hardships and made him a prematurely old man. He speaks of his trouble as the "thorn in the flesh"—a something that continually distressed him. It was his cross, but God's grace was sufficient for him to be victor over these trials. "My grace is sufficient for thee" is the answer that God gives us when we have our earthly ills to endure.

The design of the Cross is significant. It is simple. Just two sticks laid over one another. So is the story of our redemption. Nothing is simpler and easier to understand than love. Every creature nows the instinct to love that is a natural part of its being. The Cross expresses the love of God—a love that stopped at nothing and gave the purest and best He had to give.

When Jesus commanded the disciples to take up His Cross He meant that they must willingly assume the humiliation that the world imposes upon believers. He became an object of scoffing, even in His death agonies. We must be ready to go to the same ends for Him. His suffering was for our happiness. We should ever suffer and endure for Him. Let us keep in mind the words of the old hymn which goes: "I gave, I gave My life for thee. What hast thou given for Me?"

MARRIAGES

Garber-Hilty.—On Thursday noon, November, 26 1925, at the home of the bride's parents, Mr. and Mrs. Will Garber, Aldo Hilty of Pandora, Ohio, to Elizabeth Garber of Versailles, Mo. Rev. P. P. Hilty officiated.

Hofstetter-Holman — On Sunday, November 29, 1925, at the home of the bride's parents, Mr. and Mrs. Wm. Hofstetter, Karl Holman of Deer Creek, Okla., to Fannie Hofstetter, of Fortuna, Mo. Rev. Hilty officiated.

JOTTINGS

Rev. M. M. Horsch, of Upland, Calif, after attending the meeting of the Foreign Mission Board, visited friends in Moundridge, Kan.

The Moundridge, Kan., High School faculty rendered a program at the West Zion Mennonite Church on Feb. 14, during the Christian Endeavor hour.

On February 14, Rev. Ricsen, Field Secretary of Bethel College, delivered the sermon in the First Mennonite Church of Christian, Kan.

The Truth Seekers' Class of the First Church, Philadelphia, held an interesting social on the evening of Feb. 22.

Rev. N. B. Grubb preached in the Second Mennonite church of Philadelphia, last Sunday. Dr. Homer Tope, of the Anti-Saloon League, will be the speaker in this church on March 7. The Endeavor class gave an interesting evening to the celebration of Washington's birthday.

An interesting weekly Bulletin is prepared by the pastor of the Normal, Ill., church, Rev. Wm. H. Grubb. Matters of Congregational interest are in this way brought to every member of the congregation. The Bulletin announces that the distinctive feature of the church is that it is "A Church Where the Whole Family Feels at Home."

Regular preaching services are conducted in the Mennonite Home for the Aged, Frederick, Pa. Last Sunday, Rev. A. S. Shelly, of Germantown, conducted the service; next Sunday, Rev. A. M. Fretz, of Perkasie, will preach.

Bethel College, Newton, Kan., was host to the Kansas State Student Volunteer Conference which began Friday, Feb. 19. All the sessions of the Conference, except the one held on Sunday morning, which was held in the Methodist Church, were in the College Chapel.

The Waterloo, Ont., County Pioneers Memorial Association has in course of erection a Memorial Monument at Kitchener in honor of early settlers from Pennsylvania to Waterloo County, Ontario. The monument is to have on the surface, bronze tablets, on which are to be inscribed the names of all the settlers who arrived prior to the end of 1823. It is expected that the memorial will be completed and dedicated by not later than July 1, of this year. The first settlers to arrive in this locality from Pennsylvania came in the year 1799. The reasons for this settlement are variously given. It has been claimed that prefcrence for British institutions prompted the first migration from Pennsylvania. Another reason given is that good and cheap lands were the attraction while a third reason given is that Mennonites saw a better reason for maintaining their non-resistant doctrine. Perhaps the real reason for this Canadian settlement was a combination of all three.

The Endeavorers' Class of the Second church, Philadelphia, celebrated Washington's birthday with a social held in the basement of the church. A large crowd responded to the invitation of the class.

Rev. S. M. Musselman, of Bluffton, O., was a visitor to the Zion Church, Souderton, Pa., several Sundays ago and brought an inspiring missionary message.

The Quakertown Band, a musical organization in its 49th year, celebrated its anniversary by attending service in the Bethany Mennonite church, February 21. After the service a reunion luncheon was served in a nearby restaurant.

The "Gospel Herald" states that as a result of a recent excursion to Florida under the leadership of O. H. Shenk, of Lancaster, Pa., there is talk of erecting a Mennonite Church somewhere in that state. It is estimated that about $25,000.00 would be required to build the kind of a church desired. $10,000 00 of this amount could be raised in Florida. The proposed location is between the cities of Tampa and St. Petersburg.

Rev. W. W. Miller of Pulaski, Iowa, began a series of meetings in the Bethel church, near Fortuna and Versailles, Mo., on February 21.

The Secretary's record of the Souderton church shows that 74 of the scholars were present every Sunday during the year. In recognition of their faithfulness each one making this record is entitled to a Bible or a pin.

The favorable vote of the Senate, after three years' discussion, on the entrance of the United States into the Permanent Court of International Justice, is an occasion for calling attention to the great contribution which the churches have made in bringing about this step. On no public question, with the possible exception of prohibition, has the support of the church bodies of the country been more united.

Dean Byers, of Bluffton College returned last Thursday after spending a week in the East attending Educational Conferences. On Saturday, he was one of a group of thirty prominent Educators from various denominations comprising the Peace Committee on Education which met in New York City. Before that, he had been in Washington, D. C., attending the meeting of the superintendent's department of the National Educational Association.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, MARCH 18, 1926 No. 11

ARE CHRISTIANS OBLIGATED TO CHRIST?

The call of the church is the call of Christ. Christ has chosen the church as the medium through which He is performing His work among the people. This great work is the saving of humanity or the winning of souls, which Jesus began while He was on earth. There are those who think that the world is becoming worse instead of better and that the church is failing. But stop to think and see whether the church is not making progress faster than it seems. Compare a civilized country with one that is uncivilized. What is it that has saved the civilized country from the conditions of the uncivilized one? The influence of the church has done it. The reason we are not savages is because Christ has come in touch with us through this great organization. Those not allied with the church, must still be reached, and the church is the only means of lifting and purifying the world.

Then, if the call of the church is the call of Christ, everyone is included. Every Christian has his special call just as Paul and Barnabas had theirs. If it is not a call to a foreign country, it is one to be a missionary wherever he may be. No one is justified in not heeding that call, and failure to fulfill this obligation is retarding the work of the church. The call involves a task, not only the attempt to do what is right ourselves. We are asked definitely to work and struggle with the church to better the world.

The church makes many claims. It claims to be the body of Christ. If this is true it must express His spirit, and each member is responsible for giving his best. The church claims our talents. Business men, teachers, carpenters, all should put their talents at the disposal of the church. It also has a right to a certain amount of our time and money. Every organization needs the money and time of its members to make progress. Most members spend little time in such work in proportion to the amount of time spent in outside activities.

The church always has conquests. It is constantly gaining victories over ignorance and sin. It has won the allegiance of the leading nations of the world, and some of the best and bravest men and women are enrolled as members. In the Book of Acts there is a description of a conquest of selfishness, when the people believed in the Gospel by the thousands, and were so strong in their faith that they sold their possessions to give to the poor. The conversion of men like Saul is a great conquest. What an event to change a man from such a successful worker against God and the church into an influential Christian. Conversions belong to this age as well as to Bible times. The making of noble characters can be accomplished by the church under its influence just as a saloon will make a drunkard. But the biggest of conquests is that of the modern forms of idol worship. Fame, money, pleasure, luxury and power are some of the idols. They are just as material as the idols made of wood or gold, and seem to belong to heathenism rather than a civilized nation. They cannot give any spiritual aid to those who bow down.

It does not make so much difference with what denomination you are affiliated as long as you believe in your own church, and give your service there. Service is made easy by having always one cheering thought, that the struggle will have an end sometime and that final victory is sure.

Billy Sunday once said: "Churches don't need new members half as much as they need the old bunch made over." When we consider the call in the light of an obligation, and discover that we have fallen short miserably, I am sure we all feel a need of being "made over".

Marian Landis.

Quakertown, Pa.

A DEFECT IN AMERICAN PROGRESS

The history of civilization dates back approximately six thousand years. During this long lapse of time nations have risen and nations have fallen. Africa, China, India, and some of the European powers have once been at the height of glory; either by some defect in government or by being conquered by some stronger rival they have been forced to leave their high position and at the present age are only an echo in the history of civilization.

To contrast this we have America, which has had a period of only four hundred years to become a nation and take its place in the world—the model of government, industry and progress. No other nation has such a history of development. No land has ever been so much in the eye of the world as our America. Its history is like a well conceived drama. Each act has a wonderful story to tell. It is a story of sacrifice and adventure such as nations try to copy today.

But let us forget for the present our modern America and go back four centuries and fifty years.

The curtain rises for the first act. The scene is a wilderness of uncounted hidden treasures. We see a land which is unexplored. Its forests are nature's best handiwork. Its animals occupy the big spaces of the woods and plains. The birds have the freedom of the air. And upon this land we find a wild but friendly looking people, which later become known as the American Indians. It is only an element of God's great creation unknown to the world.

Across the wide Atlantic there is a boy dreaming dreams that no mortal has ever dreamt before. Who is this boy? And what is his dream? It is Christopher Columbus dreaming that the world is round and that by sailing west he can reach the far-away land—India. He begins his long journey and he sails for the wide, wide unknown West. He is upon the Atlantic for sixty days and finally on the beautiful morning of October 12, 1492, he reaches the shores of America. He does not know that he made known to the world what was unknown throughout the ages, but he dies in the faith that he has reached India. But this man has discovered a land upon which God will pour His blessings in countless numbers.

The curtain rises for the second act, after one hundred years of silence, and we find settlements beginning the progress of America. The scene is laid in the thirteen colonies. They are in trouble. The issue is a war between the new nation and its mother country, England—a war for the cause of Liberty. Liberty is written over every door of the new America. The struggle between father and son, brother and brother, goes on for eight years until the great principle of Freedom becomes the foundation of America and Liberty is written in the hearts of her people.

Again the curtain rises for the third time. The year is 1861. The population is 31 million. The boundaries of the new nation are the Pacific on the west, the Atlantic on the east, Canada on the north, and Mexico is the southern limit. It has grown to be a nation among the nations of the world.

But there is trouble within and it is war for the purpose of proving again that America is the land of the free and that distinctions of race and color are to be obliterated in this Christian land.

Again to test the spirit of freedom and union it takes one million of America's best young men. But it is for the service of their country and humanity's great cause. It stood the test and Liberty marched on.

We come to the next act. The curtain rises for the fourth time. The scene is laid in Central Europe. There we find two millions of American boys in the greatest struggle that the world has ever witnessed. It is a war to bring peace to the nations of the world. In that supreme war it took nearly a million of American boys to bring about the peace in Europe. Now America is looked upon as a world leader. But we go on.

The curtain rises for the last time. The scene is in America again, in the United States. Four hundred years ago it was a wilderness. Today it is the nation supreme. It has a population of over 110 million. Its influences have spread to every country of the civilized world. Its government is sought and copied. Its products are in demand everywhere. Its industries are the

best in the world. Its hidden treasures pour forth their stores. Its ports are filled with ships from the four corners of the earth. Its rivers teem with ships of commerce. Its trains are running from east to west, from north to south. Its schools are open to all. Her educators have reached world-wide fame. Her missionaries are out in the far-off heathen lands proclaiming the Gospel. This is American progress.

But there is one shadow that darkens the day of American progress, and that is—CRIME—crime is its great evil. Let us look at some of the startling figures. In 1922 over 9,000 persons were killed; in 1923, 10,000; and in the last year 11,000 found their death with weapons. Robbery and suicide increase yearly.

What is the cause of this great evil in this so-called Christian land? Is our police force to blame? Is our government off duty?

One cause may be modern invention. The gun gives courage of attack and the automobile the hope of a get-away. Or does it come from lack of religion, from dancing mothers to demoralizing movies? Is it caused by what scientists call lesion of the brain and glandular defect?

No matter what may be the cause, it must be remedied. What shall it be? Will it be more men behind the brass button? Will it mean more judges on the court bench? And more men behind the prison doors? Will the gallows of death have any effect?

No! If the youth has no respect for the laws of God, will he have respect for the law of man? Where shall the youth acquire respect for the laws of God and man? Only in the school where he is formed and fashioned.

Christianity taught in our public and private schools and upheld in our homes is the only remedy for this evil—that eats into the vitals of our people. We must awake, and hear, and heed the call of America—the call from the depths. Who shall determine her destinies—GOD—or the Genius of Evil?

It is for us—her sons and daughters to give the answer—**WHAT WILL IT BE?**

—Paul E. Hofer.

BEDFORD COUNTY, PA., ACTIVITIES

Quakertown, Pa.

This communication is concerning the Bedford Co. churches—Mann's Choice and Napier. The correspondence appearing in the issue of February 25th was a fitting introduction to this one, or, we should say rather, this will be a supplement to the one of that date.

For a year, Bro. Adam Wolf has served these congregations very acceptably, and has done much good work in again rallying the somewhat scattered forces of the churches. The work has been done largely under the supervision and with the financial assistance of the Home Mission Committee of the Eastern District Conference, to which Bro. Wolf rendered regular and full accounting of his labors.

Bro. Jacob Snyder has for many years served as Elder of these churches, but desiring to be relieved of these responsibilities, steps were taken to give Bro. Wolf full charge of ministering to these people. Accordingly, after presenting himself to the Educational Committee of the Eastern District Conference, which body passed favorably on his qualifications for the office of Elder, arrangements were completed for an ordination service. This service was held on Saturday evening, Feb. 27, at Mann's Choice church, and was in charge of Rev. G. T. Soldner, president of conference. Since the Home Mission Committee is at the present time so largely interested in the work here, it was desired that a representative should attend the service, and Rev. S. M. Rosenberger, chairman of the committee, was present and participated. The rite of ordination was at the hands of Rev. Soldner, assisted by Rev. Rosenberger and Elder Jacob Snyder.

The Saturday evening service was a continuation of a series of meetings during the week, at which Rev. Wolf and other ministers brought Gospel messages. Among those taking part was Bro. A. J. Neuenschwander, of Philadelphia, who, while in attendance at a convention of Organized Bible Classes in Altoona, found an opportunity to journey to Mann's Choice and brought the message to these people on Wednesday evening.

At the ordination service Bro. Soldner preached, giving the charge to the candidate, on the theme: The Christian Ministry. The writer followed with a charge to the congregation, basing his remarks on Exodus 35:29. After the rite of ordination, the president of conference installed Bro. Wolf formally into the eldership of the church and Brother Snyder followed with an address to people and pastor, calling attention to the beginnings of the work under the faithful ministrations of the late Rev. Herman Snyder, who after laying the foundations of the Bedford county work, was so suddenly called to his eternal reward, and bespeaking such continued and cooperative service as will make a fitting memorial of this earlier ministry. Rev. Wolf spoke briefly, reviewing the blessings of the past year and especially those they were enjoying under the present week.

On Sunday morning, Pastor Wolf was formally installed at the Napier church. Rev. Soldner brought a message from Acts 3:1-10. The writer gave the charge to the congregation, after which the service of installation was performed, and Rev. Wolf spoke to the congregation of which he was given the oversight by virtue of their call and by his assuring the obligations in the service of installation.

The correspondence of February 25th calls attention to the location of the Napier church, the "Little White Church on the Hill". I cannot help adding a little. Truly this church is "beautiful for situation". The view of the crest of the main ridge of the Alleghenies in the distance is magnificent. What a spot to "look up unto the hills"! Surely one wants to have his eyes wide open, here, if he does have a feeling of closing them at times while driving to the church over roads covered in numerous places with ice along the mountain sides, knowing, of course, that the trained and skillful pilot of the car will keep his eyes open.

Best of all, here is a people hungering for the Word, and to us is given a share in ministering.

On Sunday evening, evangelistic messages by the correspondent and Rev. Wolf brought to a close the series of meetings at Mann's Choice. At the same time Rev. Soldner preached for Bro. Glass at the Altoona church.

S. M. Rosenberger.

CORRESPONDENCE

Escondido, Calif., Feb. 24, 1926

—Dear readers of the Mennonite:—May God's richest blessing rest upon you all. This is not only a wish of the writer but an earnest prayer, for I believe it is a blessed privilege that Christians may intercede for each other at the throne of grace.

The good Lord has richly blessed our little congregation during the past year for which we feel very grateful towards Him.

Since our organization did not own the property on which our church building has stood for a number of years, and since the present owner did not care to have the church on his property and, therefore, did not consent to rent us the corner any longer we were obliged to find a new location for our building. After prayerful consideration the congregation accepted the offer of Brother H. H. Adrian to rent a corner of his property for this purpose. So during the early part of November the church building was moved to the new place on East Washington Street, fully a mile east from Lime Street.

Soon after New-year our congregation had her annual church meeting and everything was again arranged for another year, in Sunday school and the church.

From January 21st to the 25th we had the privilege of having with us Bro. M. Horsch, from Upland.

Four evenings we had well attended and richly blessed evangelistic services in the English language.

On Sunday, January 24th, in the forenoon, Brother Horsch served us with officiating at baptism and communion services. Four young people, three young ladies and one young man, received baptism upon their personal request and confession of Christ as personal Savior. We praise God for His work of grace in the lives of these dear young people. May the Lord bless and strengthen them is our, and I am sure, also your prayer.

During February the good Lord has also sent us a good rain so that everybody in and around Escondido is very much encouraged.

May we all, as Christians, be real watchful in these times of apostasy and indifference is the prayer of your fellow Christian and co-worker in the Master's vineyard.

H. D. Voth.

BIBLE WINES

By Rev. James B. Dunn

It has generally been customary for those who possess the Scriptures, but who do not understand their contents or design, to array the sacred volume against whatever may oppose their prejudices. The authority of the law was marshaled by the Jews against the Gospel of the Son of God. Scripture and the fathers of the church were quoted to prove that Columbus was a heretic and an infidel, for suggesting that there was another continent; and a clergyman actually published a sermon to show that Jenner, for endeavoring to check the ravages of the small-pox, was the "beast of the

Apocalypse." In our day, the authority of the Word of God is pleaded as a sanction for the use of one of the most desolating of all poisons. "I must have a new Bible," said a good man the other day, "before I can adopt the principle of total abstinence."

The question, then, what does the Bible say, respecting the use of intoxicating drink, is an all-important one, and one which it becomes the duty of every lover of truth to investigate.

Desirous of presenting this matter in its true aspect, we proceed to give, in a very condensed form, the results of several years' persevering study on this subject, in the course of which we examined every passage, in which the word wine is introduced in the original, by the context, and the argument in which it stands, and compared with other passages, and with the light that ancient history has thrown upon the subject.

In the Bible we find many passages, which speak in such a totally opposite manner concerning wine, that they appear to be irreconcilably contradictory to each other; for instance, wine is spoken of in terms of commendation and reprobation, as a thing to be sought after and a thing to be avoided. How, then, it is asked, shall we reconcile these opposite passages? The answer is, that they allude to **totally different** kinds of wine, the one not intoxicating and harmless, the other intoxicating, and pregnant with the seeds of sin and sorrow. To show the nature of these different wines, and give a key which will explain every Scripture allusion to the subject, from the disgraceful fall of the Patriarch Noah, down to the very last mention of it in the Revelation, is the object of this tract.

In discussing this subject, for brevity and easy comprehension, we shall classify all the texts in which the word, wine, occurs, into approval, disapproval, and doubtful or neutral. Respecting the latter class we need say but little. Those that we call doubtful, or neutral, decide nothing as to the quality of the wine; they merely mention the thing by name, as an article, existing and in common use, but furnish no hint or evidence to determine what was its character. Such texts prove nothing in the argument. In this class we shall put all these passages referring to religious observances, as they do not apply at all to the common usages of life; and even though it were proved that fermented wine was used in sacred offerings, it would not follow that its use was sanctioned as a common beverage; but we think this cannot be proved. On the other hand, we believe satisfactory evidence can be adduced, that no fermented thing was allowed in symbolic sacrifices, among the Jews.

We now proceed to notice the other two classes. That there were wines which intoxicated—which produced drunkenness, and the use of which was condemned, the following passages as well as the writings of ancient authors,* fully demonstrates: Prov. 23:29-35; Hosea 4:11; Deut. 32:33; Psalm 75:9; Prov. 20:1; Isa. 5:11, 22; Prov. 31:4; Isa. 28:7.

There is nothing vague or indefinite in the terms of denunciation here employed. Could language be more marked—poisonous and venomous—deceiving and destroying men? Nor will it do to say, it is only the **abuse** that is condemned. Mark the words. "Wine is a mocker; whosoever is deceived thereby is not wise." (Prov. 20:1.) It is not excess that is here pronounced a mocker; it is the wine itself; call it drugged or alcoholic, if you please, it is the wine; and solely because of the intoxicating agent it contains, does God condemn it. Again, "Look not thou upon the wine, when it is red, when it giveth its color in the cup," etc. (Prov. 23:31). It is not the immoderate indulgence that is here forbidden. "Look not on the wine"; abstain from it; touch it not; and this is the tenor of all Divine warnings against it.

Over against these passages we place the following, in which wine is spoken of as a blessing, and respecting the use of which there is no warning uttered. Num. 28:12; Psa. 104:15; Song of Sol. 5:1; Isa. 27:2; Isa. 65:8; Gen. 44:11; Jer. 11:12; Amos 9:14.

Can wines thus presented in such different aspects, and in such frequent and frightful contrasts, be one and the same article in one and the same state—a symbol of wrath and a symbol of mercy? Is the Bible inconsistent with itself? Certainly not. To reconcile these passages, we have but to show that there were wines not intoxicating in Bible times, and that such wines were the most highly esteemed in Syria and Palestine, and of those only does God speak approvingly.** The notion so common in this country, that unfermented wines will not keep, that they will soon ferment and spoil is a most popular error grounded on ignorance, and is the exact reverse of the real truth; for the unfermented wines of the ancients, were the only wines that would keep. All the fermented wines speedily became sour, and the art of distillation being unknown, they had no distilled spirits to preserve them. It was for this reason that fermented wines were for the most part looked upon as spoilt wines by the ancients; they were of little value, because they would not keep, and it became an important object, to make unfermented wines and thus to prevent the vinous fermentation, so that it might almost be said, they would keep forever.

Of the passages in which wine is distinctly spoken of as a blessing, there are thirty-eight, in which the Hebrew word, "Tirosh" is translated "wine", "new wine", "sweet wine", yet not one of which denotes any liquor at all, but means VINE FRUIT, the produce of the vine, in the solid form of grapes, raisins, etc.; it is not associated with objects or acts which would indicate a liquid, but always with corn and other products of the field, in their natural state. For example—Gen. 27:28; Num. 28:12; Deut. 7:13; Isa. 65:8; Psalm 55:7; Joel 1:10; Haggai 1:11; Joel 2:19.

Passing from Tirosh, we proceed to speak of the way in which good wine was preserved.

"Sometimes", says Dr. Jahn, in his "Biblical Antiquities", "the grapes were dried in the sun and preserved in masses." These used as raisins, or moistened with water, were a common article of food in Canaan.

Dr. Ure, one of the most celebrated chemists, in his "Dictionary of the Arts", mentions three things without which the vinous fermentation, or the formation of intoxicating spirit, cannot possibly take place. The first is the presence of gluten or yeast. Now if this gluten, which is an insoluble substance, be separated by its subsiding, or what is better, by the filter, vinous fermentation is impossible. This was known to the ancients. Thus Pliny, lib. 23, chap. 1, in speaking of the most valued wines of the day, says: "That is the most useful wine whose strength is utterly broken or destroyed by the filter." Repeatedly Pliny as well as Varro speaks of this filtered wine as being a very sweet wine, highly esteemed, and conceded to the ladies because it could not intoxicate—lib. 14, chap. 3.

The testimony of Plutarch, a celebrated writer on conviviality, is valuable on this point. In his "Symposium" he speaks of wines frequently filtered, as being the most valuable, and as wines from which the strength was excluded, and which neither inflames the head nor infects the minds and the passions. Horace, Theophrastus, and all the ancient writers use the strongest metaphorical expressions that the language of man can furnish, to express how completely they wished to deprive their valued wines of every particle that could intoxicate.

Another thing resorted to by the ancients to preserve their wines from fermentation, according to the testimony of Plutarch, Pliny, Columella, and others, was to boil their wines, in the process of which the watery particles were evaported, and the wines thus concentrated into a thick syrup, fermentation became impossible. Homer speaks of this kind of wine as "wine sweet as honey"; so also does Ulysses, in the 9th book of the Odyssey, in describing the sweet black wine which Maron, the priest of Apollo, had given him, adding "that it was imperishable, and would keep forever."

Another plan to prevent fermentation was, according to the testimony of Pliny, Varro, and Columella, to put these boiled wines or syrups immediately into leathern bottles, and to seal up the mouth with cement, to prevent access of the air.

Seeing, then, that there were two kinds of wine in use in Bible times, intoxicating and unintoxicating, and if the testimony of such ancient writers from whom we have quoted is to be credited, it must be apparent to every candid reader, that the most valued wines were the unfermented. The question then arises, what are the wines of which the Scriptures approve? From some one of the passages in which wine is distinctly commended, must be drawn the Divine sanction for the use of intoxicating drinks as a beverage, for no one will surely quote any of those texts where God most clearly condemns the liquor, as in any sense containing the Divine approval of it. We admit that God in these approves of wine, and speaks of it as a

(Continued on page 6.)

*The works of Homer, Aristotle, Columella, Polybius, Plutarch, Pliny, and Varro contain a mass of information on this point. Homer, who lived nearly 1,000 years before Christ, declares that the art of drugging wines came from Egypt, and was very ancient in his day, probably as old as the time of the deluge. In the Odyssey, lib. 4:220, he gives us a full description of the intoxicating drinks prepared by Helen for Telemachus and his companions. Plutarch has given us a list of 300 various wine drugs.

It is quite important to note also, that **wine, spoken of in commendation, is called: "Tirosh"—in the Hebrew language, whilst the word: "Shekar" is used for **intoxicating** wine, and always in terms of warning or condemnation, and with a "woe" pronounced upon it.

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EDITORIAL

A brother writes to the editor asking him if he approved of all that is said in a certain article appearing in this sheet. We answer that The Mennonite is a paper that endeavors to record the thoughts and sentiments of its readers and contributors as well as give such items of news that may be available and interesting. Generally, the author of a printed article is responsible for what he has written. It is for him to defend his sentiments, if that be necessary. And, if there are matters for which an answer must be given, the burden of reply lies entirely upon the shoulders of the writer. The editor represents his views in the editorial section of the paper and his editorials reflect his personal views. There are many things for which there is in the mind of the editor good reason for publicity, which, nevertheless, do not represent the views of the editor. We are endeavoring to keep the readers informed of the position our people and leaders are taking on certain subjects. When these articles do appear, let it again be said, they represent the ideas of the writers alone.

There are many clouds on the political horizon. Storms are breaking. Perhaps the biggest cloud is that which is representing the element of our citizens who are openly and notoriously wet. In every legislature and in every session of Congress for some time to come we will be sure to hear the thunder of the thirsty ones. There have been many arguments advanced against prohibition and one after another have collapsed. They said the people should be allowed to vote on the matter. There is but one way to produce the amendment to the Constitution of our land, that is the constitutional way and that is the way through which the country went dry. They said that the amendment was sneaked on the country while two million of our country's voters were across fighting the country's war. This was not so, for the reason that a very large percentage of the soldiers in the army were not eligible to vote anyway and, anyone taking the trouble to look into the matter will discover that the majority of our legislatures had voted for the amendment as the constitution directs before a single soldier was sent out of the country. Today the stress is being laid on the assertion that the Constitution is making us a country of hypocrites. No doubt there are some hypocrites in America. It would be a funny place if we did not have them. But are the people who want prohibition hypocrites? Surely, if they wanted rum they would not make it so hard to get rum. We do not deny that there are bootleggers anymore than we could deny that there are thieves in spite of all the laws that we have against stealing. Would repealing the law against theft prevent theft? We venture the opinion that no nation would dare to repeal its laws protecting property. Even in that Russian paradise of crime they shoot men and women for stealing. The "Wets" are insisting that we will no longer have the hypocrisy that they imagine they see everywhere, if "light wines and beers" could once be permitted. They are utterly insincere in this. They do not want "light wines and beers", they want whisky. Law-breakers are not falling over themselves to buy "light wines and beers", they go after the high powered stuff. They expect that they can make a break in prohibition by permitting the lighter stuff. The hypocrites are those who are making a holler for "light wine and beer" so that they can get whisky and other strong stuff. The country, we believe, at least that element that is for decency, honesty and respectability, wants the country to stay dry.

DR. ROBERT P. WILDER ON CHRISTIAN RESPONSIBILITY

Dr. Robert P. Wilder, founder of the Student Volunteer Movement and beloved of students the world around, when a Princeton student had known Mr. Moody, and for several successive years atttended the Northfield conferences, was one of the speakers at the Founder's Week Conference at Moody Bible Institute. His early associates in the student organization bear names that strike fire today in Christian hearts everywhere—Speer, Mott, Forman, Zwemer—all were college students then and all came under the direct influence of Mr. Moody's life and teaching. These and hundreds of others have girdled the globe with the Gospel message because as students they were aroused to leadership by the power of that Christ-filled life.

Dr. Wilder discussed international relations, world industry, illiteracy, and America's responsibility for missionary enterprise, with an unusual knowledge of conditions, the result of his continued personal contact and observation in distant lands. But neither America's strategic geographical position nor her wealth and resources constitute her chief responsibility. That, according to Dr. Wilder, lies in the Lord's command that we be witnesses "to the uttermost parts of the earth." "It is only", said the missionary, "in the measure that we obey and discharge our Christian responsibility that we can hasten the solution of the world problems we are facing."

"In Constantinople they say the Turks are praying that as many Greeks be killed as possible and the Greeks are praying the same for the Turks. And the Jews are praying that both these prayers be answered quickly. Something more is needed in that part of the world than a Locarno pact—a change of heart is needed if the people are to live together in peace."

As a result of missionary day one hundred young people who had never before volunteered for missionary service dedicated themselves to this work, if God so direct.

WHEN IS THE CHILD OLD ENOUGH TO OBEY?

Maude Freeman-Osborne

A child is "old enough to obey" when he begins to show intelligence.

When John Henry was eight months old, he began pulling the table-cloth as babies have done, I presume, since that article was invented.

I recalled the days when his cousin Lloyd used to visit at our house and stand spreads and table-cloths had to be folded back and movable articles put up high and very high—for Lloyd could climb! I remembered that when Lloyd was older, he used to throw himself on the floor and bump his head in a spasm of rage. At fourteen, Lloyd refused to attend school; at sixteen, he was staying out till eleven every night.

I decided that John Henry must be kept from forming bad habits and must learn obedience.

So when he again reached for the table-cloth I said, "No, no!" very firmly and when he persisted I placed him in his high chair. He cried but I took no apparent notice of his wails. But as soon as the anger faded from his voice I turned his attention to something interesting and placed him on the floor again. One day I had to repeat this treatment three or four times in succession. On hearing the words, "No, no," he would lay his head down and give a pathetic little wail. Then he would look up and smile and reach for the table-cloth again.

But it did not take long for him to learn to respect the meaning of "No, no," nor to learn that he could be happy even if he couldn't always do as he wished. Although he was very active, it was never necessary to move things out of his reach, and he was a very happy, lovable child.

His cousin had a baby-walker in which he could "skate" all over the house almost as fast as a man could run, and his poor, overworked "mamma" would "skate" right around after him putting the spreads back on the tables, picking up the pieces of china, remaking the beds, and so forth. By the time he had awakened from his nap, she would have the house in order ready for him to start all over again.

"But what can I do?" she would ask hopelessly. "He is not old enough to be made to mind."

I had sent her John Henry's outgrown baby-carriage, and he slammed that around the house, and smashed it up. Later both she and I had to have new carriages for our second babies.

When Lyle was two, John Henry and I visited at his home again. At breakfast, Lyle picked up his plate and gave it a Babe Ruth slam right over his shoulder. It landed in the warming-oven—alas for the plate! Everybody laughed; he was "not old enough to be made to mind"! The next morning he threw a pail which landed upside down like a cap on his cousin John Henry's head. No thought of restraining him ever seemed to occur to either his father or mother. John Henry was unhurt, it was "a cute trick", and the child was "so active"!

When Lyle was five, he still was "not old enough to be made to mind". During our visit that year he threw a plow-point at his cousin, cutting a gash in his forehead, the scar of which he bears to this day. The wound soon healed; but everybody said of Lyle, who was really bright and lovable, "What a horrid child!" He had never yet been "old enough to be made to mind"!

COMMITTEE
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J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator, Eccl. 12.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

FALLOW FIELDS

By Grace Hamilton

I saw a fallow field low-lying
And over it a stray bird flying,
An evening sky with light slow-dying,
While cold winds mocked the echoes, crying:
"The field stands waiting, yellow,
For storm and sun to mellow."

I saw a heart bowed down with sorrow
Weep bitter tears that could not borrow
Surcease, nor see beneath the harrow
The unblown roses of tomorrow:
"Thou has been plowed today,"
I heard a low voice say.

O field, lie still and rest,
The plowman knoweth best,
O heart, be still and know
Peace is Pain's afterglow.

LOCAL CHURCH PAPERS

Quite a number of the churches in the Eastern and Middle District are publishing bulletins of local church papers weekly, monthly, or occasionally, and the pastors of some of these are kind enough to send us copies so we may glean news items here and there. We appreciate this very much and should be pleased regularly to receive all such papers.

The following items are taken out of "Home and Church", Rev. A. M. Fretz's paper. This paper is in its eighth year, and it is the official organ of the four churches, Deep Run, Perkasie (Bethel), Springfield and Bowmansville, of which Bro. Fretz is pastor, and it ought to be a valuable aid to one so much occupied.

These churches practice infant consecration. Here is a list of those consecrated: Deep Run—William Allen Fretz, Osmund Fretz, Jr., Robert Mountenay, Marvin Wasser and Marion Yost; Perkasie—Nelson Hawthorne, Wilber Hawthorne, Elean Hawthorne. At Bowmansville the following persons were baptized: Esther Groff, Walter Groff, William Musser and Florence Artz. Children consecrated at Springfield: Mary Elizabeth Hinkle, Mildred Mae Hinkle, Harry Donald Hinkle, Walter A. Landis, Clarence Henry Landis, Erwin F. Miller, Jr., and Thomas William Schimmel.

BOWMANSVILLE

On May 30th Evangelist Rudy H. Gehman was unanimously elected as pastor. The ordination was postponed for the time being, but is now to be performed on January 24th.

On May 31 the congregation by vote decided to organize a Sunday school, not having had any for several years.

Concerning the Sunday school Rev. Gehman writes at the close of the year as follows: "Under the Lord's blessing the school was organized June 7 with 32 members. The average attendance was 25. We are glad to note that the attendance is on the increase, as is also the enrollment. Present enrollment is 49. We hope this good may continue and that the church may be built up through the school. We were greatly blest on October 4th, when Rev. Daniel Unruh of the Mechanics Grove church with his choir brought to us messages on Sunday school work. We had an interesting and profitable Christmas service of song and recitation on December 27 in spite of the very cold weather. We have decided to have the school and church services only every two weeks during the winter. I am sorry we were compelled to do this, but it seemed impossible for those living at a distance to attend with their families the severe winter weather every Sunday."—Rudy Gehman.

Organization

Superintendent, Henry Unruh; assistant superintendent, Rudy H. Gehman; secretary, Anna Gehman; assistant secretary, Walter Groff; treasurer, Jos. Gehman; organists, Katie Gehman, Florence Art; librarians, William Musser, John Classen; teachers, Henry Unruh, Mrs. Henry Unruh, Katie Gehman, Rudy H. Gehman.

DEEP RUN

Sunday School

Superintendent, Jacob R. Fretz; assistant superintendents, S. W. Gross, Allen R. Fretz; secy., Esther Hunsberger; treasurer, Erwin F. Keller; organists, Clara Swartz, Martha Keller and Katie Roth.

Teachers: S. W. Gross, Joseph Mountenay, Jacob R. Fretz, Allen R. Fretz, Maggie Fretz, Mamie Fretz, Martha Keller and Clara Swartz.

Christian Endeavor

Officers: President, Allen R. Fretz; vice-president, John E. Fretz; secretary, Alvin F. Moyer; treasurer, Mahlon F. Wasser.

PERKASIE

Christian Endeavor Officers

J. Oscar Fretz, president; Fannie Landis, vice-president; Ada M. Landis, secretary; C. F. Myers, treasurer; Mildred Myers, organist; Margaret Myers, assistant organist.

Lookout Committee—William F. Myers, Ruth Myers, Mildred Myers.

Prayer Meeting Committee—C. F. Myers, Fannie E. Landis, Rev. A. M. Fretz.

Sunday School

Superintendent, Clayton F. Myers; assistant superintendent, Henry Keeler; secretary, William F. Myers; assistant secretary, Margaret Myers; treasurer, H. S. Kulp; organist, Mildred Myers; assistant organist, Margaret Myers.

Teachers: Mrs. Tillie Keeler, Mrs. Ida Myers, Henry Keeler, C. F. Myers, Fannie E. Landis, Ada M. Landis, Henry Myers, J. Oscar Fretz.

SPRINGFIELD

Sunday School

Superintendents, Ely R. Fretz, Jacob Y. Moyer; assistant superintendent James Horne; secretary, Kenneth Fretz; treasurer, Jacob M. Landis; organists, Katie Miller, Beulah Landis.

Librarians: Raymond Frank, Arthur Hottle, Margaret DeBoer, Tressie Shimmer.

Teachers: Jacob M. Landis, Ely R. Fretz, Mary Landis, Lillie Fretz.

The four churches above have subscribed about $6,000 for Bluffton College in the past year. Deep Run has 208 members and the others have a membership of about 40 each.

General Notes

The annual sessions of the Eastern District conference will be held in the First church, Philadelphia. The church authorities with the program committee will select the particular day for convening. In arranging our schedule I have anticipated the inclusion of Sunday, May 2, in sessions.

This is again the year for our General Conference which is to be held at Berne, Ind., the seat of one of our largest churches, a Mennonite community, and book concern. Berne is not too far distant for our people, who might and should sometimes take little trips either by train or auto to attend. Delegates can be elected from such who plan to go and make it known.

In general the participation in the Lord's Supper is good, still there are always some absent, generally with good reasons. May we try and make this year's communion occasions, **every member communions**! Such that cannot attend the pastor will be glad to bring it if same is desired. I have thought already it might be a salutary innovation to have "roll call" at communion. We have some names on membership list that have for years neglected to commune or in other ways to show their interest in the church. What can be done to win "their first love"?

The annual meeting of those interested in the orphan cause will be held in the Perkasie church in October.

WHAT DO FATHERS EXPECT OF THEIR SONS?

I have been requested to discuss briefly this large and important subject at this gathering of fathers and sons around this banquet table. Possibly it would be easier to say what fathers do not expect of their sons. Let us look at it from this angle for just a moment.

They do not expect them to be perfect. They rightly expect them to be really good, honest and industrious, but they realize that the boys are human and imperfect. They do not look for them to be angels and angelic in their life. The time for that is not yet. Neither do they expect them to be different from all other boys. They do not look for them to turn the world upside down in doing some wonderful things, nor that their boys know it all, nor do they expect the unreasonable from their boys.

Fathers do expect their boys to be real boys while in the boyhood years. They understand well that boys like to play and no worthy father will object to his boy playing such games as boys can play without injury to themselves. They do not expect them, however, to be all play and no work. Fathers expect that their boys shall not be afraid of work, not afraid of the dirt which may be a necessary part of their work. They do not expect their sons to desire only such work in which they may always be spotlessly clean and immaculate in appearance. They do expect them to be neat in appearance as far as possible, but they do not wish them to be a little Lord Fauntleroy nor a tailor's model in appearance.

They do not expect them to be like Dombey expected his son to be, a man in mind and thought while a boy in years and nature. They expect them to be good, truthful, honest and godly but not goody-goodies. Fathers know only too well that boys are by nature more or less mischievous, but they do not expect them to be full of devilry.

They do expect them to be ready to tackle the hard and difficult job, not afraid of hard work in the home and the school. They do expect their boys to do good, honest work while in school, be industrious and attentive to their studies and in classes. As boys they expect them to be an honor to the home, the school and the church.

They expect them to be manly young men as they develop into that period of life. Expect them to be gentlemen in every sense of the word and in every place. They expect them to have some serious thoughts by this time and to give thought to the worthwhile things of life. If perchance they are going to high school they expect them to take the school work seriously with an earnest desire to make good in their studies, not merely to pass the time and annoy teachers and others. While they may rightly be very fond of athletics and endeavor to excel in them, yet that is not the real purpose of the high school course. They expect them to have serious thoughts about social life, about their school days as a preparation for life and about their religious life. They do not expect them to be sowing "wild oats" during this period in life. The oft-repeated thought that a young fellow must sow his "wild oats" is vicious, it has its inspiration from the regions of fire and brimstone where his Satanic majesty sits on the throne. It is a law of nature that what one sows that shall he also reap. They do expect their sons to take a real active interest in things religious.

They expect them to take an interest in making a good contribution to the life in the home, in the school, in the church. They expect them to plan definitely now to prepare for a life work, to use the time worthily, to reflect credit on the home.

They expect them to be real men in the full sense of the word when they arrive at that time in life and to take a man's place in the world. They expect them to be so prepared during the days of boyhood and youth and young manhood, to so fix their thoughts as they advance upon the right and good things that when they arrive at manhood they will be ready and willing to take their places as men worthy of respect and confidence and prepared to meet the responsibilities of manhood.

They expect their sons to learn to do one thing well. The world has little use for the "Jack of all trades", but it has much use for the man of ONE trade and a master of that one. Fathers

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A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
2956 N. 12th St., Philadelphia, Pa.

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Sunday School

Superintendent, Clayton F. Myers; assistant superintendent, Henry Keeler; secretary, William F. Myers; assistant secretary, Margaret Myers; treasurer, H. S. Kulp; organist, Mildred Myers; assistant organist, Margaret Myers.

Teachers: Mrs. Tillie Keeler, Mrs. Ida Myers, Henry Keeler, C. F. Myers, Fannie E. Landis, Ada M. Landis, Henry Myers, J. Oscar Fretz.

SPRINGFIELD

Sunday School

Superintendents, Ely R. Fretz, Jacob Y. Moyer; assistant superintendent James Horne; secretary, Kenneth Fretz; treasurer, Jacob M. Landis; organists, Katie Miller, Beulah Landis.

Librarians: Raymond Frank, Arthur Hottle, Margaret DeBoer, Tressie Shimmer.

Teachers: Jacob M. Landis, Ely R. Fretz, Mary Landis, Lillie Fretz.

The four churches above have subscribed about $6,000 for Bluffton College in the past year. Deep Run has 208 members and the others have a membership of about 40 each.

General Notes

The annual sessions of the Eastern District conference will be held in the First church, Philadelphia. The church authorities with the program committee will select the particular day for convening. In arranging our schedule I have anticipated the inclusion of Sunday, May 2, in sessions.

This is again the year for our General Conference which is to be held at Berne, Ind., the seat of one of our largest churches, a Mennonite community, and book concern. Berne is not too far distant for our people, who might and should sometimes take little trips either by train or auto to attend. Delegates can be elected from such who plan to go and make it known.

In general the participation in the Lord's Supper is good, still there are always some absent, generally with good reasons. May we try and make this year's communion occasions, **every member communions**! Such that cannot attend the pastor will be glad to bring it if same is desired. I have thought already it might be a salutary innovation to have "roll call" at communion. We have some names on membership list that have for years neglected to commune or in other ways to show their interest in the church. What can be done to win "their first love"?

The annual meeting of those interested in the orphan cause will be held in the Perkasie church in October.

WHAT DO FATHERS EXPECT OF THEIR SONS?

I have been requested to discuss briefly this large and important subject at this gathering of fathers and sons around this banquet table. Possibly it would be easier to say what fathers do not expect of their sons. Let us look at it from this angle for just a moment.

They do not expect them to be perfect. They rightly expect them to be really good, honest and industrious, but they realize that the boys are human and imperfect. They do not look for them to be angels and angelic in their life. The time for that is not yet. Neither do they expect them to be different from all other boys. They do not look for them to turn the world upside down in doing some wonderful things, nor that their boys know it all, nor do they expect the unreasonable from their boys.

Fathers do expect their boys to be real boys while in the boyhood years. They understand well that boys like to play and no worthy father will object to his boy playing such games as boys can play without injury to themselves. They do not expect them, however, to be all play and no work. Fathers expect that their boys shall not be afraid of work, not afraid of the dirt which may be a necessary part of their work. They do not expect their sons to desire only such work in which they may always be spotlessly clean and immaculate in appearance. They do expect them to be neat in appearance as far as possible, but they do not wish them to be a little Lord Fauntleroy nor a tailor's model in appearance.

They do not expect them to be like Dombey expected his son to be, a man in mind and thought while a boy in years and nature. They expect them to be good, truthful, honest and godly but not goody-goodies. Fathers know only too well that boys are by nature more or less mischievous, but they do not expect them to be full of deviltry.

They do expect them to be ready to tackle the hard and difficult job, not afraid of hard work in the home and the school. They do expect their boys to do good, honest work while in school, be industrious and attentive to their studies and in classes. As boys they expect them to be an honor to the home, the school and the church.

They expect them to be manly young men as they develop into that period of life. Expect them to be gentlemen in every sense of the word and in every place. They expect them to have some serious thoughts by this time and to give thought to the worthwhile things of life. If perchance they are going to high school they expect them to take the school work seriously with an earnest desire to make good in their studies, not merely to pass the time and annoy teachers and others. While they may rightly be very fond of athletics and endeavor to excel in them, yet that is not the real purpose of the high school course. They expect them to have serious thoughts about social life, about their school days as a preparation for life and about their religious life. They do not expect them to be sowing "wild oats" during this period in life. The oft-repeated thought that a young fellow must sow his "wild oats" is vicious, it has its inspiration from the regions of fire and brimstone where his Satanic majesty sits on the throne. It is a law of nature that what one sows that shall he also reap. They do expect their sons to take a real active interest in things religious.

They expect them to take an interest in making a good contribution to the life in the home, in the school, in the church. They expect them to plan definitely now to prepare for a life work, to use the time worthily, to reflect credit on the home.

They expect them to be real men in the full sense of the word when they arrive at that time in life and to take a man's place in the world. They expect them to be so prepared during the days of boyhood and youth and young manhood, to so fix their thoughts as they advance upon the right and good things that when they arrive at manhood they will be ready and willing to take their places as men worthy of respect and confidence and prepared to meet the responsibilities of manhood.

They expect their sons to learn to do one thing well. The world has little use for the "Jack of all trades", but it has much use for the man of ONE trade and a master of that one. Fathers

are anxious that their sons should know how to do at least one worthy thing well. It may be but humble but so long as it is honest, good, worthwhile and needed, it is honorable. It is infinitely better for a man to be an honest and honorable common day laborer than to be a dishonest and dishonorable man of business, profession or in high position and possessing large wealth and power. Fathers do expect their sons to engage in some worthy occupation, vocation or calling, something that is needful, honorable, something in the pursuit of which they can earn an honest living and can lift up their heads toward the sun and take their place in the community and among their fellowmen and before their God without having to hesitate to look others squarely in the eye, face to face as an honest man.

They expect their sons to be honest, respectable, to reflect credit on the family name and above everything else to be Christian sons.

A. S. Bechtel.

Summerfield, Ill.

Thank you very much, Bro. Bechtel, for this contribution.—C. E. K.

BIBLE WINES

(Continued from page 3.)

blessing; but we say, give us the proof that the wine spoken of in those texts is intoxicating. Let those who advocate and practice moderate drinking because the Bible sanctions the use of wine, take these twenty or more texts (for, excluding the passages in which the vine fruit is meant, there are only about that number that distinctly speak of wine as a blessing) take these passages, examine them, and show that the wine there intended, is fermented, and intoxicated. This we believe no one can do. There is warning, there is admonition, there is reproof, but there is, we are confident, not one word of approval or sanction of the use of intoxicating liquor as a beverage in the whole Bible.

(To be continued)

THE C. E. TOPIC

March 28

The Gospel in the Near East

Isa. 54:11-17

We regard as the Near East all that territory that borders on the eastern coast of the Mediterranean Sea. Beginning with Greece and including the Balkan states, Syria, Egypt and the North African countries, as well as Persia and Arabia, we have a field that is wide and varied both in the nature of the country and the population. The religion of these countries is Mohammedan and the numerous types of Oriental Christians. This territory is the section of the world in which Christ lived and the Gospel was first preached. In a sense it presents one of the most difficult of all the mission fields. Mohammedans are the hardest to reach for Christ, and they form the major portion of the population. The Christian element is generally only nominal Christian and superstition and ignorance as well as the oriental character generally are the great barriers to progress. Yet, with all that might be said of the difficulty of establishing an orthodoxy Christianity in the Near East, we must not lose sight of the fact that within the past ten years millions literally have died martyrs because they were Christians. Those who so suffered might have saved their lives had they rejected the faith and become Moslems. There is in these people then the stuff that martyrs are made of and they only need the friendly assistance of their more fortunate fellow Christians to enable them to establish themselves as mighty communities for Christ. During the World War there was terrible suffering and affliction in many lands, but in the Near East we have seen entire populations wiped out in the most cruel manner. It has meant that refugees are scattered all over the earth and that the work of missions in the Near East has well nigh been destroyed. For many decades the schools of the east, established by the missionaries, were doing wonders in advancing the natives, but many of these with the missions have been swept away. With the defeat of Greece and the destruction of property and lives that could not be estimated in numbers the problem on the hands of the Christians in the home lands has been taking care of the orphans and the sufferers. The work of the Near East Relief stands out today as one of the miracles of Christian charities. The many thousands of lives that have been saved through that agency will be living witnesses to the love of Christians for them in foreign lands. Relief measures, however, are only temporary measures. There is needed a rigid following of a program if the work of Christ is to be continued with success in the Near East. The first thing to be urged is a program of evangelism. The same old Gospel that the Apostle Paul and the other disciples carried into the fastnesses of the Near East is as much able to save today as ever. Not only are there needed more consecrated men and women to proclaim the Gospel in the Bible lands and the lands surrounding them, but we also need more giving and praying and missionary enthusiasm to back them up. Then there must be a continuance of an educational program. No land is won for Christ by the missionary alone. He only sows the seed. The actual winning is done by the natives, who, by their love, loyalty and enthusiasm witness for Christ in their lives. There must be native leaders and they must be trained so that they will be able to give the largest measure of efficiency to the cause. Again, the benevolent work that can be carried on by the missions must always be supported and promoted as far as resources reach. Where there are sick, unfortunate and suffering ones there is a need of a brotherly care. The parable of the Good Samatritan inspires the living out of the Christian life in a practical way. The medical missionary has openings that never come to those unskilled in the cure of the body. Not only does the work of the medical missionary inspire gratitude in the heart of the one who has benefitted, but it brings him to realize that the concern of the Lord is about the body as well as about the soul. There is now a great Christian literature created for the benefit of the Christians and non-Christians of Near Eastern lands. In Egypt, especially, great attention has been directed in providing Sunday school literature. The one piece of literature that needs to have the largest circulation in every land is the Bible. In non-Christian lands the distribution of the Bible is the best way by which the minds and hearts of people may be reached. The presses of the various Bible societies have turned out large numbers of copies and are continuing to do so. We believe that the intelligent and educated of these will come to Christ in larger numbers when once they are familiar with the Word.

THE S. S. LESSON

March 28

Review: The Gospel of John

Golden Text: "These are written that ye might believe, that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Jno. 20:31.

Lesson 1. Son of God Becomes Man. Here we have one of the most sublime sentences ever uttered when we are told that "the Word was with God and the Word was God." The eternal existence of the Word is here declared. The Word was with God and the Word became flesh. All the philosophy in the world that does not accept and take into consideration this statement is useless. There can be no hope, no salvation and no eternal assurance, if the Christ is not the incarnate Son of God become flesh.

Lesson 2. Five Men Believe. The testimony of John the Baptist is that He is divine and anticipates the atoning sacrifice to be made for the sins of the world. John and Andrew are the first to come to Him. Of John we know much. He became the "beloved diciple" and the account he gives us is that of an eye-witness. Andrew is not one of the conspicuous disciples, but he brought Peter. What would we miss if it had not been that he brought his own brother? Few men are led to Christ by their brothers. Andrew had a right appreciation of Jesus. He called Him the Messiah. Peter receives a new name, also Peter was a new man for knowing Jesus. Philip finds Nathanael. Those were the times when one who had found his Lord immediately set out to bring others to him. Nathanael had his doubts about anything good coming from Nazareth. It was an evil place, but God has a way of turning evil so that good may come from it.

Lesson 3. Jesus and Nicodemus. Here we have one who stood high, coming to Jesus to learn. None are too high or wise not to need to learn from Him. Jesus revealed to him that there must be a regeneration, a powerful change the process of which one could not see, but the effects of which would show. The new birth is something required of all who enter the kingdom of God. In the conversation Jesus gave utterance to the sentence that sums up the whole story of the Gospel. John 3:16.

Lesson 4. Jesus and the Samaritan Woman. Jesus valued a soul so highly that He went out of the way to minister to her. He used a perfectly natural thing to illustrate a deep spiritual truth. He did not miss touching upon her sins and leading her to confess them. He declared the coming of the time when God would be worshipped everywhere by all kinds of peoples. The woman recognized His being the Messiah and led a whole city to Him.

Lesson 5. Feeds the Five Thousand. People followed Him even into the desert. When men realize His goodness and love they will not be kept from Him. He provided food for the multitude from a little. That is what God does every day when He makes the few handfuls of seed bring forth in abundance. The earthly food is but a suggestion of how He supplies the soul with spiritual food.

Lesson 6. Jesus Heals the Blind. The blind man is a figure of the sinner born in sin and blind to all good. Jesus healed the man, this illustrating that He came to bring light into the world. In finding sight the blind man found more. He found that this Jesus was the Son of God and therefore his Savior.

Lesson 7. The Good Shepherd. Jesus loves His followers who are His sheep. He is not a hireling but a master and, therefore, He gives His life for His sheep. The sheep are named. They know their names. They harken to His voice and follow Him. In this connection it is well to read the Shepherd Psalm. It shows how we are like beloved sheep in the hands of our Heavenly Father.

Lesson 8. Jesus Raiseth Lazarus. Note that He sympathized with the sorrowing family and wept with them. He always sympathized with His children in their distresses. The resurrection of Lazarus showed the power He had over death. It was also a foretelling of His own resurrection. The resurrection is the great assurance to all believers. If Christ be not raised from the dead then is our faith vain.

Lesson 9. Jesus Commends Mary. Mary's gift was a costly offering, representing possibly the savings of a lifetime. It was she alone who anticipated His coming death and the offering was her tribute given while He still lived. Her's was a love that must show itself by giving. She gave with a spirit that could not ask, How much? In her tribute she linked her fame with the odor of eternal glory of the resurrection.

Lesson 10. Jesus Washes His Disciples' Feet. This was an object lesson designed to teach humility. It was also an act of intimate fellowship. Here emphasis is laid upon the importance of following His example in spirit as well as in act.

Lesson 11. Last Word with Disciples. It was an affectionate parting. It assured to them the comfort He is ready to bring. He might be parted from them but for a little while only. A place was prepared for them with Him for eternity in the joys of the Father's house. Here too He asserts His divinity. He and the Father are one. This must be accepted as actual fact or else His life means nothing as a Savior.

Lesson 12. Jesus Rises from the Dead. There are two facts that always must give assurance to the child of God, the crucifixion and the resurrection. On the cross atonement was made for our sin and in the resurrection we have the assurance that death does not end all, that there awaits an eternity of blessedness for the faithful and that we shall meet again with those who have gone before us.

CONTRIBUTIONS

Emergency Relief Commission, for Month of February, 1926.

For Russia

Per Rev. H. T. Unruh, Halstead, Kan., $108.00; Gerh. Wiens, Newton, Kan., $54.00; P. H. Eck, Ringwood, Okla., $10.00; Tobias P. Unruh, do., $5.00; Heinrich P. Unruh, do., $5.00; Jacob P. Unruh, do., $1.00; David A. Becher, do., $1.00; Nick D. Esau, Buhler, Kan., $54.00; John Beer, Silverton, Oregon, $5.00; Christian Ch., Moundridge, Kan., $17; Bergthal Ch., Pawnee Rock, Kan., $26.03; San Marcos Ch., Paso Robles, Calif., $7.76; Nick D. Esau, Buhler, Kan., $12.00.

For Germany

Collection, per H. Froese, Inola, Okla., $20.00; Sister Frieda, Newton, Kan., $10.00; anonymous, Newton, Kan., $25.00; Marg. Regier, Elbing, Kan., $10.00; H. Giesbrecht, Aberdeen, Ida., $10.00; Mrs. Elisa Fast and children, Paso Robles, Calif., $30.00; Mrs. Alvina Thimm, Plains, Kan., $3.00; Emmaus Ch., Whitewater, Kan., $43.20; Sister Hill, v. d. Smissen, Newton, Kan., $4.00; San Marcos Menn. Ch., Paso Robles, Calif., $3.60.

General Fund

P. J. and Marie Schroeder, Hydro, Mont., $3.00; H. R. Schroeder, Goessel, Kan., $5.00; A. H. Buller, Bloomfield, Mont., $0.50; West Zion Ch., Mcundridge, Kan., $25.00; Buhler Menn. Ch., Buhler, Kan., $22.62.

For Siberia

Neuhoffnungsthal Sew. Soc., Meno, Okla., $30.00.

For Canada

Schweizer Menn. Ch., Alsen, N. Dak., $30.00; Salems S. S., Marion, S. Dak., $30.36; G. J. Voth, Choteau, Okla., $88.00; H. C. Wiebe, trustee, Aberdeen, Ida., $100; J. F. Schmutz, Sedgwick, Kan., $25.00; First Menn. Ch., Aberdeen, Ida., $18.90; Emmaus Ch., Whitewater, Kan., $56.30; members of the First Menn. Ch., Newton, Kan., $1400.00.

For Mexico

J. B. Becker, Ringwood, Okla., $5.00; Bruderthal Ch., Hillsboro, Kan., $40.30; J. F. Schmutz, Sedgwick, Kan., $25.00.

Near East Relief

Bethany Ch. S. S. Golden Rule Sunday collection, Freeman, S. Dak., $13.19.

For China

Rev. Kuhlman's Mission: Jakob Dyck, Elbing, Kan., $100.00.

February 1st, 1926, balance, $23.54.

Received during month for Russia, $305.79.

Received during month for Germany, $158.80.

Received during month for General Fund, $56.12.

Received during month for Siberia, $30.00.

Received during month for Canada, $1748.56.

Received during month for Mexico, $70.30.

Received during month for Near East Relief, $13.19.

Received during month for China, Missionary Kuhlman, $100.00.

Total, $2506.30

Paid out during month, $2481.66.

Balance on hand March 1st, $24.64.

Gratefully acknowledged,

C. F. Claassen, Treas.

FOREIGN MISSION RECEIPTS FOR FEBRUARY

General Treasury

Friend, Weatherford, Okla., $10.00; Menn. Ch., Pulaski, Ia., $20.35; Aletta H. Krehbiel, Clarence Center, N. Y., $20.00; Paul P. Gross, Bridgewater, S. Dak., $5.00; Ladies' Class, Salem Ch., Dalton, O., $10.00; Bethesda Ch., Marion, S. Dak., $33.00; C. A. Krehbiel, Long Beach, Calif., $30.00; S. S., Salem Ch., Marion S. Dak., $200.00; Menn. Ch., Beatrice, Nebr., $85.00; First Menn. Ch., Aberdeen, Ida., $36.19; S. S., Menn. Ch., Upland, Calif., $20.72; P. J. and Maria Schroeder, Hydro, Mont., $11; G. J. Voth, Choteau, Okla., $132.00; H. R. Schroeder, Goessel, Kan., $11; Eicher S. S., Noble, Ia., $11.25; Menn. Ch., Lehigh, Kan., $10.00; B. F. Welty, additional legacy, Tacoma, Wash., $70.21; S. S., West Zion Ch., Moundridge, Kan., $43.80; Schoental Ch., Kismet, Kan., $9.64; friend, Canada, Kan., $100.00; Menn. Ch., Deer Creek, Okla., $17.08; Mr. and Mrs. A. P. Neufeld, Inman, Kan., $50.00; Bethel Ch., Inman, Kan., $17.00; Bethany Ch., Freeman, South Dak., $48.19; Menn Ch., Hillsboro, Kan., $54.61; Grace Menn. Ch., Pandora, Ohio, $60.84; Alexanderwohl Ch., Goessel, Kan., $133.04; Greenfield Menn. Ch., Carnegie, Okla., $14.75; Tabor Ch., Goessel, Kan., $71.39; Menn. Ch., Buhler, Kan., $44.56; friend, Newton, Kan., $24.00; First Menn. Ch., Upland, Calif., $37.20; Margaretha Regier, Elbing, Kan., $100.00; Bethany Ch., Kingman, Kan., $23.96; Menn. Ch., and S. S., Pratum, Oreg., $30.25; Gnadenberg Ch., Whitewater, Kan., $31.52; S. S. Salem Ch., Dalton, O., $76.47; Menn. Ch., Frazer, Mont., $6; First Menn Ch., Halstead, Kan., $98.19; First Menn. Ch., Geary, Okla., $12.00; Sichar Ch., Cordell, Okla., $33.91; S. S., Brudertal Ch., Hillsboro, Kan., $76.28; Bethel College Ch., Newton, Kan., $86.86; S. S., Johannesthal Ch., Hillsboro, Kan., $70.86; First Menn. Ch., Reedley, Calif., $88.88; Christian Ch., Moundridge, Kan., $27.50; West Swamp Ch., Quakertown, Pa., $10.00; First Menn. Ch., Mt. Lake, Minn., $24.60; Menn. Ch., Arlington, Kan. $12.00; S. S., Grace Menn. Ch., Pandora, O., $76.30; S. S., Menn. Ch., Ruff, Wash., $15.00; Bethel S. S., Fortuna, Mo., $16.14; Bethesda Ch., Henderson, Nebr., $159.11; Hoffnungsau Ch., Inman, Kan., $31.44; Menn. Ch., Watowa, Okla., $9.40; Bethany Ch., Kingman, Kan., $45.00; Menn Ch. and S. S., Wadsworth, Ohio, $24.28; Mr. and Mrs. Karl Friesen, Oraibi, Ariz., $12.00; Conference trust funds, $207.06; interest, $16.30. Total, $3,051.23.

Treasury for Orphans, Teachers, etc.

John Toevs, Aberdeen, Ida., $500.00; Mrs. Anna Wiebe, American Falls, Ida., $30.00; C. E. Scc., Menn. Ch., Pretty Prairie, Kan., $30.00; S. S., Grace Ch., Pandora, O., $60.00; Charity Circle Class, Grace Ch., Pandora, O., $30.00; C. E. Soc., San Marcos Ch., Paso Robles, Calif., $30.00; Mr. and Mrs. Herman Claassen, Paso Robles, Calif., $30.00; Y. M. S. S. Class, Salem Ch., Dalton, Ohio, $40; Mission Society, Summerfield, Ill., $40; Mrs. M. A. Bechtel, Bally, Pa., $30.00; Hereford C. E. Soc., Bally, Pa., $30.00; S. S., Eden Ch., Inola, Okla, $45.00; Gerhard Zerger, Moundridge, Kan., $100.00; True Blue S. S. class, St. John Ch., Bluffton, Ohio, $30.00; Somaya Mission Band, Menn. Ch., Upland, Calif., $15.00; Barbara K. Pletscher, Deer Creek, Okla., $20.00; Salem Jr. C. E. Soc., Dalton, Ohio, $60.00; Y. W. C. A., Bethel College, Newton, Kan., $25.00; Class No. 11, Salem Ch., Dalton, O., $30; Jr. C. E. Soc., Zion Ch., Souderton, Pa., $35.00. Total, $1,476.00.

China's Tamingfu School

Joseph Schrag, Pretty Prairie, Kan., $100.00; friend, Henderson, Nebr., $15.00; Friedensthal Ch., Tampa, Kan., $45.40; Bethel College Ch., Newton, Kan., $16.00; Noble Ch., Wayland, Ia., $37.00; Wayland Ch., Wayland, Ia., $28.00; First Menn. Ch., Chicago, $6.20; David Habegger, Berne, Ind., $15.00; Mary Burkhalter, Berne, Ind., $5.00; J. A. Baughman, Pulaski, Ia., $20.00; Menn. Ch., Geary, Okla., $12.87; Oscar Ruth, Geary, Okla., $10.00; A. S. Heidebrecht, Hydro, Okla., $1.00; W. J. Jantz, Ft. Cobb, Okla., $7.00; Mrs. Simon Jantz, Ft. Cobb, Okla., $1.00; Mrs. Mary H. Voth, Gotebo, Okla., $5.00; Mr. Bailey, Canton, Okla., $2.00; Jacob Penner, Clinton, Okla., $20.00; Peter P. Schrag, Pretty Prairie, Kan., $15.00; D. A. Schrag, Pretty Prairie, Kan., $50.00; J. P. Linscheid, Arlington, Kan., $10.00; J. B. Unrau, Canton, Kan., $5.00; Mission friend, Goessel, Kan., $50.00; Rev. G. A. Linscheid, Canton, Okla., $5.00; Clara Bixel, Bluffton, Ohio, $1.00; Peter Miller, Freeman, S. Dak., $100.00; Isaac Lehman, Berne, Ind., $1.00; Bethesda Ch., Henderson, Nebr., $50.00; Bergthal Ch., Pawnee Rock, Kan., $84.00; Mr. and Mrs. Jonas D. Saner, Murdock, Kan., $40; members of the Salem-Zion Ch., Marion, Jct., S. Dak., $904.94. Total, $1,737.41.

Sundries.

S. S., Menn. Ch., Upland, Calif., for Nellie Penner, India, $22.00; Katie von Steen, Beatrice, Nebr., for widows' home, India, $10.00; J. R. Waltner, Moundridge, Kan., for E. Kuhlman's mission, $50.00; Bergthal Ch., Pawnee Rock, Kan., for hospital, China, $176.00; members of the Salem-Zion Ch., Marion Jct., South Dak., for hospital, China, $98.50. Total, $435.70.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

February 1st, 1926, in bank, $2,419.36.

Gifts for General Fund, $3,051.23.

Gifts for Orphans, Teachers, etc., $1,476.00.

Gifts for China Building Fund, $111.00.

Gifts for China's Tamingfu School. $1,737.41.

Gifts for Sundries, $435.70.

Total receipts during February, $6,811.34.

Money borrowed during the month, $10,500.00.

Balance and total receipts, $19,730.70.

Paid during the month, $19,475.86

In bank on March 1st, 1926, $254.84.

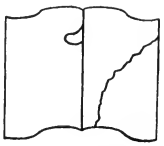
On March 1st, 1926, our board has a debt of $10,500.00.

Gratefully acknowledged,

J. G. Regier, Treas.

Newton, Kansas.

DAMAGED TEXT



JOTTINGS

Rev. N. F. Toews of Alsen, N. Dak., has resigned his charge and will move to Mt. Lake, Minn., where he has purchased a home.

A Children's Choir has been organized in the Second church, Philadelphia, under the direction of Bro. William Shelly. The choir rendered several excellent selections at the regular service during the past few weeks.

Rev. William H. Grubb of Normal, Ill., preached in the Second church, Philadelphia, last Sunday morning. In the evening Dr. Homer Tope of the Anti-Saloon League addressed the congregation in the interest of prohibition.

The independent Mennonite churches of Ohio, Indiana and Ontario held a meeting in Goshen, Ind., to discuss the question of conference affiliation. The meeting was well attended. A report of the result of this meeting is to appear shortly.

On March 7th there was a special mission service in the Ebenezer church, Bluffton, O. In the evening a Farewell Service was arranged for Rev. and Mrs. Lester Bixel, who will sail this month for their field in Africa.

A history of the Welty family, which is in preparation, will appear shortly. The history covers a period from 1728 to 1926 and deals with eight generations of the family, and gives a record of births, marriages, school graduation, church membership, occupation, etc.

On April 16 the Pacific District S. S. and C. E. Convention will be held in the Upland, Calif., church. Sessions will continue for three days.

The Executive Committee of the C. E. Union of the Eastern District Conference met at Souderton, Pa., on March 14, to arrange a program for the Annual Decoration Day meeting.

The Program Committee of the Eastern District Conference met at the home of Bro. Jos. B. Bechtel, of Philadelphia to arrange for the coming meeting of the Conference which will be held in May in the First church, Philadelphia.

Dr. C. H. Smith, head of the Department of History in Bluffton College has arranged to visit Europe this summer. He will go as a member of the Sherwood Eddy Seminary. Dr. Smith will sail June 23 on the liner Berengaria.

Rev. D. P. Schultz of Marion, S. Dak., conducted a series of meetings in the Valley church, Mt. Lake, Minn., last week, speaking every night except Saturday. His presence was greatly appreciated and his messages were timely. A farewell service was held in the Valley church last Sunday for Miss Nellie Unruh, who is planning to leave for the mission field in Africa. Miss Unruh received training as a nurse in Bethel Deaconess Hospital, Newton, Kansas.

The annual meeting of the Bluffton Hospital corporation was held in the First church, Bluffton, Ohio, on March 8th.

Rev. A. J. Neuenschwander of Philadelphia visited the Mann's Choice church, Bedford Co., Pa., and conducted a revival service.

The churchos of Bluffton, Ohio, are together in a "Go to Church Movement". Every effort will be made to have members of the various denominations attend the services of their own church during the period from March 7 untill Easter.

Rev. S. M. Rosenberger, of Quakertown, Pa., was in Bedford County, Pa., last Sunday participating in an ordination service. His pulpit in West Swamp was filled by D. M. Landis in the morning. Rev. Elwood Shelly preached for him at Flatland in the afternoon and in Quakertown in the evening.

A musical comedy was recently staged in Mt. Lake., Minn., which netted a considerable surplus. It was the intention of the promoters of this event to donate the money to the Sisters' Home of Bethel Hospital. The attitude of the Hospital authorities was that they could not accept the money. They held that the Deaconess operates on a Christian basis and to accept a support from a source of worldly amusement would be utterly inconsistent.

The Young Men's Sunday school class of the Berne, Ind., church, which is taught by Waldo Lehman held an interesting debate at its meeting on February 28. The feature of the program was the debate on the subject: "Resolved that Prohibition Is a Success in the United States." The debate was very interesting and the speakers presented some very logical points. The affirmative speakers won by a score of 93 per cent.

The Educational Committee of the Western District Conference is again ready to act as a connecting link between teachers who desire to teach in Vacation Bible Schools the coming spring and Boards who are in search of teachers. Each congregation or neighborhood that has a real concern about the spiritual bringing-up of its children will want to have such a school. The terms differ in length. In most places they make it four weeks and in a few six weeks, and only in exceptional cases eight weeks. The Mennonite Teachers' Association has voted that the term ought to be at least six weeks, preferably eight weeks. Four weeks means just a beginning and an end. If there should be a group somewhere that because of financial handicaps is not quite able to arrange for such a vacation Bible school the committee might be able to render some aid, as it has some money at its disposal. In all cases where help is desired, correspondence should be addressed to its secretary, J. R. Thierstein, Newton, Kansas.

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The Cross Triumphant (L)
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Victory Through Christ (L)
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An Easter Vision (L)
The Glory in the Garden (L)
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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, MARCH 25, 1926 No. 12

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Blanks for statistical reports and delegate credentials were sent to all the churches some time ago; the secretary urges the speedy sending to him of these filled out properly. He would like to have a correct and complete report to present to conference; this, however, is possible only if the several reports are in his possession in ample time to make a presentable summary. If pastors or churches have failed to receive the blanks please apply to the undersigned.

Allen M. Fretz, Secretary.
Perkasie, Pa., March 15, 1926.

URMILA

Birra, via Janjgir,
Dist. Bilaspur, C. P., India.
February, 1926.

Urmila is the name of a pretty little [girl] about 11 years of age, who has come into our mission sta[tion] in a very strange [way] ago some people [from] a village 7 miles [away] came over to [us] "Come and visit us, [we] become Christians." [I] in our Ford, and [sang] songs and told them [of] They were very [glad] to see them. On [Sun]day two women [and] children, a boy and a [girl] our chapel service [began]. Some of our [girls] them to their home and gave them food to eat, so they stayed all day. The next Sunday they came again, then we noticed that the little girl, Urmila, had a dark mark upon her forehead. Upon inquiry we found out that she had a deep wound there. Miss Burkhalter, who takes care of the medical work here, investigated the wound and found that it was deep and looked like a serious cut. So the mother was asked to leave her daughter stay with us one whole week for treatment. Of course it was hard for the mother, but we told her the wound needed attention and care, so she was willing.

The next day Miss Burkhalter took care of Urmila all day and watched the wound. It did not look very swollen, so we thought there was nothing serious. The following day, however, we became alarmed. The forehead was swollen terribly, the eye sockets looked hollow and dark, and the wound was awfully inflamed. She vomited many times and had fever part of the day. We became very much alarmed and called up Dr. Bauman in Champa, besides searching through our own medical books for information. Of course the poison had been at the root of the wound so long it had to come out. We found out later that a boy had fallen on her and bumped her forehead with his teeth. We were afraid tetanus or brain fever or blood poisoning might set in and we prayed that God should help us. After gathering all the information possible as to just how to treat the case, we prepared for the operation. We knew that if we did the wrong thing now it would most likely cost her life. We had to apply the strongest disinfectants and means of purification possible, as it meant either life or death. Of course the girl suffered terribly, but God gave us strength and courage to take care of her.

Since that day the wound began to improve. Miss Burkhalter has taken care of Urmila several times each day; this is now the second week she is staying with us.

Here is an incident to show you what love there is between the children and parents of India. Last Sunday we took Urmila to church with us and she learned to bow her head when we prayed, etc. Near the close of the service Urmila looked out of the window and we noticed that all of a sudden there was a big smile on her face. Then we guessed the reason, she saw her mother coming down the road, on her way to the chapel services, having come late because of the great distance from her home. Soon the mother and another woman entered the chapel door and then came and sat down beside me. The service was still going on but Urmila at once left her seat and went to her mother, who embraced her and kissed her tenderly. When she finished carressing her, she looked her daughter over, as much as to say, "Why, you have a pretty dress on, your hair is neatly combed, your head is carefully bandaged." Having finished this contemplation, they finally realized that they were in church and so all listened intently to the remainder of the sermon.

Often when Urmila was lying on our veranda on a cot suffering greatly from pain, Harold and Arthur would bring her some flowers from the garden; this made her happy and she smiled in spite of her pain.

Urmila has now improved so much that we think she can soon go back to her home.

I stated at the beginning of this letter that we visited the village of Taldevri, which is the home of Urmila. One day this week our Bible Women also went to visit the same village; they took a lunch along and stayed there all day, teaching and singing of Jesus and His love. Their report upon return was most encouraging. Practically the whole village turned out to listen and many, many said, "We want to become Christians." One Brahmin tried to cause trouble and break up the meetings, but he soon gave up when he heard the answers of the Bible Women. He then quieted down and listened. This victory gave the Bible Women more courage and they really felt that God was close to them and was helping them.

Please pray that this whole village may turn to accept Jesus as their personal Savior and God as their Father. Who can tell, perhaps when Urmila goes back to her home, God may answer our prayers through her life and testimony?

Sincerely,
Your friend in India,
Mrs. Elizabeth Thiessen

EXTRACT FROM A LETTER FROM DR. HARVEY BOWMAN

Jan. 31, 1926

Thursday evening we went to the bazar and bought a cocoanut. We were lucky to get a good one. The bazars are big markets held out in the open. Hardly any one has more to sell than they can carry. So they carry their "shop" from place to place. They are quite interesting to watch. Of course their wares are all dirty, just like themselves.

Many trees, such as mangoes, are in full bloom. Their fruit will be ripe in the hot season. We still have a few roses. Some of the trees are beginning to get bare. They bloom, shed their leaves, then have fruit on them before the new leaves come. You will recall the illustration in the Bible of the fig tree. Well, this is the reason why they looked for and expected fruit before the (new) leaves. Many Bible stories are more real to us now, such as "Two women grinding at the mill". We see those. "The snare of the fowler", is seen very often. The snare is a big net with which the man (fowler) catches birds. In doing so he invariably breaks their wings. When Mr. Penner sees quails in the market he always buys all of them because he knows they are injured.

Then think of Elijah being fed by (crows) ravens. The raven is a crow and very tame and greedy here. The wonder is not so much that he was fed by a bird but that a greedy crow could bring anything. They come on the porches and sometimes steal things almost out of children's hands. If a child is at a table on the porch eating, looks around a moment, and the next moment its food may be gone. So there are lots of things which interest us.

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Rev. Penner's and Miss Lehman are still out in camp. They will stay until about the 15th.

Mr. Penner came in tonight for a day. He will go back to camp on Friday. He had interesting stories to tell. One day their ox-cart upset in a river soaking all their goods and killing one of the buffaloes. The driver disobeyed orders so they are not responsible for his loss. He did not take the road he was supposed to.

They have had fair success. Due to the rains the men were out in the fields and a few of them can be gotten to preach too. More women were found. In some places when the people saw them coming they got scared and fled. So, sometimes they could not find anyone in a village. This shows how jungly some of these people are. Many are so ignorant that they understand nothing.

Mr. Penner shot a bear. The skin was brought in tonight. He also got a young cub. He caught it alive and brought it in a box. It is cute. I do not know where we will keep it. It is apt to cry (growl) at night and keep us awake. The bears ate the sugar cane and things in a certain village so the villagers wanted him to shoot them. He saw all three but only one returned so that he could shoot.

Now do not get scared and think we are surrounded by wild animals. They are quite a distance from here. Anyhow bears are not so bad. In a few parts of our fields, there are tigers and panthers, but we hardly get to those places. Remember our field is almost a hundred miles long.

I had a fairly good day in language study today. This afternoon our pundit was so sleepy. He actually nodded a number of times. These people can sleep so easily when on duty, even under your very eyes. I guess we are very monotonous and dull, but others had the same experience. He has not been sleepy often so far.

Insects are bothersome in the afternoon. They are getting more numerous. One can study them in your soup and in all kinds of places. You do not need to hunt them either. They are very sociable and come right to you.

ON THE MODERN PEACE MOVEMENT

Having read the editorial article in No. 9 of the Mennonite, discussing an article on the modern peace movement which was published in a Mennonite periodical, I should like to call attention to the following facts.

1. The writer of the article in question had in mind the modern peace movement as a whole, not merely a section of it, such as the Bluffton Peace Conference. This is clear from the fact that his first reference is to the Federal Council of Churches as sponsoring the movement. The Federal Council has nothing to do with the Bluffton Conference. (The name "Bluffton Conference" was given this particular peace conference by the Quakers.)

2. He does not say that all who have a part in this movement are semi-infidels. He uses this expression with reference to two men whom he names. These are his words: "Mathews and Fosdick are well known semi-infidels. I give them a milder name than they really deserve. They hold the same views as infidels of former years but pretend to be Christians." The word "they" refers to the two persons mentioned in the first sentence of the quotation.

3. There is no room for doubt as to the theological position of the leaders of national reputation in the modern peace movement. They are outspoken modernists. As a matter of fact, they are more consistent in their defense of modernism than in their opposition to war. Shailer Mathews and Harry Emerson Fosdick have just been mentioned. Mathews, before the great war, was an ardent pacifist. During the first stages of the war he published an article in which he fervently condemned all war. After the United States had been drawn into the conflict he published an article declaring the conscientious objectors to be traitors to their country. At the present time he, as already stated, is again a leader in the pacifist movement.

Quite similar to Mathews' record is that of Harry Emerson Fosdick. When the war came, he changed from a pacifist to a defender of the war. Now he is again a pacifist leader. To his credit it must be said, however, that he is honest enough to admit that he does not know what he would do in case of another war. As for the Federal Council of Churches, this organization before the war officially published a line of pacifist literature. During the war its official position was just as outspokenly militaristic. The C. O.'s were mercilessly censured. At the present time again the Federal Council takes a leading part in pacifism. Nevertheless, it is an outstanding fact that Dr. C. S. Macfarland, the General Secretary of this organization, is an officer in the United States Army, with the rank of a major. During the war he served as a field chaplain. For this organization to take, in case of war, a pacifist attitude would be the height of inconsistency.

4. The great majority of the Mennonites of America do not believe that the popular peace movement will be successful. Only recently a booklet was published by Brother P. B. Amstutz of Bluffton, Ohio, entitled, "Das Arbeiten und Bestreben der Menschen nach einem allgemeinen Weltfrieden", taking substantially the same position in regard to this movement as the writer of the article in question, who, by the way, is a prominent Mennonite minister in eastern Pennsylvania.

5. As concerns the Bluffton Peace Conference there is unmistakable evidence of a difference of opinion among the Mennonites of America. Dean N. E. Byers, of Bluffton College, has expressed himself in this wise in regard to this particular peace movement: "The two organizations that have done most in promoting the cause of peace and good-will are the Quakers and the Fellowship of Reconciliation. I am of the opinion that these societies both consider the Mennonites not so much as an ally, as a field for missionary activity. The Peace Conferences of Quakers, Brethren and Mennonites held at Bluffton, Juniata and Lancaster, have not been meetings to plan cooperative work so much, as an effort on the part of the Quakers to convert the Brethren and Mennonites to their own principles and arouse them to action." (The Christian Exponent, November 20, 1925.)

A comprehensive editorial article setting forth the position of the conservative Mennonites as to the general peace movement is printed in the current number of the Gospel Herald (March 11). A quantity of this number is available and it will be sent free to those who ask for it.

Scottdale, Pa. **John Horsch.**

WOMAN'S WORK

The Bergtal Sewing Society of Pawnee Rock, Kansas, reports that their collection for the past year amounted to $291.06 with expenditures of $209.03. They sent 200 pounds of clothing to Canada, 74 pounds to Champa, India, 64 pounds to Lame Deer, Mont., and 44 pounds to Birney, Mont. Their expenditures included an evangelist's salary of $50, for India; $20 for a widow's support, $70 for the nurses' home in India and a gift of $15 to the Oklahoma station.

DONNELLSON, IOWA

Dear Friends:

It is always of great encouragement to read what other societies are doing. Our membership of about forty-seven members is scattered around so far that our attendance is never that large.

Our meetings are led by a short devotional, then we take up such business as may be at hand, or if we have received letters they are read at this time. We sew at all our meetings.

The first Thursday in October we have our election of officers. We elect a buying committee, a cutting committee, a flower and visiting committee to visit the sick and sorrowing, and a program committee, as once a year we give a program.

In the past year we sewed and sent a box of clothing to Champa, India, also one to Lame Deer, Montana. We intend to sew for the same stations this year. We also sent a barrel of canned fruit and vegetables to the American Home Finding Association at Ottumwa, Iowa. We sent money to the Girls' School in China, to the Hutchinson Mission, also to the Oklahoma and China Missions. We sent Christmas gifts to some of the missionaries in China and Oklahoma. We also bought some dishes for our kitchen and in the church basement.

The younger girls have organized a society too. They call themselves the "Busy Bees". They sew fancy work and other articles and sell them in November when they give a supper and hold their bazaar in the basement of the church. They send their money to the Mission Board and also helped us buy the dishes for the kitchen in the church basement.

In the past year one of our sisters, (she being our vice-president at the time) was called to her heavenly reward. She had been a patient sufferer for several months.

Our work may seem small compared to the work of other societies, but may the Lord bless the little we have done and give us strength to do more in the spreading of His kingdom in this year which we have just begun.

Your co-worker,

Dora K. Krehbiel, Secy.

SENIOR MISSIONARY SOCIETY OF THE GRACE MENNONITE CHURCH, PANDORA, OHIO

Greetings to all the sisters of the various missionary sewing societies: I am always interested in the reports the different societies from time to time bring in our church papers. During the year 1925 our society held her regular monthly meetings every first Thursday in the month. We meet in the church. Interesting programs were given at every meeting and several inspiring talks were given by missionaries on furlough. Miss Elizabeth Foth, Rev. and Mrs. Martin of South America and Mrs. Ezra Steiner of India have been with us. We do not sew at these meetings. Our cutting committee gets all the material ready, and it is then distributed among the sisters, so they may sew at home. This last year we sewed for Birney, Montana, and Korba, India. For several years we had been sewing for Lame Deer, Montana. One becomes acquainted with the station and attached to the people after having sewed for them for some time. The good letters we receive from the missionaries help much to bring us closer together. By sewing for different stations from time to time we learn to know the workers better and love them more.

In November we again had our annual mission sale. This was the fourth one. Financially we have done a little better every year. Vegetables, fruits—fresh and canned, jellies, home-made candies, and beautiful needle work is donated for this sale. The Senior society and the Dorcas society, which is composed of the girls of the church, have our sale the same afternoon. The proceeds of this sale and the offering we receive at our annual public program go for the foreign and home mission treasuries, at the ratio of two to one. The collections from our monthly meetings we use for the buying of the materials that we sew. About $445 was contributed the past year by the Senior society, and nearly $140 by the Dorcas society. We have a Sunshine Fund with which we remember the sick and aged with flowers and cards.

We wish all the sisters much happiness to work for this most worthy cause. Can we speed up a little more to get the $6,000 for the China Building Fund and then start a fund for a Widow's Home in India?

Mrs. J. M. Regier, Secretary

BIBLE WINES

By Rev. James B. Dunn

(Continued.)

But, it is asserted, that the thing is not wine until fermented; not so. That the fruit of the vine in the form of the grape juice as expressed from the cluster, has been from remote antiquity and still is used as a beverage, cannot surely be questioned, and if the testimony of Moses and the prophets is to be accredited, then the fact is established, as they repeatedly and most distinctly call the fruit of the vine in its natural and unintoxicating, as well as in its artificial and intoxicating state, wine. (See passages already quoted.)

Again: it is said, that the fruit of the vine in its natural and unfermented state, is called wine only by a well-known figure of speech—the applying of the name of the produce to the material from which it is produced. Suppose we admit this, what then, is the argument weakened? Not at all. The fruit of the vine in its natural state, is either wine before fermentation, or it is not. Be it then, that before fermentation, though often called wine, it is not so, but merely something else out of which wine was made. This admitted, then all the commendations of the fruit of the vine, previous to fermentation, with which the Bible abounds, are not commendations of wine at all, but merely commendations of that out of which wine is made; and all the condemnations of wine with which the Bible also abounds, are condemnations, not of the fruit of the vine, nor before fermentation, but **after** fermentation, and are, therefore, condemnations, not of that out of which wine is made, but condemnations of the veritable article made, wine. Now when we know that all the commendations of the Bible do apply to the fruit of the vine **before** fermentation, it will be a difficult matter for the objector to find any clear or unequivocal commendation of wine in the Bible at all.

Thus far we have simply dwelt upon the negative view of the subject, viz: the Bible does not sanction the use of intoxicating drinks as a beverage. It is time to take the positive view, and notice some of the passages which clearly show that total abstinence has the Divine commendation and favor.

It is remarkable how many of the great men and distinguished communities of the Bible were abstainers, and that, too, by the command and encouragement of God. For example, it is said of the whole nation of Israel that during their forty years' journey through the wilderness, they "drank neither wine nor strong drink". Surely if wine was such a good thing and a necessity, God would not have withheld it from them, seeing He could as easily have given them wine as He caused water to flow from the smitten rock; but mark the Divine purpose in this abstinence, "That thou mightest know that I am the Lord your God."

There is the prohibition laid upon the priesthood, (Lev. 10:9). "And Jehovah said unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons, nor thy sons with thee, when ye go up into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations." It is worthy of notice, that this command was given immediately after that Nadab and Abihu had perished for having offered strange fire before the Lord, and may suggest that these men had transgressed through wine; and how many eminent ministers in every age, have fallen through the influences of intoxicating drink! Since we began this article we have been waited upon by two clergymen for sympathy and aid, both of whom were dismissed from their parishes for drunkenness, one eighteen months ago, the other within the last two months. Both parishes are within one hundred miles of this city. God who knows all things from the beginning, foresaw the ravages that drinking would commit on His church, and therefore enjoined "total abstinence" on Aaron and his sons. To approach the throne of the Eternal, or engage in any part of His service, stimulated by alcohol, is, indeed, to have "strange fire" in our nerves, brains, and heart, and must be highly offensive to Him who has commanded us to be "filled with the Spirit"; yet there are those ministering at the altar who do say that they cannot preach without the use of liquors. Again, we point to Samson; when his mother was promised a son, she was thus commanded, "Now, therefore, beware, I pray thee, and drink not wine nor strong drink", etc. A **Nazarite** also, the child was to be, from his birth; the design and effects of this appointment, were devotion to a grand patriotic achievement, and the development of great physical strength. Then there was Samuel, devoted by his pious mother to be a Nazarite, all the days of his life. The end of such consecration was his early selection by God for the prophetic office, and an honored life as judge of his nation through a long period of its history. Then there were Daniel and his friends; refusing the appointed daily provision of wine, while in the court of Babylon, that their hearts might not be defiled with it, at the end of ten days, as the result of their abstemiousness, their countenances appeared fairer and fatter in flesh, than all the children who did eat the portion of the king's meat.

Again: We point to the Rechabites, a community of total abstainers, specially devoted to God. As Dr. Chalmers well observes, "a temperance society united by a family pledge, to which they adhered with intelligent fidelity, and for doing so, they are commended by God." In this connection we might also point to the Nazarite. One part of the special sanctity of a Nazarite, whose rules of living, mark you, were prescribed by God Himself, consisted in total abstinence from wine or anything that intoxicates. What for? That he might the better attend to the study of the law and other exercises of religion. Has not God thus in the Old Testament Scriptures shown His emphatic approval of abstinence from all approach and appearance of intoxicating liquor, as he has unsparingly condemned its use as a beverage?

Let us, however, look at the New Testament argument. Passing over the case of John the Baptist, whose abstinence was foretold by the angel who announced his birth to Zacharias, "He shall drink neither wine nor strong drink," and who was filled from his birth with the Spirit of God, and not the spirit of alcohol. We come at once to what is often appealed to with triumph by the advocates of wine-drinking, as an "invincible argument"—the miracle of our Lord, at the marriage at Cana of Galilee. Such advocates take it for granted, that the term "wine" always refers to intoxicating drink; they appear to be ignorant of the fact, or at least ignore it, that in addition to the various drugged, fermented, and poisonous wines which injured the bodies, stupefied the minds of those who drank them, there were also the sweet, delicious, unfermented wines, which nourished the frame, refreshed and cooled the weary, and injured no one, and that the Divine Redeemer could produce either. By the one he could stupify the mind and corrupt the morals, because it was inebriating, and poisonous; by the other he could delight their taste and cheer their hearts, because it was a delicious nectar. Here we might rest the matter, and demand of those who quote this passage as an argument in favor of modern wine drinking, the proof that this wine which Christ made at Cana of Galilee, was of a similar kind to the drugged, branded, adulterated compounds of the present day, which they are bound to furnish before they can justly claim this miracle as on their side. But let us examine the passage, and see if all its explicit evidence does not lie in our favor.

(Concluded next week)

THE MENNONITE

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A WORD RELATIVE TO PEACE

W. W. Miller

Some little time has elapsed since I contributed to the columns of our paper. Many have been the blessed experiences since our pen silence. Mrs. Miller has not been in good health ever since we left Chicago. But the Lord has been good to us; teaching us more and more how to suffer and be strong. We still believe more than ever "That all things work together for good to them that love God". We are still singing Mrs. Stead's old song, that to me will never become threadbare:

"'Tis so sweet to trust in Jesus,
Just to take Him at His word",

believing in Him as the Captain of our salvation. Therefore, I am still on the war path, am still an enlisted soldier, am still on the firing line of a war that will know no armistice, till the King comes to interfere. That sounds rather strange for a non-resistant Mennonite. But such an attitude seems consistent with the words of Jesus, "I came not to send peace, but a sword." Therefore, we need not think it strange that conflicts, oppositions, hatred and persecutions shall continue to exist on the part of the world against the church to the very end. The church is diametrically opposed to the methods of world government. Since the law of the church is one thing and that of the world another, since their aims, purposes, desires and longings are so different, we may look for wars and rumors of wars so long as the prince of darkness, suffering and war is the competing power against light, purity, and peace in this world. Worldly war was never justifiable because it was born from below. Nothing is justifiable or commendable that was born in hell. The primary purpose in writing this article was suggested to me, through the reading of words that appeared in the "Gospel Herald", and commented upon by the editors of the "Christian Exponent" and the "Mennonite". I feel sure that all of the brethren are haters of war and lovers of peace: and that they are strictly non-resistant to the extent that they would prefer death to that of having any part in the taking of human life. I think all are longing and praying for the time "when they shall beat their swords into plowshares, and their spears into pruning hooks . . . . neither shall they learn war anymore." Our differences seem to be in the ways and means of bringing this about.

One method is to create a sentiment against war by educating and training along the line of reformation. The other is to regenerate, to have breathed upon them a disposition that will change everything in them, namely, to transform them. One believes that war can be eliminated by the arm of flesh from off the face of the earth in this or some succeeding generation. The other idea is that while war was not planned by God, it is permitted by Him to be in His plan, therefore, will not cease to be in this age or dispensation. With all honesty and sincerity I think this matter is being discussed by the brethren, and I was wondering which of us are sounding the strongest note for God and His well established plan. I venture, by His grace, this closing word, if wrong, forget it, if worthy of some consideration, the Lord be praised. Brethren, as ministers of His, we are ambassadors, and an ambassador is a minister to a foreign country. Our citizenship is yonder. "I'm here on business for the King." This is a faithful saying and worthy of all acceptation, that Jesus came into the world to save sinners. His last great commission to the disciples was, "Go ye into all the world and preach the Gospel to every creature." It, therefore, occurs to me that it is a demotion for any true messenger of the Lord Jesus Christ to become entangled with any mere world movement for the purpose of making this a safer world in which to live, with Satan, the prince of this world, and going about as a roaring lion, deceiving, if possible, the very elect. All worldly movements and developments for the salvation of this world are miscarriages, unless born into love rather than zeal, born from above, not from below, born of the Spirit rather than of the flesh.

Does it not seem as impossible to bring about universal peace with sin still reigning in the hearts of men, as to tame a lion and make it safe for the sheep pen, or to so reform a rattlesnake as to make it safe for the bed chamber. Oh, my dear readers, it is the business of the church to publish salvation to the world. She has no other business here below. Remember that the church is not a mere charitable organization, a mere ethical culture club, an anti-secret society institution, or an anti-war association, or an anti-K. K. K. movement. But its chief glory is to be found in pointing dying men to The Old Rugged Cross, the very heart of the Gospel. "If any man preach (publish) any other Gospel than this, let him be accursed."

Co-workers with me in the winning of souls, in the spreading of the only news worth while, let us stick to our God-given job, the greatest in all the world, leaving the result with Him who called us, and there will be real peace, undisturbed peace, unruffled peace at eventide. Wars and rumors of wars to the end, says God's Word. The last war unparalleled for suffering in all history, so far as we know, was to me a literal fulfillment of our Lord's prophecies. "Wickedness shall wax worse and worse", "As it was in the time of Noah, so shall it be at the coming of the Son of Man." In the face of such plainly written prophecies, how can we be made to believe that we can overcome and bring to an end by any amount of human skill, that which He so plainly says shall not cease to be till He comes? Do not misunderstand me, not for one minute do I believe that because these things shall come to pass in spite of all the powers that be, that we are to sit still and rest easy. Oh, no, a thousand times, no. Believe me, the most efficient and sufficient opposers of world war, and all the things akin to it, are the fervent and effectual preachers of the **Christ** who is the very **Prince of Peace**, and not of war; who was not only opposed to the taking of life, but said that whoever harbored hatred in his heart was a murderer. Repent, repent are the ringing words of our Lord. In Noah's time they rebelled against Noah and Noah's God, till the flood, and all were lost. So shall it be.

Let us remember Paul's admonition to Timothy, "Preach the Word", a positive, clear-cut, four-square Gospel. In my pulpit preaching, I have little time for things that smack of reformation. I am kept so busy telling of a Gospel that is the power of God unto salvation, to every one that believes. A power that transforms, resulting in a complete reformation. May God help us to be able to say truthfully, when life's battles are over, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth, there is laid up for me a crown of righteousness." Then there shall be universal peace.

Pulaski, Iowa.

LACK OF CHRISTIAN TEACHING

Dr. William J. Cox, Philadelphia, writes that in nine states he finds the very name of God may not be mentioned in the public schools, "but anything about any religion under the sun except Christianity is permitted to be taught." He found that in Chicago, in the five years up to 1915, out of fifty-five thousand persons below the age of sixteen who had passed through the hands of the police, fewer than one-sixth had even heard of the Ten Commandments. In a New York high school with 1985 pupils, when a test case was given, and they were told to write anything they knew at all about the Ten Commandments, only 434 were able to write anything. Several graduates of the Newark (N. J.), high school informed him that they were preparing to become teachers of socialism, and confessed that they had never heard of the Ten Commandments.

D. O. Brien, city prosecutor of the city of Omaha, states: "There can be no question that juvenile delinquency and the prevalence of crime at present are due more to the lack of religious training than to any other cause. In the city of Omaha I have docketed more than eight thousand cases. I have made a more or less thorough investigation of religious training and education of girls charged with various crimes. I ascertained that less than three per cent. of the cases I investigated had had the benefit of any religious training, either in school or home. —Christian Standard.

The Girls' Glee Club of the Los Angeles Bible Institute gave a vesper service in the Upland church on February 21st. Thirty consecrated girls sang inspiring songs. This is the club's second appearance in this church. The first week of Lent four of the Upland churches, Methodist, Presbyterian, St. Marks P. E. and the Mennonite, joined in union services. The speakers were the pastors of four churches and the minister of the Free Methodist church of Ontario, Calif. One interesting feature was the service in the Episcopal church, this being the first union service held within its walls. On March 8, Rev. M. M. Leaman of the church of the Nazarene led the discussion in the teachers' meeting.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

GOD'S CONSTANT MERCY

A sower sowed his seed, with doubts and fears;
"I dare not hope," he said, "for fruitful ears:
Poor hath the harvest been in other years."
Yet ere the August moon had waxen old,
Fair stood his field, a waving sea of gold,
He reaped a hundredfold!

In a dark place one dropped a kindly word;
"So weak my voice," he sighed, "perchance none heard,
Or if they did, no answering impulse stirred."
Yet in an hour his fortunes were at stake:
One put a life in peril for his sake,
Because that word he spake!

"Little I have to give, O Lord," one cried,
"A wayward heart that oft hath Thee denied;
Couldst Thou with such a gift be satisfied?"
Yet when the soul had ceased its mournful plaint,
God took the love that seemed so poor and faint
And from it made a saint!
—The Sunday Magazine.

"WHO'S WHO?"

Some time ago we requested the various secretaries of the District Endeavor societies and Sunday school conventions to kindly send us the names of the officers of their organization.

The first to report is the Eastern District, and we thank Miss Landis for complying with our request and shall appreciate other responses soon.

EASTERN DISTRICT
S. S. Convention Officers

President—Norman S. Schantz, Emaus, Pa.

Vice-President—Warren Oberholtzer, Quakertown, Pa.

Secretary—Miss Ada M. Landis, 407 Race St., Perkasie, Pa.

Mission Secretary—Rev. A. J. Neuenschwander, Philadelphia, Pa.

Field Secretary—Wm. S. Geisinger, Emaus, Pa.

Treasurer—Jacob R. Fretz, Lansdale, Pa.

Of the Western District S. S. Convention Prof. H. F. Janzen, Moundridge, Kansas, is chairman, and Miss Sara Doertz of Hillsboro, Kansas, is Secretary.

Of the Christian Endeavor Convention of the Western District, Rev. J. R. Duerksen, Halstead, Kansas, is chairman.

The First church in Philadelphia is having Community Evangelistic meetings at this time together with five other churches in that part of the city. The meetings were to be held from February 24 to March 9, and lead up to a series of meetings to be conducted by Dr. Hartzler.

Reading Contest

Under this heading the Bulletin of the First church, Philadelphia makes the following announcement:

Boys and Girls: Notice—We are going to have a Reading Contest. The books suggested, are recommended by the Federal Bureau of Education, with officers at Washington, D. C. The Bureau has compiled forty books that "all children should read before they are sixteen years of age."

We wonder who has read most of these books. We are also wondering who will read them if you have not already done so. The public library will be able to furnish you with these books if you do not have them.

Who will join the Reading Contest? We want to put up a chart and list the names of the boys and girls under sixteen years of age with the number of books they have read. We may call on any boy or girl to tell briefly the story of any book they report.

The first ten books are as follows: "Little Women"—Louisa M. Alcott; "Robinson Crusoe"—Daniel Defoe; "Tanglewood Tales"—Nathaniel Hawthorne; "Uncle Remus"—Joel Chandler Harris; "Anderson's Fairy Tales", "The Jungle Book"—Rudyard Kipling; "Alice in Wonderland"—Lewis Carroll; "Treasure Island"—Robert Lewis Stevenson; "Just So Stories"—Rudyard Kipling; "Heidi"—Jonana Spyri.

As soon as the pastor comes back the chart will be put up and the names entered. Later we will give the next list of ten books. Three prizes are to be awarded. Who will win?

We are curious to know whether some other girl or boy within the age limits given has not read all of these books. Who has?

A MILLION NOT MUCH HERE

In one connection even a million is not much, or better many. And that is when one begins to occupy himself with the heavenly bodies that make up this grand universe. The figures there simply stagger your power of conception. You lose your sense of proportions. Just plain people do, and scientists seem to be in the same danger, as may be seen from the following taken from The Theocrat:

"Copernicus, according to accurate (?) mathematics, computed the sun's distance to be about 3,000,000 miles. Kepler, a very famous astronomer, by the same accurate (?) mathematics, computed the distance to be 13,000,000 miles—just a little difference of 10,000,000 miles; that is all! Next in order we have the famous mathematician, Sir Isaac Newton, who, by means of accurate (?) mathematics, computed the sun's distance to be 28,000,000 miles; and later on this famous mathematician, by the same accurate (?) mathematics, computed the distance to be 54,000,000 miles—just a little difference of 26,000,000 miles! Of course, 10,000,000 miles or 26,000,000 miles signify little or nothing to those wild, fanatical dreamers! Following Sir Isaac Newton came Benjamin Martin in the year 1754, and by the same accurate (?) mathematics he computed the sun's distance to be between 81,000,000 and 82,000,000 miles from the earth. Now, we have already gone from 3,000,000 miles, computed by Copernicus by accurate (?) mathematics, mind you, up to 82,000,000 miles computed by accurate (?) mathematics by Benjamin Martin. Here we have the little difference of 79,000,000! And, as the preacher says, 'lastly', the celebrated mathematician Encke, in 1869, computed 95,274,000 miles. And now, to follow the preacher and have one more 'lastly', there came a man by the name of Meyer, and he computed, by accurate (?) mathematics, the sun's distance from the earth to be 104,000,000 miles.

"Copernicus, by accurate (?) mathematics, computed the distance to be 3,000,000 miles; Meyer, by accurate (?) mathematics, computed the suns distance from the earth to be 104,000,000 miles—just a little, insignificant difference of 101,000,000 miles!"

Now, actually, these discrepancies do seem rather diminutive when one thinks of the distance and size of some of the other heavenly bodies and nebular groups. They do not figure in miles at all. They take as a basis for the medium distances the distance light travels in a second, namely 186,000,000 miles. But even that "yard stick" is too short. So they take the distance a ray of light will travel in a year. You boys may figure that out for yourselves. I told you above how far it travels in one second. Just figure it out and send it to me.

And then I heard an astronomer say recently that it would take 900,000 light years—that is the distance a ray of light would travel in 900,000 years —to measure some of the orbs in this wonderful clock that God made.

Surely, the heavens are telling the glory of God!

No wonder the Bible says, we are like grasshoppers! Read Isa. 40.

PREVENTION OR CURE—WHICH?

Are we attacking our problems intelligently when we neglect those of our members who change their addresses to such an extent that they leave us and join other churches if we then make ever so strenuous efforts to gather up the loose ends of other churches to recoup ourselves? Isn't that like swapping eggs? Why not pay a little more attention to our church fences? If you find any boards loose, or wires broken or doors unhooked just do as you would at your own fence.

Oh, you say it isn't a case of chattle or even cattle.

No, but we heard a good brother say recently it was a case of theft.

Why move around in a circle? Why not do a little spiritual spraying as a preventative?

Since their first Bible was placed in a little hotel in Montana 16 years ago the Gideons, the organization of Christian traveling men, has placed 570,000 copies of the Scriptures in American hotel rooms. Of these 40,205 were placed during the last year.—United Presbyterian.

GREAT BIBLE CHAPTERS WE OUGHT TO READ OFTEN

1. The Suffering Chapter. Isaiah 53.
2. The Penitent's Psalm. Psalm 51.
3. The Glory Psalm. Psalm 19.
4. The Shepherd Psalm. Psalm 23.
5. The Blessed Psalm. Psalm 1.
6. The Praise Psalm. Psalm 103.
7. Greatness of God. Isa. 10.
8. The Sermon on the Mount. Matt. 5:7.
9. Lost and found. Luke 15.
10. Comfort. John 14.
11. Crucifixion. Matt. 26:27.
12. Christ. Matt. 28 (Missionary).
13. New Birth. John 3.
14. Christ's Prayer. John 17.
15. Love Chapter. I Cor. 13.
16. Resurrection. I Cor. 15.
17. Good Soldier. II Tim. 2.
18. Hero Chapter. Hebrews 11.
19. New Heaven. Rev. 21:22.
20. No condemnation. Romans 8.
21. Christian Life. Romans 12.
22. Christian's Walk. Ephesians 5:6.
23. Good Samaritan. Luke 10.
24. Hold Your Tongue. James 3.
25. Good Shepherd. John 10.
26. Last Supper. John 13.
27. Holy Spirit. John 16.
28. Fellowship. I John 1.

—Church and Home.

THE S. S. LESSON

April 4

Jesus Appears to His Disciples. John 20:24-29; 21:15-17

Golden Text: "Because thou hast seen me, thou hast believed: blessed are they who have not seen Me, and yet believed." Jno. 20:29.

Jesus had appeared to individuals on several occasions, giving them the assurance that He has overcome death and was their living Savior. This in itself would have been enough to confirm the hope of a resurrection, but then He appeared to the disciples collectively, Thomas being absent. There has been much speculation concerning the absence of Thomas. He was not present and so missed a blessing. We do not know the reason why he was absent. Scripture is silent on this point, and so it is not charitable to say that Thomas should have been present. However, where Jesus is there the Christian receives the blessing of His presence. We do know that there are too many absent from the gatherings of the saints who have no reasonable excuse for their not being there. Not only do they miss the blessings that are assured to those who gather together in His name, but they show great disrespect for Him, and do nothing for the upbuilding of His kingdom and the encouragement of His weaker fol-

lowers. The report of the rest of the disciples, that they had seen the Lord, did not make a very great impression on Thomas. In fact he was an unbeliever in this respect and he challenged the whole account and set a self-willed condition by which he might be convinced. Unbelief is not a sin common with Thomas alone. There are multitudes who hear of the Lord and see the effects of His work, but place themselves outside of the realm of faith by setting conditions of their own manufacture. The faith life is the one kind of a life that every believer must live. We are indeed arrogant creatures like Thomas when we set conditions for God. Thomas demanded the proof like of one who continually says: "Show me", but is unwilling to allow that God is able to do anything beyond his observation. The Christian is to walk by faith and not by sight. There are many like Thomas. They set conditions for God. They expect prayer to be answered in their own way and not in God's way. They hold out against doing things for God because they imagine God is not doing things for them in their way. No wonder that so many possible blessings and victories are missed! But Jesus appeared when Thomas was with the disciples. It was a mercy that He did so. It gave Thomas a chance that he had no right to expect. But that is the way the grace of God always works. It is mercy to the undeserving. The disciples were commanded to meet the Lord in Galilee. The second appearance came a week later. It has been suggested that they waited for Thomas. Whatever it was, Thomas had the chance he demanded. In all love Jesus submitted to his demands. This, too, was a mercy. It was a test that had not been granted to the rest. Here again we see a divine display of grace. After all the testimony of Thomas was important. He was one who would not believe until convinced. What a mighty argument he offered to the unbeliever. If he could be brought to believe there is assurance that other unbelievers too can be convinced. Thomas gives one of the most remarkable ascriptions to the deity of Jesus found in the Bible.

The case of Peter differs from that of Thomas. He had made great professions of his love and loyalty to Jesus, then he denied Him three times. Peter is ever a warning to all to take heed lest they fall. Loud professions are not always the proof that those making them will be faithful. The disciples had gone to their old occupation of fishermen. It is not to be understood that they did anything to be condemned in this. Labor is honorable. They were to wait for the Lord, but not in idleness. Paul found time to earn his own living in the midst of a busy career for the establishment of the church in the heathen world. But, as fishermen, the disciples failed. They caught nothing. Depending on one's strength and ability is often severely disappointing. In the meeting on the shores of Galilee Peter was the one specially addressed. His self-confidence had received a severe test and he had failed miserably. Three opportunities were given him to express his loyalty. This corresponded to the number of times he had denied the Lord. "Lovest thou Me more than these?", meaning the rest of the disciples. "Lord, Thou knowest", indicates a tenderness on the part of Peter. He was given an opportunity to prove his assertion. "Feed My lambs." He owed a duty to the young flock that was to be manifested in obedience.

The question was repeated with the same reply and a new command to "tend" the flock. The third question brought from Peter a depth of feeling. "Lord, Thou knowest." It uncovered the struggle that had been going on in his heart. It also brought out a recognition of the divinity of the Lord. The test of Peter's sincerity was predicted in the following discourse. He was indeed to prove the earnestness of his professions with his life.

THE C. E. TOPIC

April 4

Thoughts Suggested by Easter

II Cor. 15:55-58; Col. 3:1-4

Easter is the most happy day in the Christian year. It emphasizes the resurrection. It speaks of a living Lord. It tells of a life beyond the grave. It proclaims victory over death. It speaks a note of joy to the sorrowing. It brings an assurance of the time when the saints shall be forever with the Lord. It is the note that makes every believer feel that, no matter what the troubles and trials of this world may be, there are always better things ahead. Christians have, unfortunately, divided on many things, some trivial and others serious, but in the celebration of Easter they all rejoice together. Emphasis is and must be laid on the awfulness of sin, and the sacrifice of God's Son, that it required to give man a place in the family of God, but the victory over sin and its result, death, brings all to realize that the happiness of mankind for eternity is the plan of God. Many observances lose their religious significance, but without the religious element entering into Easter, the whole matter would be meaningless.

Our thoughts naturally turn to the resurrection at this time for "if Christ be not risen from the dead, our faith is vain." There is no fact so well established in history as the resurrection of Jesus. His executioners had well guarded the tomb. The body could not be stolen away as His enemies charged. The robbery could not possibly have occurred in the bright light of the oriental moon at a time when Jerusalem and the country round about was crowded, day and night, with thousands of visitors who came to the feast. There was no thought of stealing and concealing the body of Jesus by His friends. They were in hiding for fear of the Jews and they had given everything up as lost. They could not have been deceived. There was Thomas, who had to be shown, there was the fact that He had partaken of food, and there were the many witnesses, not only the women and the handful of disciples, but also the five hundred brethren at once. We have the witness of honest men to the fact of the resurrection. They were so much in earnest about it they spent the rest of their lives going up and down the earth telling of it and finally sealed their testimony with their blood. Men do not generally die for a lie, neither can they consistently live a lie for a long period of years.

Nature provides us with many beautiful things that illustrate the resurrection. At the time of this writing the world is still in the death of winter. The trees are bare, the flowers are gone, the song of the birds is not heard in the hedge and the humming insects are unseen. In a few weeks, however, there will be an awakening. The dead things of nature will spring to life and there will be beauty, activity and grandeur. So with the body. It will lie in the gloom and silence of the grave until that springtime of eternity when God shall call the saints to the glory of everlasting happiness and praise. The unsightly worm goes to its death in the cocoon, but not forever. With the shining of the sun of springtime he will emerge, a new creature radiant in all the colors that the divine Artist has given him to live among the flowers. How unlovely is life here sometimes. Troubles, trials, sin, selfishness and failure make life something not glorious, but from the death of sin and the gloom of the grave God has designed that the appearing saint shall be clothed in all loveliness.

The resurrection is the one doctrine upon which the whole fabric of Christianity stands or falls. Paul accepts that as a challenge, but he is all the more convinced of the fact of the resurrection. He, and all the Christians who lived in his time and after, regard that the resurrection is a certainty and pin the entire hope of their future happiness upon it. Indeed, in the heart of every man there is a natural hope of a future life. All peoples in all times, and all places have not only hoped, but believed in it. Universal law tells us that what all men of all ages and times believe is the truth.

A resurrected Christ is an eternal comfort. Now we know that He was God's Son, that He ever liveth and interceded for us as our Advocate at the right hand of God the Father. We are assured that if Christ, a Man, arose, other men shall rise too. We think of our Lord not only as a dead martyr, belonging to ages past, who suffered innocently after living a life of love, but one who is our living God. We do not worship a corpse, but a living God. Our hope of immortality is fixed in Him and we long for the time we shall see Him face to face.

PROGRAM FOR THE TWENTY-FOURTH SESSION OF THE GENERAL CONFERENCE

of the Mennonites of North America, to Be Held at the First Mennonite Church of Berne, Ind., from Aug. 22-29, 1926.

Sunday Morning, Aug. 22

Opening services conducted by the officers of the conference.
president, H. J. Krehbiel.
English conference sermon by the president, H. J. Krehbiel.
German conference sermon by the vice-president, P. P. Wedel.

Sunday Afternoon and Evening

Sunday School Convention (The program for this convention will be made and published by the officers of the convention.)

Monday Morning, Aug. 23.

Early morning prayer service, conducted by B. W. Harder.
Opening of the conference session with song and prayer.

Introductory Business

1. Appointment of assistant secretaries (English and German).
2. Order of the day. (Determination of time for opening and closing of sessions.)
3. Presentation of delegates' certificates.
4. Appointment of temporary committees.
   a) The Nominating Committee:
      For the Eastern District—A. S. Shelly, chairman.
      For the Middle District—J. E. Amstutz.
      For the Western District—C. J. Goering.
      For the Northern District—Elmer Basinger.
      For the Pacific District—D. D. King.
      For the Canadian District—John Gerbrandt.
   b) Committee on voting privileges.
   c) Committee on admittance of new churches.
   d) Committee on letters and telegrams.
   e) Resolutions Committee.
   f) Teller's Committees (several).
   g) Memorial Committee for departed brethren.
   h) Publicity Committee.
   Other necessary committees.
5. Reading of Minutes of last conference session.
6. Papers:
   a) How could the conference sessions be made more profitable?—J. W. Kliewer.
   b) What significance should the All-Mennonite Convention have for our conference?—H. P. Krehbiel.
7. Any other introductory business.

Monday Afternoon

The Executive Committee

1. Brief devotional service conducted by the president, H. J. Krehbiel.
2. Report of the work of the committee by the secretary, J. R. Thierstein.
3. Report of the Field Secretary, C. E. Krehbiel.
4. Report of the Treasurer, C. F. Claassen.
5. Report of the attitude of the churches toward the proposed plan for pensioning missionaries and ministers.
   Discussion and Resolutions.
6. Report of the Committee on the Rewriting of the Constitution.
   Discussion and Resolutions.
7. Papers.
   a) Church extension.—J. M. Regier.
   b) What is our duty toward the recent Mennonite immigrants into Canada?—H. H. Ewert.
8. Proposals and recommendations of the Executive Committee.
   Discussion and Resolutions.
9. Election of conference officers.

Monday Evening

Missionary sermons.

Tuesday Morning, Aug. 24

Morning prayer service conducted by M. M. Horsch.

Foreign Missions

(Tuesday morning and first half of Tuesday afternoon.)

1. Introduction by the President of the Board of Foreign Missions—J. W. Kliewer.
2. Reports:
   a) Secretary's report—P. H. Richert.
   b) Treasurer's report—J. G. Regier.
3. Discussion and resolutions.
4. Election of two members of the Board of Foreign Missions.
5. Closing prayer.

Tuesday Afternoon

First half: Completion of work of Foreign Missions.

Home Missions. (Last half of Tuesday afternoon and Wednesday forenoon.)

1. Introduction—W. S. Gottshall.
2. Reports:
   a) Report of Secretary—J. M. Regier.
   b) Report of Corresponding Secretary—A. S. Shelly.
   c) Report of Treasurer—J. E. Amstutz.
3. Paper: City Missions—Albert Claassen.
4. Discussion and resolution.
5. Election of two members of Board of Home Missions.
6. Closing prayer.

Tuesday Evening

Program of the Ladies' Missionary societies. (The program will be arranged and published by the Program Committee of the missionary societies.)

Wednesday Morning, Aug. 25

Morning prayer service, conducted by E. J. Neuenschwander.
Home Missions. (To be concluded.)
Memorial service for departed brethren, conducted by C. van der Smissen.

Wednesday Afternoon

Free—for committee meetings, etc.

Thursday Morning, Aug. 26

Morning prayer service, conducted by A. J. Neuenschwander.

Education

1. Introduction—S. K. Mosiman.
2. Reports:
   a) Secretary's report—J. H. Langenwalter.
   b) Treasurer's report—D. H. Richert.
3. Papers:
   a) Would it be possible to introduce a systematic plan for the financial support of our missions and of our colleges?—B. W. Harder.
   b) What opportunities do Week-Day Schools of Religion and Vacation Bible Schools offer our people?—Silas M. Grubb.
4. Discussion and Resolutions.
5. Election of two members of Board of Education.
6. Closing prayer.

Thursday Afternoon

Publication

1. Introduction—C. E. Krehbiel.
2. Reports:
   a) Of Secretary—M. J. Galle.
   b) Of Treasurer—J. F. Lehman.
3. Discussion and resolutions.
4. Election of two members of Board of Publication.
5. Closing prayer.

Thursday Evening

Address on Mennonite history.

Friday Morning, Aug. 27

Morning prayer service, conducted by R. R. Aeschliman.

Relief

1. Introduction—John Lichti.
2. Reports:
   a) Of Secretary—J. C. Müller.
   b) Of Treasurer—C. F. Claassen.
3. Paper: The Emigration of Russian Mennonites in the past and in the future.—David Toews.
4. Discussion and resolutions.
5. Election of two members of Relief Commission.
6. Closing prayer.

Friday Afternoon

Doctrine and Discipline

1. Introduction by the chairman of of the Committee on Lodges—P. P. Wedel.
2. Report of the Committee on Lodges—P. R. Schroeder.
3. The lodge, its aim, its advantages and disadvantages from the Christian point of view.—H. D. Penner.
4. Discussion and resolutions.
5. Report of the Committee on a Uniform Confession of Faith—J. H. Langenwalter.
6. Discussion and resolutions.
7. Election of two members of the Committee on Lodges.
8. Closing prayer.

Friday Evening

Report of the celebration of the Four Hundredth Anniversary of the Mennonite church at Zurich.—H. J. Krehbiel.

Saturday Morning, Aug. 28

Morning prayer service, conducted by John H. Epp.

Special Business

1. Introduction by the chairman of the Board of Trustees, G. N. Harms.
2. Report of trustees—J. W. Krehbiel.
3. Report of the Statistician—Franz Albrecht.
4. Report of the Mennonite Historical Society.
5. Election:
   a) Of three trustees.
   b) Of a statistician.
   c) Of a member of the Business and Program Committee.
6. Discussion of timely topics or questions not placed on the program. (N. B. Such questions must have been submitted to the business committee in advance.)
7. Any unfinished business.
8. Closing prayer.

Sunday Morning, Aug. 29

Closing Business

1. Report of the Committee on Resolutions.
2. Determination of the place for the next conference session (1929)..
3. Closing remarks.
4. Closing devotional service, conducted by the officers of the conference.

Saturday Evening (Free)

Sunday Morning, Aug. 29

Missionary service.

Sunday Afternoon

A program for young people. (The committee of the Sunday School and Young People's Convention will arrange the program.)

Sunday Evening

A Peace Program (The Program Committee of the Young People's Convention will arrange this program.)

Remarks: Papers should not exceed twenty minutes in length. Opportunity for a general discussion will be given, after each paper. Financial reports should be printed in advance and need not be read in full. Standing boards and committees should close their reports with definite recommendations and resolutions wherever that is possible.

The Business and Program Committee,
J. J. Balzer, Chairman
E. J. Hirschler, Secretary
P. R. Aeschliman

DEATHS

Myers.—In Perkasie, Pa., on February 12, 1926, Alice Myers, nee Fretz, wife of Clayton F. Myers, deacon of the Perkasie church, aged 53 years, 8 months and 17 days, died. Services at Perkasie and Deep Run with interment at the latter place on the 16. The pastor, A. M. Fretz, was assisted by Rev. H. W. Shelly.

Moyer.—Near Pipersville, Pa., on February 12, 1926, Alice, nee Fretz, wife of Joseph M. Moyer, aged 29 years, 2 months and 14 days. Services on the 17th at Deep Run with interment there. The pastor, A. M. Fretz, was assisted by Revs. Enos Wismer and Jacob Rush.

Solliday—At Pleasant Valley, Pa., on March 1, 1926, Robert L. Solliday, aged 49 years, 4 months and 11 days. Services and interment at the Springfield Reformed church on the 5th. The services were conducted by Revs. W. J. Kohler and A. M. Fretz.

Baum—Near Hatfield, Pa., on Mar. 2d, Anna, child of Mr. and Mrs. Charles S. Bauers, aged 16 days. Services on the 6th by the pastor of the family, A. M. Fretz, and interment at Deep Run.

Stauffer—On March 7, 1926, in a Sanitarium near Reading, Pa., Henry W. Stauffer, aged 70 years, 3 months and 1 day. Deceased has been in failing health for several years, part of which time he was under hospital treatment in Philadelphia, and the end came soon after his admission to the sanitarium. His wife, Sarah, nee Weller, and three daughters, preceded him in death years ago, while they lived near Bally, where the family attended the Mennonite Sunday school and church. He, himself stood aloof from church membership until during last years of his life he yielded to the claims of Christ and received baptism at the hands of Pastor E. E. S. Johnson, and was enrolled as a member of the Bally congregation. He is survived by one brother, four children and seven grandchildren. Funeral services were held on Thursday, March 11th in the church at Bally, conducted by Rev. A. S. Shelly, who had been many years the pastor of the family.

CONTRIBUTIONS

REPORT OF EXECUTIVE COMMITTEE

of Mission Sewing Societies for February, 1926.

For China Building Fund: Sew. Soc., Goessel, Kan., $10; Mrs. J. P. Nikkel, Lehigh, Kan., $20; Sew. Soc., Homestead Ch., Aberdeen, Idaho, $25; Sew. Soc. (Country Branch), First Menn. Ch., Newton, Kan., $21; Sew. Soc., Shafter, Calif., $75.

Foreign Missions, General Treas.: Ebenezer and St. Johns Sew. Soc., Bluffton and Pandora, O., $28.65; "Drake Mission Workers", Drake, Sask., $15; Sew. Soc., Shafter, Calif., $100.

For Current Expenses of the Executive Committee: Sew. Soc., Goessel, Kan., $1.50; Sew. Soc., Wisner, Nebr., $1.00 Sew. Soc. Reedley, Calif., $2.50; Bethel Sew. Soc., Fortuna, Mo., $2.95; Young Mothers' Sew. Circle, Hillsboro, Kan., $0.75; Sew. Soc., Menn. Ch., Hillsboro, Kan., $2; Sew. Soc., Upland, Calif., $1.50; N. E. Alexanderwohl Sew. Soc., Goessel Kan., $1; Dorcas Soc., Wayland, Ia., $2.45; Sew Soc., Homestead Ch., Aberdeen, Ida., $1; Ladies' Aid, Geary, Okla., $1; Sew. Soc. (Country Branch), First Menn. Ch., Newton, Kan., $1.05.

Miscellaneous: Sew. Soc., Goessel, Kan., Dorothy Elsie Ash, India, $40; Ebenezer Sew. Soc., Gotebo, Okla., evangelist, India, $25; Jr. C. E. Soc., West Zion Ch., Moundridge, Kan., three children, India, $65; Sew. Soc., Rosthern, Sask., Bibiewoman, India, $30; Mrs. Katie Krehbiel, Geary, Okla., Widows' home, India, $5.00; Ladies' Aid, Geary, Okla., do., $10; Gnadenberg Sew. Soc., Whitewater, Kan., Tamingfu School, China, $25.50; "Drake Mission Workers", Drake, Sask., hospital, China, $15; Sew. Soc., Shafter, Calif., do., $25; Bergtal Sew. Soc., Corn, Okla., do., $35; Do., hospital, India, $35; Sew. Soc., Shafter, Calif., do., $25; Do., Home Missions, Gen. Treas., $75; Sew. Soc., First Menn. Ch., Newton, Kan., pamphlets, Mrs. J. Quiring, $3.42.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

JOTTINGS

Rev. H. K. Williams, a Baptist minister, will address the Ladies' Aid Society of the First church, Philadelphia, at its anniversary on March 18.

A group of 24 Mennonite immigrants arrived in Winnipeg, Man., on February 24th and received a cordial reception from friends in that city.

The Ladies' Aid Society of the Second church, Philadelphia, will hold its anniversary service on the evening of March 19. Rev. Grover Soldner of Souderton, Pa., will be the speaker.

On Sunday, February 28th, Rev. Henry S. Gehman, who is teaching in one of the high schools of Philadelphia, conducted the service in the Germantown Mennonite church in the absence of the pastor, A. S. Shelly, who substituted for Rev. Soldner at Souderton.

Rev. N. F. Toews, pastor of the Mennonite church at Alsen, N. Dak., has been compelled by failing health to relinquish his hearge, his resignation having been accepted with deep regret. Along with the Alsen pastorate Bro. Toews has of late been doing itinerant missionary work among scattered settlements in that part of the state. The congregation and the Home Mission Board are looking for some one to take his place. Bro. Toews plans to spend the evening of his life in his home community in Mountain Lake, Minn., where he expects to move shortly.

A county Christian Endeavor meeting was held in the First Mennonite church, Bluffton, Ohio, on March 8. Frank Freet, General Secretary of the State C. E. of Ohio, and Florence E. Wildmark, of the Allen county C. E. organization, had charge of the meeting.

Rev. P. R. Schroeder of Berne, Ind., attended the directors' meeting of the Daily Vacation Bible Schools on Mar. 10th, in Chester, Pa. While east he visited the Mennonite ministers in Philadelphia and attended one of the evangelistic meetings in the First church.

Dr. Bert Foster, rector of the St. Marks Episcopal church preached the Sunday evening sermon in the Upland, Calif., Mennonite church on Jan. 31. Dr. Foster has the reputation of being a deeply spiritual man and the message he brought on this occasion proved to be a great inspiration to his hearers.

Seven members of the Ada College Student Volunteer Group visited the Bluffton College group at Rapp Hall last week. In addition to a delightful social hour, problems concerning missions were discussed in an informal program. The prosence of a Japanese, who talked from the viewpoint of foreign lands, added much to the program. The Volunteers at Bluffton are now studying "Whither Bound in Missions?", a book every Christian should read.

Rev. John Lichti of Medford, Okla., was a recent visitor in Moundridge, Kansas.

At Kingman, Kansas, near which a Mennonite church is located, a 40-barrel oil gusher is boosting real estate in the community.

Rev. M. M. Horsch, of Upland, Cal., whose congregation has given him a leave of absence for a year, expects to spend the summer in Europe. He will sail from Los Angeles harbor on April 14 on the Hamburg-American steamer, Asia, via the Panama canal, reaching Hamburg May 16. He plans to spend some time visiting friends and relatives in the old home in south Germany, returning to America in time to attend the General Conference in August.

"Vohokass, our honored Cheyenne chief and Christian brother, is dead. . . . He took pneumonia on January 21, but rallied from the first attack, only to succumb on March 11th. The whole Lame Deer community, especially the church members are bowed in grief. In fact, the whole Cheyenne tribe is impoverished by this death, for Vohokass was a character of unusual character and devotion. Rev. Habegger assisted Rev. Petter in the beautiful and fitting burial service attended by crowds of Indians and white people. The missionaries are planning to publish a special paper with further details and illustrations, thus this brief notice suffices now. . . .

Mrs. Petter.

Prof. Smucker, of Bluffton College, was a recent visitor at the Wadsworth, O., church. He was soliciting funds and students for the college.

The marriage of Adah Good Burkhalter of Bluffton, Ohio, to Paul A. Wenger of Aberdeen, Idaho, took place at Mauhadei, India, March 3d. Before going to India Bro. Wenger was state seed analysist of Idaho. Sister Wenger returned to the India mission field last fall.

Dr. J. E. Hartzler conducted the evangelistic meetings held in the First church, Philadelphia, March 7th to 14th. His subjects were: The Meaning of the Christian Life; The Lost Christ; The Three-Fold Consecration; Life's Second Chance; Divine Blockades; The Scarlet Line; The Why of Being a Christian; Profit and Loss; How Can We Get the Right Man?; What Shall I Do with Him?

The Sunday school of the Berne, Ind., church has 51 teachers; 695 scholars are in grade A, 150 in grade B and 301 in grade C, making a total enrollmen of 1198. There was an average attendance during the year of 49 teachers, 938 scholars and 38 visitors. The Home Department has an enrollment of 11, and 158 are on the Cradle Roll. The membership of the church is 988. The total income for 1925 amounted to $33,180.69, an average of $30.97 per member. The choral society has a membership of 145. The missionary sewing society numbers 487.

Easter Services for Sunday School

New Life (L)
The Cross Triumphant (L)
Our Risen King (L)
Victory Through Christ (L)
Easter Lilies (L)
Crown After Cross (L)
The Empty Tomb
An Easter Vision (L)
The Glory in the Garden (L)
Crown Him King (L)
Joyful Eastertide (L)
Easter Bells (L)
The Joy of Easter (L)
A Glorious Victory

Price 8 cents per copy; 85 cents per dozen.

EASTER EXERCISES

Easter Treasury No. 25:—Exercises, Dialogues, Decoration Suggestions, Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 26.—Recitations, Exercises, Acrostics, Pantomimes, Tableaux, Dialogues, Decorating suggestions, and Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 27.—Recitations, Exercises, Acrostics, Pantomimes, Dialogues, Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 28.—Recitations, Acrostics, Motion Exercises, Drills, and Dialogues, for Primary, Junior, Intermediate and Senior.

Easter Treasury No. 29.—Recitations, Exercises, Acrostics, Motion Exercises, Drill, Prose Dialogues, Pantomimes. Tableaux for Primary, Junior, Intermediate and Senior.

Easter Treasury No. 30.—Recitations, Exercises, Dialogues, Pantomimes, Tableaux, etc.

Easter Treasury No. 31.—Recitations, Exercises, Dialogues, Pantomimes, Tableaux, etc.

Price 25 cents per copy.

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Easter Chimes (L) ..... 35 cents
Easter Cantata ..... 30 cents
The Lighted Cross (L) ..... 20 cents
The Glory of the Cross ..... 30 cents
The Triumph of the Cross ..... 40 cents
Jesus Lives ..... 60 cents
King Triumphant ..... 60 cents
The Living Christ ..... 60 cents
Triumphant Life ..... 60 cents
Light from the Tomb ..... 50 cents
Our Lord Victorious ..... 75 cents
The Thorn-Crowned King ..... 75 cents

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, April 1, 1926. No 13

YOUNG PEOPLE'S RETREAT

Plans are already under way for the 1926 Mennonite Young People's Retreat which is again to be held on the Campus of Bluffton College, and which promises to surpass in every way the splendid retreat which was held there last year. The very fine co-operation which was everywhere shown, the excellent attendance, and the hearty expressions of approval and commendation which were given by those who attended and observed last year's session, all go to prove that there is a very real and definite need for this kind of a meeting, and that the blessings of God are attending the efforts being put forth. Indications for this year's Retreat, both in point of attendance and general interest, and in the nature of the program being planned, are very encouraging.

At a recent meeting of the committee which was placed in charge of the plans and arrangements for the second Retreat, it was decided to fix the dates for this year for August 7—15. Bluffton College again very kindly offered its campus, buildings and dormitory facilities, and these have been gratefully accepted by the committee.

It was decided that a speaker of national and international reputation would again be secured to discuss various world problems from the standpoint of present day Christianity. Courses will be offered in Mennonite history and principles, Missions, Old Testament Prophets, Young People's Problems and Program, New Testament Messages, and other subjects. The Sunset Hour services and the Devotional Hour will again be features, and other special features will be added. Instructors and speakers are being secured who are thoroughly competent for their work, and who have been successful in their work with young people because of their ability to correctly and sympathetically appreciate the problems of today. The exact titles of courses and the instructors for each course will be announced at a future date.

It is to be hoped that ministers, local Young People's organizations, and all those interested in the welfare of our young people will bear in mind the general plans announced above, and will do all in their power to interest the type of young people who should attend these meetings. It is further desired by the committee that earnest prayer be made by all interested in the Retreat to the end that the committee may be wisely guided in its endeavors, and that the blessings of Almighty God may attend every effort being put forth.

Further announcements may be expected in the near future.

MISSIONARY BOEHR WRITES FROM CHINA

Tamingfu, Chihli, China,
Feb. 12, 1926.

To the Readers of the Mennonite,
Dear Friends in Christ:

It is two months now that we arrived in the Far East, and at our station we are since the 16th of Dec., 1925. On Oct. 19th, we left Marion, S. D., and on the 29th a small steamer took us from Seattle to Victoria, where we embarked that same evening on the 38,000 ton "Empress of Australia" bound for Yokohama, Kobe, and Shanghai. Of interest to our friends there are many things that can be said about the long journey, but a little of everything will only find place in a short correspondence this time. And first of all we wish you all the Peace of God in your hearts and best greetings from our entire family, all of whom have been, and are doing very well thank God, in every way, and even in restless China the Lord has His hand over us all and we are safe, and are deep in the glorious work of the Gospel, with all that is connected with the same. Some of the side issues are not so pleasant, yet they come along with it.

During the stormy ocean voyage we felt that we were not alone, and could visualize the Christians at home praying for our safe keeping and conduct to our field of labor. Through snowstorms and much windy weather our steamer passed, and so severe was the storm one night that in a certain hour the captain could make only three miles against the heavy sea, whereas the steamer makes about 20 miles an hour as a rule. This was the second voyage for us on this same ocean liner, which took us once again into that fateful harbor of Yokohama where in Sept. 1923, this steamer nearly met her destruction from a burning sea caused by the ruin of that city by the great earthquake. As one walked the streets of Yokohama and saw how patched up everything still is, mixed feelings arose within us, and we were glad to get back to the water. But what city is there that has foundation, except "the City of God?" And even yet Japan does not seem to listen to the voice of God as a country should that has been so sadly shaken in every way by that earthquake, for here we have a civilization which is well nigh perfect, but built on refined heathenism. Even if our American civilization comes short of so many things pleasing to God, yet we are happy that thru all the years of our country there have always been some leaders who did trust in God for guidance. What a change it will mean when once Japan and China shall have more leaders who trust in God for guidance! And as we sailed thru the beautiful "Inland Seas" of Japan for a full day, and on a Sunday, we were impressed with the grandeur and beauty of the "Island Kingdom", with all its electrically lit cities, and well developed resources, and we prayed that many a soul of these gifted people might yet own Christ as Saviour and Lord in these days of greed and worldly advancement. A splendid sight it was as we passed between the cities of Shimonoseki and Moji as we left the Inland Seas and plowed into the waves of the Yellow Sea between Japan and China. At Kobe we had the pleasure of meeting in their Japanese house, the cousins of Mrs. Boehr, the Stauffers, and to take off our shoes to walk on the matt floors in stocking feet. That is the custom thruout Japan, only Japanese shoes slip off readily, and ours do not.

We soon entered China's waters on a quiet sea and noticed the yellow effect in the water from the Yangtze River as the great stream pours itself from its long journey of over 1000 miles of navigable waters into the Pacific Ocean. On this great river we later on continued our voyage from Shanghai to Hankow, and from there to Hantan on railroad. The liner is too large to enter Shanghai port, so it cast anchor near Woosung, and directly we were on a launch which took us past forts and battleships bristling with cannon, and of many flags, to our destination, Shanghai, and all in peace and in health, under the protection of the Lord. Rejoice with us, but also pray for China, for it is in great distress just now. But also thank God that the missionary is not molested in his work, and that our Board need not fear sending us the much needed re-enforcements this coming fall. What will we do if the front of the church's line is deserted because of fears of troubles in China? Even though we had three weeks of waiting in Shanghai and Hankow because of the blocking of railroad traffic, and extra expense caused the Mission Board for board and housing us in these cities, nevertheless we got thru safely, and never even heard a shot fired, but seeing many soldiers and here and there a war vessel. We also saw Russian soldiers and officers in Chinese military uniforms, and there are many efforts put forth to make China "red", still let us all remember that Chinese move slowly, as I said often at home, and they are a peaceful people, and are not as ready to drive us out as newspapers would have it for the sake of excitement and something to talk about. Then, too, we were cordially received by Chinese Christians who long for our co-operation in spreading the Gospel News. This we felt keenly upon our arrival at the station on Dec. 16th, and it warmed our hearts strangely to be again together with our dear co-workers, the Voths, and the sisters Sprunger and Neufeld, and with the Chinese co-laborers. As such we have always treated them, and

with the changing attitude in China we need not change our message to a lost world, but preach it more fervently than ever before, and with results, thank God! Thus we also praise God for the good Christmas services we could spend with Chinese and missionaries here, once again after the little trials of getting to our field. The telegram also went thru, and brother W. C. Voth was at Hantan, our railroad station 47 miles from here, with his Ford to meet us and take us the rest of the way. From Hankow the dentist had sent with me a painful neuralgia caused by his pulling an impacted wisdom tooth from my lower jaw, but I got over that in about two weeks. Baby brot a bad bump with him from steamer and Hankow, for his little head had received many such on one place by falling on the reeling steamer, and other places. We found all here well and hard at work, and also had the pleasure of seeing all the missionaries together for the farewell of the S. J. Goerings at Kaichow who left in the middle of January via India and other places for America. They took with them a cordial letter of love and greetings from us all to the India fellow missionaries. Our prayers follow them for a safe conduct and that they may be messengers of Christ wherever they go.

Next time I must write a little about the company we had on the steamer, and some other items regarding the government student movement against Christianity, also about the church to be built here. We need your help and prayers.

Cordially Yours,
P. J. Boehr and Family.

WHAT CHRISTIANITY HAS WROUGHT IN JAPAN

By Howard B. Grose, D.D.

If the following tribute to the place and power of Christianity in Japan had been written by a minister or a missionary it would probably be considered an exaggration, or, at least, a one-sided statement. Its source gives it value, makes it stand out as an expression of the utmost significance.

It was written by Mr. S. Sheba, a non-Christian, as an editorial for The Japan Times and Mail, one of Tokyo's great native dailies, of which Mr. Sheba is editor-in-chief. The occasion which inspired his comment was the arrival of Dr. John R. Mott on his sixth visit to Japan. After paying Dr. Mott the highest compliments, saying that no leader deserves more than he the gratitude of Japan for substantial good done for her, as the occasion of the great earthquake in 1923, the writer takes "the present opportunity to put on record our view, as a non-Christian observer, of what Christianity and Christians have done to this country."

Says he:

"It is common enough to say that Japan has won her present place in the world through her prowess at arms, as if mankind had no criterion for judging the greatness of a people but the brute instinct to kill each other. No, that is not the only criterion, nor yet the main criterion. There is a higher standard, indeed, the highest standard, namely the quality of civilization. What is it that has given Japan her present civilization? It may be claimed that Japan has had centuries of oriental civilization, that has prepared her to rise to a higher plane of humanity and enlightenment. But no amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture.

"Modern Japan may have been an apt pupil; but she has had her days of tutelage and her tutors have been neither Buddhists nor Confucianists, but the Christians with their Christian civilization. Thirty years ago we had extraterritoriality removed, not because we had our own enlightened judiciary system, but because we went heart and soul into mastering and adopting the Christian system and ideas of justice. We are today received to all practical purposes, (except alas, in emigration question), as equals in the most advanced centers of the world's civilization, and that not because we are the descendants of people of the highest bravery, with a noble code of chivalry, but because we have succeeded in assimilating the Christian standard of ethics and morality as well as Christian good manners.

"Let us ask then who it was that taught us in this struggle for uplifting ourselves. The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice and propriety, therefore, Christianity. Japanese Christians professing their belief in the Bible and going to churches may not be very large; but the Japanese men and women who think as good Christians do without knowing it and are propagating and acting up to Christian ideas are innumerable. In fact, it may be said, without exaggeration, that if Christianity as a religion be making but a slow progress in Japan, the Christian ideas may be said to have already conquered the country.

"Take the Christmas festival, for instance; it is fast becoming a national institution, the traditional idea of celebrating the anniversary of the birth of the Lord of Peace appealing strongly in the Japanese sentiments. In Tokyo, at all events, the Christmas season has become one of rejoicing and fraternity. Or take fiction, magazine and newspaper articles for popular reading; in Japan, one cannot help being astonished to see to what extent their writers are guided by Christian ideas.

"For this Christian conquest, of which we are not ashamed, we must admit that we owe it to Christian workers, foreign and Japanese, especially workers like those who are represented by our great visitor, now in our midst. We sometimes think that these workers would be more welcome to us and accomplish more if they did not talk so exclusively of religious topics. None the less we cannot deny that they are doing us a world of good. These are our plain but frank words of welcome to Dr. Mott."

CORRESPONDENCE

Wadsworth, O.—It was a pleasant surprise to have Dr. S. K. Mosiman, President of Bluffton college, drop into our morning services Sunday morning, January 10. Dr. Mosiman delivered an interesting message on 'Christian Education," during the worship hour.

The pastor attended the Pastor's Conference at Columbus, January 19-21. Hundreds of pastors, representing 22 different denominations, gathered to discuss common problems and programs.

Not as much sickness is reported among members of our congregaiton as in former winters, although there have been a few who have been ill, but not seriously. For this we should praise the Lord and especially since there have been no deaths among us all winter.

The name of Mrs. Charles Spencer was added to our church and through the rite of baptism, January 3. Always do we heartily welcome each new member into the fold of Christ and the church.

After the Christmas cantata was selected this year, entitled "The Prince of Peace," it was recalled that the same cantata was rendered 28 years ago when Rev. N. C. Hirschy was pastor here. Several who sang then sang again this time. This made the program all the more significant and interesting.

Prof. B. D. Smucker was in our midst several days in the interest of Bluffton the fore part of February.

Six from our church motored to the Summit County C. E. union meeting held in the High St. Church of Christ, Akron, Sunday afternoon, February 21.

Sunday evening. February 21, the County Y. M. C. A. Quartette gave a very interesting and inspiring musical program at the Mennonite church. The program was both vocal and instrumental. Many comments of appreciation for the fine music were in evidence.

The following is from the report recently rendered by the pastor, Rev. L. L. Miller, to the congregation.

We have made our way far into the year 1926. Your pastor said that at the annual business meeting that he would give his report in the next issue of The Messenger. The material was not prepared in time for the January number, consequently the January and February issue is together this time.

Our annual business meeting was held on the evening of January 4 with perhaps a little more than an average attendance. It is not the purpose of this account to report every detail, for we are looking forward to the report of our Year Book to furnish this. Good will and harmony was in evidence throughout the meeting.

Of course the election of officers always consumes most of the time at such a meeting and ordinarily there is considerable routine connected with this work. But this year two notable changes were made in the church council. Bro. Reuben Landis, who had served on the board of trustees for the past 31 years, whose term of office expired, and was again nominated for re-election, urgently requested that some younger man in the church be elected to serve in his stead; that because of health conditions and age he be relieved. Brother Landis has served acceptably and faithfully for these many years for which the church should be grateful. He therefore retires honorably and with a degree of regret on the part of the congregation. Brother Wm. H. Overholt was elected to take the place of the one retir ng.

Because of the "Grim Reaper" having claimed a member of the church council in the person of Wm. B. Yoder, it was necessary to elect some one to fill this vacancy. Bro. Yoder had served in official capacity in one way or another for a great many years, either as Trustee or as Treasurer, and during the past three years as deacon. In the passing of Bro. Yoder the church sustains the loss of a faithful servant. The council made an appointment to fill this vacancy in the person of Bro. Wm. Stover, and at our regular business meeting Bro. Stover was elected deacon for a term of three years.

And so the work of the church must go forward by those who are ready through His guiding hand, to fill the ranks left vacant by those who pass from the scene of active service. Thus, those of us who are younger dare not betray the trust that those who are older have placed in us. They expect us to go forward, to forge ahead under the direction of His providential guiding hand.

It is in order to mention here the fact that at our regular business meeting the members unanimously voted to dispose of the lot at the north end of the church grounds. A prospective buyer is in sight and at our last council meeting one of the trustees was authorized to close the deal if possible. The income from this sale will help us a great deal in meeting our obligations in paying for our share of the paving done on Pardee street.

The pastor has had the opportunity to make the rounds among the membership very recently, and he has discovered that there is a great deal of sentiment in favor of stuccoing the church. This sentiment was received without any solicitation. The church is in pretty fair condition inside since the re-decorating last summer. The outside could be made to look like new through the modern methods of stuccoing. That beautiful colonial front, always good taste in architecture, could be transformed into a most beautiful appearance. There is at present nearly $600 available for that purpose. In fact as things stand now, this money cannot be spent for anything else. It will take a few hundred more at least to have the work done, and our hopes are that that amount will be in sight ere so very long.

We were just saying something about going forward. This, of course, includes material first. The things of the spirit come first. And yet if the things of the spirit are what they should be there the things material will be ready taken care of in due time. The fact that the material side of our endeavors might be at fault is perhaps a pretty good indication that we have not grown as much spiritually as we ought. Is that not true?

Indications are that quite a number of members in our body give the work of the church little or no consideration. Someone has said: "What kind of a church would our church be if all the members would be like me?" That is a searching question. Our earnest plea is for a reconsecration on the part of those who have grown cold and indifferent. We are living in a community where there are a great many unevangelized people. Let there be an arousing from spiritual slumber and a greater zeal for his cause, for the night cometh when no man can work.

MODERNISM'S "PILGRIM'S PROGRESS"

True Christianity is a very different thing from "the mild religion of the modern". The latter has no lost sense of sin, or the need of repentance and regeneration. "It is not a revival of Christianity but a recrudescence of paganism," declared Dr. Stuart Nye Hutchison, pastor of East Liberty Presbyterian Church, in a recent sermon, and he illustrated by recalling the irony of one of our great American Christian literary men: "In 'The Celestial Railroad', Hawthorne's famous satire, he takes us again over that immortal way that was traveled by Bunyan's Christian. The old road, he was told, was too long and hard, and a railroad had been built from the City of Destruction to the Celestial City. He boarded the train. It was filled with people whom he was surprised to find there, men and women who made no pretense of faith or practice, and who openly sneered at the faith of their fathers. They were setting out for the Celestial City as light-heartedly as if they were going on a summer excursion. He was rather shocked to learn that Apollyon, the old enemy of the faithful, was the engineer. But he was told that Apollyon was really a very good fellow, and an excellent engineer. He asked for Mr. Greatheart, the former guide of the pilgrims. He was advised that Greatheart had grown so preposterously stiff and narrow that the management of the road had been compelled to let him go. The train crossed the Slough of Despond on a bridge. A tunnel had been cut through the Hill of Difficulty, and the material excavated had been utilized to fill up the Valley of Humiliation. They came to the Valley of the Shadow. It was no longer the dreadful place of yore. Gas lights, set along the track, illumined it. They came to Vanity Fair. There the train stopped that the passengers might enjoy themselves. They went on again. Now and then they would see pilgrims, toiling wearily along the old road. They liked to raise the windows and jeer at them. They came at length to the brink of the river. There in the slip was a steam ferry boat. The passengers became a little uneasy as they looked up the river, and still more so when they scanned the sinister faces of the boat crew. The boat moved out of the slip, and then to their horror they saw that the prow was turned, not toward the Celestial City, but toward the darkness and the abyss. Then there were screams and consternation, and unavailing efforts to escape. It was too late."—S. S. Times.

HU KING ENG

The first Chinese girl to come to America to be educated for a physician was Hu King Eng, says the "Evangelical Companion." She came in 1884, and graduated from the Woman's Medical College in Philadelphia in 1894, returning to China soon after, where she is still happily working in the Woolston Memorial Hospital, Foochow. Her very last report tells of thousands of sick people to whom she has given medicine, helping them as only a Christian doctor can. She signs herself, "Your little lend-a-hand."

Now you may ask, "Was she a heathen girl?"

No, her grandfather was a military man, a mandarin of rank. But he and his family were among the very first Christian converts after the Methodist mission was started in Foochow. This grandfather left six sons, one of whom—Rev. H. Yong Mi—was her father.

Her name, King Eng, means "Golden Nightengale," the family name "Hu" coming first instead of last as with us.

When Miss Hu was in school in Delaware, Ohio, she told the story of her conversion, which she related as follows: Some one had quoted the verse "As far as the east is from the west, so far hath He removed our transgressions from us." She at once said, " I know what that means. One time in my China, my father preached a sermon—he say all people sinners. I not think so, I had not break any of the ten things God say we must not break. When we got home I say, 'My father, I not sinner'. He say, 'Yes, my child, all people sinners', and he tell me how. Then I sorry, very. I cry and I cry. My father say, 'You must not cry, you must pray Jesus take your sins away. You can ask Him'. Then I pray to God and all the sorry went away, and I be so happy. Then one day I think, I happy, what can I do? I will study medicine, make sick people well, tell them about Jesus."

So God called this dear girl to her life work.

Another remarkable thing is the fact that when Miss Hu was a little girl her father decided that she should not have her feet bound. She recently told how it came to pass.

"That I have the distinction of being the first girl who did not have her feet bound is due to no effort of mine.

"As a little girl I longed for the time when the bandages should be put on, for the neighbor women were saying, 'Rather a nice girl, but those feet!'

"'Those feet', 'those feet', was all I heard until I was ashamed to be seen.

"Finally my mother, who did not see this matter in the same light as did my father, took advantage of my father's absence from home to put on the bandages.

"When she would ask me, 'Can you stand them a little tighter?' I would say, 'Yes, mother, a little tighter', for was I not getting to be a lady, and not hear 'those feet' any more?

"But when my father came home, there was a long, serious talk between him and my mother, and off came the bandages!

"Later, when visiting an old relative, my heart was rejoiced by having her rebind my feet. When I returned home, I had two people to help me hobble, and felt my importance.

"My mother was ill in bed, but instead of being pleased with the work of our relatives, she ordered me to take off the bandages and burn them, and never have them put on again.

"When I told her people were saying, 'Those feet', 'Those feet', until I was ashamed for any one to see me, she said, 'Tell them bound-footed girls never enter the emperor's palace.'"—Publisher Unknown.

A class of ten were baptized in the Zion church, Inman, Kansas, Feb. 28.

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EDITORIAL

Easter, the glorious festival of the resurrection is one of the things that Christians remain united upon. Its significance is plain. It celebrates the great victory of our Lord over the great terror that keeps mankind in constant fear. Jesus arose and so shall we. He ascended into glory to prepare for us our eternal abiding place. As He was known, so shall we know our dear ones in the glory land. St. Paul accepts the challenge and admits that "If Christ be not risen, then is our faith vain." We have a living Saviour and our faith is so thoroughly pinned to Him as a living one now that we admit if the resurrection cannot be established we might just as well continue to live and die in our sins. There are two great doctrines that must be accepted if the life and death of our Lord is to mean anything to us, the crucifixion and the resurrection. The whole scheme of redemption, as the Bible portrays it, would be meaningless if these two facts could not be established. The fact of the crucifixion is seldom doubted. Too many authentic witnesses testify of it and its has had too much of a bearing on the life of the world since that time to be ignored. The fact of the resurrection, however, has often been questioned in every age of the church. It is of the sublety of the devil to strike at the one great doctrine with the doubts that rob it of its blessing and the believer of his faith. Yet the same witnesses whom we believe concerning the crucifixion testify of the resurrection. They were honest men who lived and died to tell the story of the living Christ. Men do not generally die for a lie. Those who would discredit the Lord's resurrection gave the guards money to say that while they slept, the disciples stole the body. Men accept money for telling lies but seldom need to be bribed to tell the truth. Five hundred brethren saw the Lord at one time. They were not under an illusion, and indeed could not be, for five hundred people do not go insane at the same time on the same subject. The apostles who tell about the resurrection were capable witnesses. They had been with the Lord. They had seen Him in life and they were convinced that He was living when He appeared to them in His resurrected form. Thomas seems to have been made a member of the apostolic band for the reason that he could not be deceived. He had to be shown by an actual test and he was convinced. Instead of condemning him for his absence at the first gathering of the disciples, and for the doubts to which he gave honest expression, we must be grateful for him. It was he who made the unqualified confession, "My Lord and my God." The divinity of the Lord is identified with the resurrection.

BIBLE WINES

By Rev. James B. Dunn

(Concluded)

Most of the difficulty, we think, has arisen from the term "good wine", as used by the master of the feast. Now, what in this case is the standard of its goodness? Our vitiated and drunken taste has corrupted our mother tongue, so that with us a liquor is pronounced good in proportion to its alcoholic strength. It was not so in the days of our Lord, and the question to be decided is, what then was reckoned good wine in Jewish society? We think the evidence we have already adduced from the works of such credible and competent witnesses as Pliny, Plutarch, Horace, Columella, etc., unmistakably prove that good wine, the most highly esteemed, was the unintoxicating, unfermented, pure blood of the grape, and have no hesitation in saying that the wine declared by the master of the feast to be "good wine", was good wine as Pliny and the authors named, would have used the term "good" when applied to wine, that is, good because nutritious and not intoxicating, and of which the guests, even at such an hour, might drink freely and without apprehension because, though it would refresh and cheer, it would not derange, demoralize, and intoxicate.* To believe otherwise would be to aver that our Lord made a wine suited to the drunken taste of 1867, rather than to the good taste of the year A. D. 31.

Further: The governor says, "When men have well drunk"; now does this imply intoxication? Not necessarily, though it is usually employed in this sense. It may mean when men have drank to their satisfaction. But granting that it means what our opponents claim, intoxication, look at the position in which they are placed. After the company had well drunk of such liquors as are common in our day, after they were intoxicated, our Lord, by a miracle, produced a large quantity of very strong wine, that they might still keep on drinking. We ask our opponents to reflect whether or not they are honoring the blessed Redeemer, when they say that He produced for His friends a poisonous beverage, after they were inebriated, and especially as He did so in a perfectly arbitrary manner, because He could as easily have called into existence a harmless and delicious drink, and have pleased the guests without injuring their health or endangering their morals. And all this, mark you, He did "to show forth His glory", for we read at the 11th verse: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory." This was His first public miracle. Could the Lord of Glory, the Holy One of Israel, think of no better way to manifest His glory than by miraculously creating a large quantity of intoxicating liquors, and becoming the patron of drunkenness and debauchery? The very thought is blasphemy —away with it!

But our Lord, we are told, drank wine at the passover, and was called a "wine-bibber", and He did not deny the charge. In answer to the latter remark, it may be said that He was called a glutton at the same time. Was the charge of gluttony true? Who will dare assert that it was? Yet He did not deny it, and why? His enemies and every one else knew that it was false, and if the gluttony was false, why not the wine-bibbing? To say that because the Jews falsely accused our Lord of being a habitual wine-drinker, therefore we ought to drink alcoholic poisons, is the same as to say that because they falsely accused Him of gluttony, therefore every Christian ought to be an epicure or gourmand!

As for the wine drunk at the passover, we do not believe that it was fermented. When He instituted the Lord's supper, Jesus had in His hand the passover cup; now Calmet declares that the Jews in our Lord's time never used fermented wine at the passover, and Rev. C. Frey, a converted Jew, says that during the passover "Jews dare not drink any liquor made from grain, nor any that has passed through the process of fermentation. This testimony is corroborated by many other reliable writers, as M. N. Noah, Herschell, etc.

Again the word "wine" is never once mentioned by any of the evangelists on this occasion. It is always called the "fruit of the vine." It was the cup that Jesus Christ gave to His disciples, and its contents He designated as the fruit of the vine, and surely the pure blood of the grape, as it is expressed from the gathered clusters, is quite as intelligible and striking an emblem of the blood of Christ, and quite as truly the fruit of the vine, as that same blood of the grape will be, after it has fermented and been adulterated.

Once more: there is Paul's advice to Timothy (Tim. v. 22). As we have already seen in Paul's time, there existed hundreds of different sorts of wine, and the character of very many of them the very opposite to each other. Will our opponents tell us which of these it was that Timothy was to drink? Aristotle, Pliny, Columella, Philo, and others, some of them contemporary with the Apostle, affirm that many of the wines of that day produced 'headaches, dropsy, madness, dysentery, and stomach complaints." Did the Holy Spirit recommend these? The same writers tell us that wines destitute of all strength were exceedingly wholesome and useful to the body, "salubere corpori;" did he recommend these? Pliny and Columella give us various receipts for making medicinal wines, and some of these are particularly commended for a diseased stomach, "ad imbecillem stomachum," and for general debility. Were these prescribed? It is true the wine is not named, because the common sense of the patient in this case would

(Continued on page 6.)

*With the evidences and testimonies mentioned above, we give it unhesitatingly as our opinion, that the wine, which the governor here designated as "good wine", was, in truth: **"good wine"**, like the ancients considered the same, as such, and that, as St. Augustine (See "Tractus Evang. Joannis".), also Chrysostom (See 'Homily 22 on John"), and others, clearly express themselves—our Lord, on this occasion, produced the same miracle, in a "supernaturally short time", which He produces every year, before our eyes (by the gradual swelling of the berries, in the cluster of grapes), and that here—with **"one word"**—He turned the water into the most delicious of all wines—"the blood of the grape."

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THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

CHRIST IS RISEN

The day of Resurrection!
Earth, tell it out abroad;
The passover of gladness,
The passover of God.
From death to life eternal,
From this world to the sky.
Our Christ has brought us over
With hymns of victory.

Now let the heavens be joyful,
Let earth her song begin,
Let the round world keep triumph
And all that is therein—
Invisible and visible,
Their notes let all things blend;
For Christ, the Lord, is risen,
Our joy that hath no end.
—Selected.

RESURRECTION

J. H., Whitewater, Kan.

Was Jesus Christ really raised from the dead? If so, was it necessary for Him to be raised in order that we might live? To whom did Jesus Christ appear and show Himself as the Risen Christ? What proof have we that Christ was raised?

I. In order to answer the first question we must turn back to the Old Testament, where we find that the resurrection of Christ was foretold by God. "For Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." Psa. 16:10; "The dead men shall live, together with My dead body shall they arise." Isa. 26:19.

1. The resurrection was foretold by Christ Himself. "And shall deliver Him to the Gentiles to mock and to scourge, to crucify Him and the third day He shall rise again." Matt. 20:19; "And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead." Mark 9:9; "But after that I am risen I will go before you into Galilee." Mark 14:28.

II. Was the resurrection of Christ necessary?

1. It was necessary for the fulfillment of the Scripture. "Then opened He their understanding, that they might understand the Scripture. And said unto them, Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day." Luke 24:45-6.

2. Our faith without the resurrection would be in vain and we would be in sin. "And if Christ be not raised your faith is vain; ye are yet in your sins." 1 Cor. 15:17.

3. We are justified before God through the resurrection of our Lord Jesus. "Who was delivered for our offences and was raised again for our justification." Rom. 4:25. He is now sitting at the right hand of God making intercession for us. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again who is even at the right hand of God who also maketh intercession for us." Rom. 8:34.

III. How did the resurrection of Christ come about?

1. Christ was raised by the power and by the Spirit of God. "And killed the Prince of Life whom God hath raised from the dead; whereof we are witnesses." Acts 3:15. "And what is the exceeding greatness of His power to usward who believe according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead." Eph. 1:19-20a. "But if the Spirit of Him that raised up Jesus from the dead dwell in you." Rom. 8:11a.

2. Jesus Christ was also raised by His own power. "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down and I have power to take it again. This commandment have I received of My Father." John 10:18.

IV. To whom did Jesus appear after His resurrection?

1. To Mary Magdalene.—"Now, when Jesus was risen early the first day of the week He appeared first to Mary Magdalene, out of whom He had cast seven devils." Mark 16:9.

2. To the women.—"And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet and worshipped Him." Matt. 28:9.

3. To Simon Peter.—"Saying, The Lord is risen indeed and hath appeared to Simon." Luke 24:35.

4. To the Apostles except Thomas. —"Then the same day at evening, being the first day of the week when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.' "But Thomas, one of the twelve, was not with them when Jesus came." John 20:19 and 24.

5. To the Apostles Thomas being present.—"And after eight days again His disciples were within and Thomas with them, then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you." John 20:26.

6. To the Apostles at the sea of Tiberias.—"After these things Jesus shewed Himself again to the disciples at the sea of Tiberias." John 21:1.

7. To the eleven disciples.—"Then the eleven disciples went into Galilee, into a mountain where Jesus had appointed them. And when they saw Him they worshipped Him, but some doubted.' Matt. 28:16-7.

8. To above five hundred brethren —"After that, He was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep." I Cor. 15:6.

9. & 10. To James and all Apostles.—"After that He was seen of James. (10) Then of all the disciples. I Cor. 15:7.

11. To Paul.—"And last of all, He was seen of me, also as one born out of due time." I Cor. 15:8.

V. What proof have we of Christ's resurrection?

1. The Angels speak of the risen Christ.—"And the angel answered and said unto the woman, Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here, for He is risen. And he said, Come, see the place where the Lord lay." Matt. 28:5-6.

2. The Apostles give witnesses.— "This Jesus hath God raised up, whereof we all are witnesses." Acts 2:32.

3. Christ's enemies speak of Him. —And when they were assembled with the elders and had taken council, they gave large money unto the soldiers, saying, Say ye His disciples came by night and stole Him away while we slept." Matt. 28:12, 13.

We are greatly pleased to have a friend, who accidentally came across the following "Story of a Gift to the Lepers' in the May, 1915, Missionary Review of the World, and who knows the good friends of whom the incident is told, send the same to us to be published in The Sower as a bit of Mennonite history. The good wife of the devout farmer has gone to her reward. He is an invalid. There are those of our readers who know and are related with those of whom the incident is told. We are not telling of the occurrence in order to attract attention to the parties, for they probably would not relish that. But we feel that it has a certain educative value for our generation that should not be lost, and we ask our readers to consider the motives and the ideals that prompt such action rather than the individuals who so willingly obliterated themselves for the cause of mercy and their Master.

* * *

A KANSAS "CRUSE OF OINTMENT"

(By William M. Danner, Cambridge, Mass., Secretary of American Committee of Mission to Lepers.)

"Wife and I are about to sell our farm, and want to help your work. If you will send us your correct address, we would like to make a gift to your Society for the Lepers."

Thus ran a letter that was received a few years ago at the Edinburgh office of the Missions to Lepers. It was postmarked at a small town in Kansas, U. S. A., and came from a farmer with a German name. The secretary forwarded the desired information, expecting that a few dollars might come from someone whose heart had been touched by the lepers' needs. No one connected with the mission had ever heard of the farmer and his wife; but a surprise awaited them, for not long after a check came for $7,500, and the check was genuine. Every year since, there have come added gifts of $100 or $200 prompted by the same generous impulse and sympathy for the work.

A request came to me from the Edinburgh office, asking that when convenient I would call on the Kansas farmer and his wife and tell them a little more of the work, and express appreciation for their generous support. Last year an opportunity came during a tour through the South and West. Arrangements were made with the Methodist minister of the little Kansas town for me to speak in his church on Sunday evening, and I determined to look up our generous friends.

Imagine my surprise, on reaching the town, to learn that the Methodist minister had never heard of Mr. and Mrs. P. D———. Inquiry among several members of his church brought no more enlightenment. We called on the Dean of the Mennonite college, and after four fruitless telephone calls on people who knew a number of D———'s but no P. D———s, the fifth man gave us the desired information. Following his directions I walked, with the Methodist minister and the Dean of the college to the edge of the village, and there stopped in front of a small frame cottage. It was a very modest little four-roomed house that could not have cost more than $700. The blinds were drawn, but the Dean knocked at the door. After repeated knocks, the door was opened by a pleasant-faced old German, with his hair and beard as white as snow. He stood in the doorway, greeting us with a pleasant smile, and awaited a statement as to our mission.

The Dean explained to him in German that we came from the Mission to Lepers. Immediately the door was pushed wide open, and without having spoken a word he smilingly pointed toward the kitchen. As I passed through the front room I make quick inventory of the furniture. Luxury was evidently a stranger to that home, and there was not even any intimation of comfort. If the furniture had been offered at auction the first bid would have been about 25 cents for the lot.

When we reached the kitchen we found the wife, a plainly clad little German woman, whose hands and face gave evidence of years of sturdy toil. On her neck was an unsightly swelling, perhaps a goiter, which caused her head to lean over on her shoulder. The marks of patient suffering were plainly visible. On being introduced to us she shook hands, and in the process we made practical acquaintance with the "horny hands of toil". She skirmished through the other rooms of the cottage and managed to find five straight-backed kitchen chairs of the plainest type. On these the three guests and the old people sat down for the interview that followed. I could only gaze in wonder as I thought of the thousands of dollars that these two old people had given to help the lepers. In a few moments we learned that the husband had been paralyzed in speech some years before, and could not speak a word. From his cheerful smile and nods of approval it was clearly evident that he was in hearty sympathy with all that had been done.

After we had exchanged friendly greetings and had engaged in a bit of general conversation, I asked our interpreter to express as fully and strongly as possible the appreciation of the officers of the society for the generous support they had given to the lepers' work, and to assure them that the lepers also were deeply grateful for the help they had received.

The interpreter took some time to make this plain to the old lady, who recieved the expressions of gratitude with apparent indifference. The husband smiled and nodded, meanwhile,

to show that he understood everything. After the wife had said a few words to him, and had received another nod of approval, she turned to the interpreter and in a few words, quickly spoken in German, with apparent indifference, ended all that she seemed to wish to say. Then, resting her face on her hands, she looked down at the floor, as if to say, "Do not bother me any more with the subject." Her words were uttered so brusquely that I almost feared that they were in some way displeased with my message. Then the interpreter turned and translated to me, "Mr. Danner must not come here to thank us for what we have done. It was God who put it into our hearts to help the lepers. Go and thank Him, for all glory belongs to Him. We have been very glad to help the work."

There was nothing more to be said. The fine, old couple, like Mary of old, sought no recognition of the costly gifts they had made to their Lord.

Finally, after we had knelt in prayer, and the Dean of the College had led audibly, the interview closed. In clasping hands as we said "Goodbye" we could only think of these two aged and infirm Christians as true disciples who were meeting the test of love by seeking not their own welfare, but the comfort and salvation of their less fortunate brothers and sisters.

"Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

BIBLE WINES

(Continued from page 4)

induce him to take as a medicine "medicinal wine."

Thus we have endeavored, in a condensed form, to ascertain what the teachings of the Bible are, with respect to intoxicating drink; and what now is the conclusion of the whole matter? It is that in no single instance can it be proved, that it has mentioned intoxicating drinks with approbation; and consequently those who use alcoholic poisons, are left without the least sanction from that unerring guide. Far from commending such drinks as inebriate, it tells us that they "bite like a serpent, and sting like an adder;" total abstinence is therefore in exact accordance with the letter and spirit of God's Word. If, therefore, after reading this tract, any one will continue to use intoxicating liquors as a beverage, then let him not plead Scripture sanction for so doing. If he will drink the drunkard's drink, then do it by the authority of fashion, custom, or appetite, not that of the Bible; do it in the name of Ceres or Vesta and not of Religion and of Jesus; and if any followers of Jesus still claim the liberty of countenancing the use of wine (falsely so called) at weddings and sociables, let him do so as a man, not as a "Christian"; nor let him lay to his soul the flattering unction that in doing so he is borne out by the Bible, and sheltered behind the the example of his Saviour. Because the Bible speaks in commendation of the "fruit of the vine" in Palestine, it does not include in that, commendation of the products of the brew-houses and distilleries of America.—Selected by Helena Jansen, Pasadena, Calif.

SHALL THE CAPITAL OF THE NATION HAVE A SABBATH LAW?

Rev. R. H. Martin, D. D.
Director of Sabbath Observance
Presbyterian Church U. S. A.

On Jan. 8th, Hon. Wm. C. Langford, of Georgia, introduced into Congress a bill to secure for Washington City and the District of Columbia what they do not have—a Sabbath law.

On March 4-6 inclusive public hearings on this bill were held before the Sub-Judiciary Committee of the Com. on the Dist. of Columbia. Six sessions were held and thirteen hours occupied by those advocating and opposing the Bill before the hundreds crowded into the large Caucus Room in the House Office Building where the hearings were held in order to accommodate those who wished to attend. The interest was intense. At this writing word has been received that additional hearings will be held beginning March 16.

Opponents of the Bill were the Seventh Day Adventists, the Religious Liberty Association, the Anti Blue Law League of America, some Labor organizations, representatives of theatrical and movie interests and others. The opposition was led by the Seventh Day Adventists who attended the hearing in great numbers and who have been untiring in their efforts througout the country to flood Congress with petitions against the bill.

Among those advocating the passage of the bill were the following: the Lord's Day Alliance of the U. S., officially representing eleven of the leading Protestant denominations in America, representatives of the Presbyterian, M. E., Protestant Episcopal and other churches, W. C. T. U., Boy Scouts of America, Federation of Churches of Washington City, Barbers Union and Bible Classes of Washington City.

The bill would prohibit, on the Lord's Day in the District of Columbia, commercialized amusements and sports, and secular labor and business, work of necessity and charity (liberally interpreted) excepted. Its provisions are not so strict as those of the Sabbath laws of one-half the States and are not more strict than those of a good number of the remaining States. Forty-four of the States have Sabbath Laws. Washington City, the Capital of the Nation, has none. The shocking desecration of the Lord's Day in the nation's capital is the nation's concern as well as Washington's. It is both a national calamity and a national sin.

It is believed there is a fair prospect of securing from the Committee a favorable report on this bill. But there is urgent need that the Committee and Congress hear from those throughout the country who favor its passage. Remember Washington City does not have self-government: Congress governs it and is responsible, not to Washington, but to the country for what it will do with this proposed legislation.

The enemies of the bill are flooding Congress with petitions against it. Let every true lover of the Sabbath and our country express to Congress his earnest desire for its passage.

Send petitions, letters or telegrams to your Congressman and to Hon. Frederick N. Zihlman, Chairman of the Committee on the District of Columbia, Washington, D. C., urging passage of the Sunday Rest Bill for District of Columbia, H. R. No. 7179.

HELP FOR THE STRANGER

Strangers in strange lands—whether they be Japanese, German, French, Polish, West Indian, African or American—find the difficulties of arriving and leaving crowded ports and railroad stations, the finding of friends and relatives and recreant baggage, and the sending of letters and telegrams, made easier by the service which the Y. M. C. A. extends to them.

"In the fourth floor back-room of a Chicago tenement, a new arrival from Poland has framed the 'Y' introduction card, which helped him so much all along his wearisome way," writes one of the secretaries having to do with immigration and emigration work, "and has scrawled under it in Polish: 'Trust the Y. M. C. A. It is your best friend!'"

The Young Men's Christian Association was the first organization to promote service among foreigners on a world-wide basis. Its activities now extend to most European and Oriental countries, frontier towns, 15 strategic ports of embarkation, 10 ports of entry, and several hundred cities of destination. Even on shipboard, the hours are enlivened by games started by Y. M. C. A. representatives.

During the last six months of 1924 special migration secretaries at the British ports alone have distributed nearly 14,000 cards and letters of introduction and sent more than 10,000 letters regarding emigration cases. During the same period over 4,000 people of 39 different nationalities were assisted in numerous ways at Ellis Island.

THE S. S. LESSON

April 11.

The Story of the Creation.

Gen. 1 :1-3; 26-31.

Golden Text: "In the beginning God created the heaven and the earth." Gen. 1 :1.

Had some one undertaken to write the first chapters in the Bible without inspiration, he would have gone on to offer proofs that there is a God. Here there is no need for such a thing. We have God speaking and one speaking does not need to prove that he exists. The universe is great, indeed so great that we have but a slight comprehension of it. But God and the universe are not identical. The notion that all things are pantheistic would destroy the idea of responsibility. It could not note the matter of sin, or holiness, which would alike be divine. But God is a being apart from the universe. He has called it into being by His will. We cannot really think of a universe without thinking of a Creator because everything that exists does so for a cause and that cause is caused by something else. Ultimately, one's mind is carried back to the original cause. Or, in other words, the thing that must have a maker. Thinking of God as the Maker, we must think of Him as designing. There is no more chance about the origin of things than there would be if the printer were to throw his type on a heap and from it would come out this issue of the Mennonite. As God designs things, so there is purpose in all created things. We can not think of Him as being anything but good. Therefore what He makes is good. God called the creation good. It is to show its purpose and goodness by serving Him.

The first sentence in the Bible speaks volumes. It makes pollytheism impossible. It takes the argument out of the mouth of the agnostic. It is a flat contradiction of the infidel. Let us appreciate the significance of the

sentence, "In the beginning God": Someone has pointed out that this includes: "The beginning of the world's history—God. In the beginning of all true science—God; in the beginning of all right philosophy—God; in the beginning of all right living and all right thinking—God; in the beginning of every wise undertaking—God; in the beginning of every day—God."

There are many puzzled in our day concerning the remains of creatures and men that the scientists find in the earth's crusts. There is no contradiction in this. Ages lapsed between the first and second verse. The words void and without form indicate waste. The earth was a waste brought on in judgment upon previous inhabitants, if there were any like men. Some unbelievers like to tell us that there is a link between the lower forms of life and man, and that man is but an evolution from some inferior creatures. They have never found the link and they never will. There can be no change in the nature and forms of one kind of creatures to another. If we did not have the account of man's creation in Genesis we could nevertheless not accept the idea of an evolution. It is so contrary to sense and observation and investigation.

The idea of a Trinity is expressed in the first verses of the Bible. In verse 1 we have God the Father and Creator. In verse 2 we have the Spirit and in verse 3 we have the Word. God speaks. The Word and the Christ are one. Compare the first verses of the Gospel of John. There are differences of opinion concerning the length of the creative days. Remembering that a day is a thousand years with the Lord, it does not matter much. God is not limited by time. However, He is just as able to create a world in seven days as in seven ages.

In creating man in His own image God made him like Himself in his capacity for righteousness and immortality. The likeness consists rather in intellectual and moral likeness than in form. The image of God has been lost in man through sin but by regeneration man is again restored to the likeness he lost and marred by sin. The Christ, the sinless and perfect man is the ideal of man again restored through Him.

Man was created out of the dust of the earth. The material man is composed of are earthly chemicals. He breathed in him the breath of life and then he became a living soul, having in this combination of the material and spiritual the capacity for immortality. Marriage is a divine institution. God blesses it and commands the race to multiply. This command had never been revoked. There is no special virtue in the celibate life as Rome would have us believe. God provided the means of living in the Garden where man was protected from hurtful things, but even in the beginning man had to do his part. He was to dress the Garden. Idleness is never a part of the plan of God. Honest toil is ever noble. Our Lord set us that example in His life.

THE C. E. TOPIC

April 11.

How Can We Show Our Christian Love?

I Cor. 13:1-13.

In that wonderful chapter on love, Paul compares love to certain virtues and qualifications that are truly noble but he goes on to say that love outstrips them all. He brings the chapter to a close with the statement that the greatest thing of faith, hope and love is love. It is a godly passion. We cannot think of God having faith or hope as men have it, but He does show love as men show it. Love therefore is a quality shared by both God and man.

Several years ago it was quite the popular thing for a certain fraternity to declare that the 13th of 1st Corinthians was their chapter. The fact is that that chapter was written hundreds of years before that organization was ever thought of or organized. This chapter as all other chapters in the Bible, is for everybody and everybody should concern himself or herself about its teachings and follow them.

Paul points out certain things in the Christian life that are effective, as for example, eloquence, benevolence, martyrdom, etc. But their effectiveness is only real as they are qualified by that godly pasion we know through Christ, love. All other things are of no avail without love. The Christian life takes into consideration that God so loved the world that He gave His only begotten Son and that as a consequence all who accept the gift of that love are under obligation to love God and give expression to that love by their service and sacrifices for the benefit of their fellow men. We cannot conceive of a Christianity being possible with the element of love omitted. We cannot give expression to the Christian life without making that life a continual expression of love.

Christian love expresses itself in giving. There was the case of Mary and the alabaster box. It was a costly gift, but cost was no consideration with her when it came to bringing a gift to her Lord. Our property is not ours, but God's, given to us to be used for His glory. We are not owners but stewards. In our giving we have always Christ's little ones with us, the poor unfortunate and afflicted. Jesus tells us that what we do to the least of His we are doing to Him. There is a story of an ancient knight who was returning home from a long pilgrimage to the Holy Land. As he approached his city he saw a poor leper shivering in the cold. He dismounted and going over to the sufferer, wrapped his great warm coat about him and then resumed his journey to his castle. Some nights later he saw in a dream in which the Lord appeared wearing his coat. Do we see the point? What we do to the least of His little ones we do it unto Him.

Christian love delights in forgiveness. If we expect to be forgiven we must forgive. Let us keep in mind the parable of the one who was forgiven of much, but would not forgive his fellow servant of little. If we cannot put up with the little shortcomings of our fellows how may we expect God to put up with our great shortcomings? Peter Miller was the head of the celebrated community at Ephrata in Pennsylvania during the Revolutionary War. He had an enemy who never missed an opportunity to do him a wrong. The time came when this enemy was arrested and condemned to die for betraying his country. Miller heard of it and made a long and hurried journey to Gen. Washington's camp to plead with the Commander for the man's life. "It's no use", said the General, "your friend must die. He was justly convicted of his crime." "He was not my friend, he was my enemy" replied Miller. "In that case", said Washington, "If you can forgive, we can forgive also." "Love your enemies" is a true test of our sincere profession. Anyone can love his friends and dear ones, but the Christian's love must be wider than the circle of his immediate friends. Love shows itself in service. During the Civil War, when there was a lull in the battle, a young man hearing the groans of the wounded, said: "I cannot stand this, I must help them." "You do it at your own risk," the Captain said. However, he took a full canteen and crossed the trench, giving a drink to a wounded one of the enemy, then he went to help another and another, returning time and again to fill his canteen. When his work was finished, a mighty cheer went up from both ranks. Had there been such a spirit of love everywhere, the Great war would never have been written on the pages of history.

Christian love shows itself in one's regard for the immortal souls of men. All the gifts we may bring are insignificant when compared to the gift of gifts that every Christian may be the means of bringing to sinners.

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JOTTINGS

Rev. P. R. Schroeder, pastor of the Berne, Ind.; church, preached last week on the themes: "Saul Rejecting the Word of the Lord" and "The Service Call."

Rev. Grover Soldner, of the Zion church, Souderton, Pa., addressed the Ladies of the Second Mennonite church, Philadelphia, on the subject of "Using the Means that God Gives You" at their Anniversary service on Mar. 19.

A celebrated musical organization, the boys' quartette which won the sacred music contest at Winona, Ind., last summer, sang at the Intermediate C. E. in the Berne, Ind., church last Sunday. The boys are all of Fort Wayne and of the ages 10 and 11.

According to the annual census of religious statistics, compiled by the Christian Herald, the churches of the United States have increased in membership 130 per cent since 1891, while the increase in population was 80 per cent in the same period. Increases in church membership have been heavier since 1920, when constitutional prohibition went into effect. Ever since 1891, but especially since 1893, there has been notable temperance advance. Wet and dry maps show this progress to have been continuous and progressive, so far as the whole country is concerned. The Christian Herald's census shows that in 1924 there was a net gain of 690,000 members, or more than 1,800 members daily, for the 366 days of the year. This gain brings the total church membership up to 46,142,210.

The choir of the Zion Mennonite church, Donnellson, Iowa, will render the cantata "Now Is Christ Risen" by Schuler as an Easter service. Mary A. Krehbiel has charge of the choir.

The special week of services under the direction of Dr. Hartzler, in the First Church, Philadelphia, closed on the night of Mar. 14. There were a number of conversions and a deep interest was manifested.

Rev. H. J. Krehbiel, his son, Arthur, Edwin Ewy, Mr. and Mrs. D. F. Ratzlaff, Miss Evangeline Rempel and C. F. Muller of Reedley, Calif., attended the California Congress of Religious Education held in San Francisco. Rheinhold Ewy is teacher of the Men's Bible class and Educational Director of the Sunday School and Miss Rempel is missionary superintendent of the school.

Bulletin readers who have followed the acounts of the gradual reconstruction of church and religious buildings in France following the war, will be interested to learn that a triple memorial is to be erected on the site of the house where Jean Calvin was born in Noyon, which was almost totally destroyed by the bombardment of the town. The building is to house a place of worship, a library, and a Calvin Museum, and its construction will be undertaken by the Societe de l'Histoire du Protestantisme Francais. The Society has the promise of books, pictures, autographs, etc., from private collections, and it is hoped that financial contributions will also be forthcoming.—Federal Council Bulletin.

The (old) Mennonite Board of Missions and Charities will meet at Kitchener, Ont., this year, May 10 and 11.

Dr. J. E. Hartzler, of Witmarsum Seminary, preached in the Deep Run church, Bedminister, Pa., on Sunday Mar. 14.

Bethel church, Mt. Lake, Minn., the home church of Missionary P. A. Penner has pledged $1000.00 for the hospital to be erected on our field in India.

The Hoffnungsau Preparatory School, of near Inman, Kan., rendered a program at the South Christian church, Moundridge, Kan., several Sundays ago. A large audience attended and the program was reported as being interesting.

Anna Barbara Ehret was one of the charter members of the First church. Except for a time when she lived in Schwenksville, she was always regular in attending services. She was born in Germany in 1845 and died Mar. 2, 1926. Her age was 80 years, 10 months and 22 days.

The First Church, Philadelphia, recently lost two of its oldest members by death. On Mar. 5, Gottleib Wall answered the call of God. He was born in Germany, came to America in his youth and was member of the First church for many years. During the past five years his hearing was impaired so that he seldom attended services though before that he was most regular in attending. He was 90 years, 9 months and 15 days.

Prof. B. D. Smucker, of Bluffton College, was the principal speaker at the meeting of the Kiwanis Club of Ottawa, O.

On Mar. 28, Bro. Sol. Mouttet was ordained to the office of Elder in the Bethany Mennonite church, near Kingman, Kansas.

There are about 75 Mennonite families, colonists in Mexico. Of these 38 families live at San Juan, 23 at El Tribol (Durango), 5 at Rosario and the rest at Las Animas and in the town of Irapuato.

An Institute for Mennonite young people is in prospect in the Willamette University, Salem., Ore. It is to begin June 27, shortly after the close of the Pacific District Conference which will meet in Monroe, Wash.

The Y. P. S. C. E. of the south church, Buhler, Kansas, gave a program in the Hoffnungsau church on the evening of Mar. 28, consisting of readings, music and addresses which met with considerable appreciation.

Eleven classes of Bluffton College have graduated with the A. B. degree, the total of these classes being 296. Of these graduates 14 are college or university teachers, 17 superintendents or principals of schools, 108 high school teachers, 4 teachers of fine arts, 7 ministers, 12 missionaries, 4 medical missionary workers, and 6 physicians. Of the graduate students 13 are in education, 1 in law, 2 in medicine, 5 in theology, 1 in nursing and 58 home making.

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SKETCHES FROM REPORT OF ANNUAL MEETING OF SALEM DEACONESS HOSPITAL

Held the 8th of December, 1925, in the Chapel of the Institution at Salem, Oregon.

The forenoon meeting was opened by the chairman, Brother F. B. Wedel, by reading Genesis 21:9-21 and prayer. He took this opportunity to call attention to several important points. To understand the guidance and blessings of his God, Abraham had to consecrate his all, turn away from the world and be ready to bring sacrifice. In Hagar's experience God shows His intentions to save the world and His people. Through rendering of general songs, choirs and duets the audience was blessed and the work in which we are engaged was consecrated to the Lord. Rev. H. H. Dick from the Bruderthal church of Dallas, who was the instructor of History in the institution, spoke about God's promises to His people and His blessings to His children by giving them in their own country bread, victory and rest. He promised and fulfilled His promise to "His little flock", which He admonishes not to fear anything, but trust and follow Christ.

Mrs. Lillian Condit, a thoroughly educated lady, who dearly loves the Lord, who also loves us (she was the wife of our legal advisor, who last spring passed on to glory) proved willing to instruct our probationers in Biblical Geography, the Life of Christ, etc., took this opportunity to tell us of the many blessings and joy she experienced in her class work.

In the afternoon Sister Minnie Frickey of the Bethesda Hospital, Cincinnati, Ohio, a much experienced teacher in the deaconess work and also a very good Bible teacher, spoke to us next. She taught our probationer's class in the "Introduction of the Bible". Her main theme was always, "God in His Work".

Our Deaconess in charge read the annual report of the year's work. Main thought of the same was "The guiding and protecting hand of our precious Father, how He has led and protected us through His mercy and love, the whole institution hid away in the hand of the God." After listening to the report it was decided to send sketches of the same to the various Mennonite papers for publication. The following points would perhaps be interesting out of this year's report:

The Board of Directors, consisting of the Mennonite ministers of the nearby Mennonite Congregations, Brudertal, Immanuel Mennonite Brethren, Zion and Salem were well represented. The majority of the members of the soliciting committee of the board were also present. During the past year the hospital took care of 1285 patients, 702 operations were performed, 257 county patients out of six various counties were treated, 57 state patients received care, 20 accident cases were brought in, 31 babies were born, 250 old folks found a home with us, 35 juvenile cases were treated and many patients from police and county courts. Ten orphans found a home with us, 41 patients passed away, 54 various physicians brought us patients. The income of the hospital last year was $35,264.62, money on hand in bank, $328.27, money standing out from last year, $1,475.31, charity work to the amount of $2,240.00. In the nine years of the existence of the institution 9,775 patients were nursed, 5,763 operations were performed. The block of land on which the hospital and the other main buildings are located is free from debt, otherwise our total amount of debt is still $14,183.23. The total value of the hospital property is estimated by the banks as $162,000.00. The following physicians instructed our probationaries, Fisher, Edwards, Findley, Hobson, Marshall, Bean and Evans in medical and surgical studies. Rev. H. H. Dick in Church History, Supt. F. B. Wedel in History of the Bible, Sister Minnie Frickey in Introduction of the Bible, Rev. D. D. Bartel, Deaconess calling; Mrs. O. E. Condit, Biblical Geography and Life of Christ; Sister Anna, Nurses' classes; Sister Wedel, History of the Deaconess work. Our institution feels very much indebted and grateful to these kind instructors.

The present Board of Directors are the following: Rev. H. H. Dick, Rev. J. M. Franz, Rev. J. P. Neufeld, Rev. D. D. Bartel and Supt. F. B. Wedel. The Soliciting Committee comprises the folling: Out of the M. Brethren church, Brother and Sister John Reiner, out of the Immanuels congregation Brother H. Schroeder, Sister Joe Ramseyer and Sister Sarah Hofstetter. Out of Zions church Brother Diehm and Sister Sarah J. Rupp, and out of the Brudertal church Brother G. G. Rempel and Sister T. Warkentin. **D. D. Bartel**, Secretary.

QUARTERLY REPORT FROM INDIA

Janjgir, C. P., India,
Jan. 14, 1926

Dear Brethren:

As a greeting may Isa. 8:16 serve this time. The last quarter of the year 1925 slipped away as usually very quickly. That ushered in many blessings, of which not each quarter has to relate.

The Working Staff.—On November 5th, we could welcome into our midst the returned missionaries, Miss M. R. Burkhalter, her sister-in-law, Mrs. Adah Burkhalter, Drs. Harvey and Ella Bauman. Mrs. Adah Burkhalter, as we decided in our spring conference, became the Janjgir asset, made herself at home with us in the same bungalow, viz., she is occupying the western two rooms. In the ladies' bungalow is one suit vacant, however, there is no arrangement for two kitchens, consequently was asked to have her quarters in the large bunlow. Again Bro. Paul A. Wenger has been transferred at our fall conference to the southern field in order to assist those workers there. He moved over a few weeks before Christmas. The board will be aware by this time that he and Mrs. Adah Burkhalter have been engaged to be married on March 3d, at Mauhadei, just before the spring conference will convene. After that, very likely, the Janjgir Missionary staff will be changed somewhat. The rest of the staff, Miss C. L. Kuehny, Mrs. Penner and myself have been here all the while. Among the Indian staff no changes have occurred, except the matron out of the Girls' Boarding left on the last night of the old year on account of misconduct, for which we are feeling exceedingly sorry, because she looked after the work nicely and understood the management satisfactorily.

Evangelistic Work.—All the workers on the outstation continued their work on their respective places undisturbed, until they were called to the main station for the Bible Course, which convened this fall at Janjgir. Then again for Christmas the most came in for the celebrations; it was optional to them since they had been in just recently. After the meetings were over a number was sent out to tour the northeast section of our territory. They found welcome listeners and open doors for them. They covered a portion of that field which was canvassed last year, January. The people remembered the messages given then, nevertheless carefully listened to them again. The staff here on the station covered the field in the neighborhood. One of the staff members is sick with T. B., consequently cannot accomplish much.

The Bible women went to the homes in the near-by villages. In spite of having been covering the same field and homes during the rains, people would invite them and showed interest to listen to what they had to say. Our touring could not be made possible, the weather was very unsettled and the conditions on the station permitted us not to leave the place for any length of time.

The Bible Course was attended by nearly 70 students, 13 years ago we began the same with 15 workers. The interest has been increasing continually, the number of workers also. This is the last time that the Course will be held in such manner, we have introduced a new course and changed the time likewise. The new course covers the entire Bible in some years and will give them a bird's-eye view of the Scriptures in a more comprehensive way.

Immediately after the course

the Indian church convened for their conference for two days. They are now taking up more and more a large part of the work. We are so happy that they develope so favorably. The field they occupied was turned over, owing to urgent circumstances, to another mission, therefore they are now opening up the work there. Just now they have no one proper to send.

As usually we had called an Indian evangelist, viz., Rev. R. P. Deshpandi, of Poona. He has been converted from the Brahmi caste some 24 years ago. His wife still remains a Hindu, however he continues in prayer and hopes for her to turn and become Christ's disciple. In nine sermons he brought before us the remarkable truths in a very fascinating manner. The Bible remained his only textbook, in every sermon he manifested his remarkable faith in the Bible. After each sermon followed a long after meeting where many prayers ascended to the Almighty, numerous decisions were made, indifferent ones were changed, pledges offered. Every morning at 5:45 a prayer meeting convened in the tent, where a large number attended. The last day happened to fall on Sunday. In the morning we gathered around the Lord's table. Nearly 200 communicants partook thereof. Deshpandi has left a very deep impression behind. The expenses were paid by the Janjgir church, consequently the mission treasury remains unaffected.

Church Work.—The church carried on its work in the ordinary manner. Fifteen girls could be baptized, some of them children of Christian parents, others coming out of heathendom, also four new members were admitted by letter. The enclosed report shows more definitely. Communion was observed besides the one mentioned above, once, viz., the first Sunday of the quarter.

A very noted improvement is seen in the Sunday school phase. The annual meeting of the church showed that now nine Sunday schools are carried on with over 300 scholars. The outstations have now all, excepting one, opened a school and report real good results. The teachers in the Sukli school are holding two, and will open the third in the near future.

Educational Work.—The girls' school here in Janjgir could be kept open undisturbed with the staff of teachers. The non-Christian attendance varies, does not increase, for which we can hardly canker, because there is insufficient room available. You will notice that the last conference passed a resolution to have another school erected here on the compound. After this can be done we shall have more room to dispose of and entertain a better school for the non-Christian girls. Miss Kuehny looks after the school very intelligently and displays much interest.

The boys' school here on the compound under Masidas' charge is improving and increases, we had to place another teacher there. As soon as the new church will be ready, the old one will be vacated, we are strongly thinking of to move the school in there and be better in a position to accommodate the boys, also put in another teacher.

The school at Sukli runs fine. The head master has the work at heart. The new master employed in June, does his share to improve matters. We have now a real good staff which helps the mission work along remarkably. The enrollment does not increase so much, but keeps going, just about as many come new to replace those that have stepped out after finishing the course.

There are two villages who clamor for schools. The mission has made them the offer that if they will build the school, the mission is going to employ the teachers and look after their pay. To this they have partly agreed, although the minds of the Hindi fail to work fast. In one village the villagers have gotten wood, but the building is still not going up.

General.—Presently the new church is going up. The material is at hand, the workers are busy. For some weeks the work had to lie still on account of the lack of wood. The digging of the foundation, the hauling of the stones to the place, carrying bricks has thus far hardly any affected the treasury, because the members looked after that in their spare time.

The new well that was partly sunk last hot season keeps water very nicely. The supply that is gotten out for all the different occasions amounts to much.

The health of the missionaries and the Indian staff, also the Christians as such stirs us to much gratefulness. We could carry on every phase uninterrupted. The Lord be much praised.

Thanking the dear Board for all the patience, help and endurance in the work, also asking for fervent prayers, we remain in the Master's service.

In the name of the staff,

P. W. Penner.

THE GENERAL CONFERENCE CONSTITUTION

The Constitution, Charter, and By-laws of the General Conference were published the last time in 1915. As there have been some additions since and the edition was out of print, the Executive Committee appointed the brethren G. N. Harms, J. R. Thierstein and C. E. Krehbiel to revise it and bring it up to date.

The original was in the German language and the committee used this original as a basis. It was found that a number of minor errors and a few of a graver nature besides a few omissions and additions had crept into the English translation of 1915. Articles and sections also varied somewhat. The committee has made the divisions harmonize for convenience in comparing, and has tried to bring this translation into closer accord with the original German. By right the whole document should be revised. We have used the word "session" to indicate the whole period for which the Conference gathers in regular or special session; and the word "meeting" for the gatherings of each day or evening.

We have compared the original charter with the English and the German as it appears in the present pamphlets and found errors in both. Even the name of our Conference is given incorrectly in both languages at places.

The figures in brackets refer to the pages in the secretary's book or to the printed reports.

The committee will greatly appreciate it if you will take the time to compare this rendition with the original and send any suggestions you may have to offer to C. E. Krehbiel, Newton, Kansas.

CONSTITUTION, CHARTER AND BY-LAWS

of the General Conference of the Mennonite Church of N. A.

(Adopted 1896; with additions including the Session of 1923.)

I. INTRODUCTION

1. Name

The General Conference of the Mennonite Church of North America is the name of a united body of Mennonite congregations.

2. Origin, Inception and Growth

Its origin dates back to May 28, 1860, when the first meeting of the Conference was held at West Point, Iowa, three congregations participating. In the course of time other congregations from various states of the Union joined this Conference in increasing numbers, a very considerable accession coming from the congregations that, in the seventies, emigrated from Russia and other parts of Europe. This from a small beginning there has grown, under the gracious guidance of God, a noteworthy and constantly increasing church body.

3. Purpose

The General Conference owes its origin and its growth to a deeply felt need of a closer union of the individual congregations, with the object of promoting the "unity of the spirit in the bond of peace," of establishing more firmly the common faith, and of rendering mutual assistance in good works.

In its meetings the Conference offers opportunity to consult and to come to a mutual understanding in questions concerning our mission work and the welfare of our Church.

The Conference recognizes its work to be to assist in the building up of God's kingdom

a) at home in such branches of work as itinerant preaching, evangelization, founding of new churches where needed, publication, deaconess work, education, care for the poor, etc., and

b) abroad by sending out missionaries and establishing and supporting mission stations and schools in this and other lands.

Special regulations governing the Conference activities are contained in the following Constitution, Charter, and By-laws.

II CHURCH REGULATIONS (CONSTITUTION)

1. Our Common Confession

This Conference recognizes and acknowledges the Sacred Scriptures of the Old and New Testament as the Word of God and as the only and infallible rule of faith and life; for "other foundation can no man lay than that is laid which is Jesus Christ." 1 Cor. 3:11.

In the matter of faith it is therefore required of the congregations which unite with the Conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the avoidance of oaths, the Biblical doctrine of non-resistance, and the practice of a Scriptural church discipline.

2. Admission

All congregations of the Mennonite denomination which adhere to the above confession, are invited to unite with the General Conference and will be received into the Conference on application in the manner as hereinafter provided.

3. Secret Societies

The Conference takes the position that all secret societies without exception are in their essence and tendency in opposition to the apostolic admonition: "Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? II Cor. 6:14-15. With those who deny Christ and God, Christians, as members of the body of Christ, can not possibly maintain such fellowship as the lodge requires of all its members. In that they shall regard and treat one another as brothers, however widely their heart attitude toward God and man would otherwise separate them. Therefore no congregation which tolerates among its members those belonging to secret societies shall be admitted into the Conference. Moreover, the Conference requires of all congregations belonging to it that they shall energetically testify against the lodge evil, and that such congregations, if there be any, in which lodge members may already be found, shall strive be all evangelical means to purge themselves of this element.

(Amendment adopted, Reedley, 1917) If a church can no longer give its assent to one or several of the cardinal points of faith as mentioned in Paragraph 1, 2, 3, and 4 of this Constitution, or if it finds itself unable to secure compliance with the same on the part of its members, then such church is requested to state such facts honestly and candidly to the Conference and apply for dismissal from the same, in order that the Conference may be spared the embarrassment of unpleasant investigations and the pain of exercising discipline.

Should a church that has lapsed in some one of the essentials neglect or refuse to withdraw voluntarily, or should a church come under a strong suspicion of having become unsound in the essentials referred to above, then it shall be the duty of the Conference to investigate and ascertain the facts and if the church is found to have become disloyal to these principles of faith, then it shall be dismissed from the Conference. The following shall be the procedure in such investigation and eventual dismissal:

No accusation against a church shall be received by the Conference for investigation unless it is made in writing and signed by at least three persons, who must be members of a church belonging to the General Conference, and handed to the officers of the Conference, or unless it is brought before the Conference by a committee to whom the duty of watching over the faith and spiritual life of the Conference may have been assigned.

The officers of the General Conference must inform such church at least three months before any meeting of the General Conference that charges have been preferred against it.

If complaint has been made against a church by private members, the investigation of the charges, in order to save time, shall be made by a committee, elected for the purpose, and this committee shall report to the Conference the result of its investigation.

The decision as to whether a church has forfeited its right to remain a members of the Conference rests entirely with the Conference, and no dismissal shall take place unless at least two-thirds of all the votes represented at the Conference are cast and at least two-thirds of these are for dismissal.

4. Temperance

The Conference also recognizes the Bible teaching that a drunkard can not inherit the kingdom of God. Gal. 5:21. A congregation that tolerates among its members the drink evil, can not be regarded as Christian and can therefore not be a member in this Conference. Recognizing in the so-called saloons and all kinds or drink houses one of the greatest and most common evils in human society, these should in no wise be countenanced by our congregations and members of our Conference.

5. The Confession Unalterable

At no time shall any rules be made, or resolutions adopted which in any way contradict the principles of faith as laid down in this Constitution.

6. Rights of Congregations Inviolable

The General Conference is not a legislative, but an advisory body. Therefore no rules or regulations shall be adopted prejudicial to the rights and independence of the individual congregations.

7. Ordination of Evangelists and Missionaries

When the Conference, through its respective boards, has occasion to call evangelists or missionaries who are be formally ordained to their respective offices, the ceremony may be performed in accordance with the form given in the "Handbook for Ministers", published by the Conference.

III. CHARTER

(In order to accept legacies and to be able legally to possess and to transfer real estate it became necessary for the Conference to be incorporated. By statute the charter expired Sept. 5, 1911. An application for extension to Sept. 5, 1961 was made by the Conference Trustees and on October 20, 1924, the State Charter Board approved the extension and the Secretary of State filed it on the same day.)

We the undersigned subscribers, with our associates, having been organized into a General Conference of the Mennonite Church of North America, and being desirous of becoming incorporated as such, agreeable to the provisions of the Laws of the State of Kansas, do voluntarily join ourselves together into a corporate body and do hereby certify:

First—That the name of this corporation shall be: "The General Conference of the Mennonite Church of North America."

Second—That the purposes for which this corporation is formed are:

a) The support of religious worship by the promotion and maintenance of home and foreign missions, religious schools, seminaries, and other church institutions, also the publishing of church and Sunday school literature.

b) The soliciting, receiving, and accumulation of funds for the support and maintenance of the above named institutions and for other benevolent purposes by accepting donations, contributions, and legacies.

c) The disbursement of funds received for such purposes through committees or trustees duly elected or appointed by said General Conference.

Third—That the places where the business of this corporation pertaining to the secular affairs of said General Conference is to be transacted, shall be Newton and Halstead, in Harvey county, Kansas.

Fourth—That the term, for which this corporation is to exist, shall be perpetual.

Fifth—That the secular affairs of this corporation shall be under the control and management of nine trustees, to be elected by the delegates to said General Conference at its regular sessions. The names and residences of the trustees appointed for the first year are: Christian Krehbiel, Halstead, Harvey Co., Kansas; David Goerz, Halstead, Harvey Co., Kansas; J. J. Krehbiel, Newton, Harvey Co., Kansas; H. Suderman, Sr., Newton, Harvey Co., Kansas; A. B. Shelly, Milford Square, Bucks Co., Pa.; Christian Schowalter, Primrose, Lee Co, Ia.; Wm. G. Moyer, Chalfont, Bucks Co., Pa.; J. B. Baer, Richland Centre, Bucks Co., Pa.; S. F. Sprunger, Berne, Adams Co., Indiana.

Sixth—That the By-laws of this corporation shall be made by the Trustees of said Corporation, and be in force until the approval of the said General Conference at its regular or special sessions and they shall be deemed and taken to be the laws of said General Conference subordinate to the laws of the State of Kansas and the Constitution of the United States.

In testimony whereof we have hereunto subscribed our names this 13th day of August, 1891.

(Signed) Chr. Krehbiel, David Goerz, J. J. Krehbiel, H. Suderman, Sr., A. B. Shelly, Chr. Schowalter, Wm. G. Moyer, J. B. Baer, S. F. Sprunger.

State of Kansas
Office of Secretary of State

I, William Higgins, Secretary of State of the State of Kansas, do hereby certify that the foregoing is a true and correct copy of the original instrument of writing filed in my office, Sept. 5, 1891.

In testimony whereof I have hereunto subscribed my name and affixed my official seal. Done at Topeka, Kansas, this fifth day of September, A. D 1891.

Wm. Higgins, Secretary of State.
(Seal)

IV. BY-LAWS (RULES)

A) External Business Regulations

1. The Election of Trustees.

The Trustees shal be elected for a term of nine years, and the terms of the respective members shall be so arranged that at every tri-ennial meeting of the Conference, only one-third of the number shall be elected.

2. Organization of the Board of Trustees.

After every election the Board of Trustees shall organize themselves by choosing from their number a President, a Secretary, and a Treasurer. They may also elect or appoint from their number such committees as they may deem advisable for the successful performance of their duties.

3. Rights and Duties of Trustees

a) The Trustees have the right to receive bequests and donations of real and personal property, to dispose of the same according to their best judgment, and to administer the proceeds. They shall pay out all moneys in their hands according to the directions of donors and the resolutions of the Conference. They shall be answerable to the Conference for all their transactions and shall give a full report of all business affairs at each meeting of the Conference.

b) All regulations adopted by the Trustees shall be in accord with the Constitution and resolutions of the Conference and shall be binding until the next meeting of the Conference, but they may be changed by the Conference as desired.

Disposition of Funds.

On questions as to the disposition to be made of bequests in money and for donations that are administered by the Trustees and to which claim is laid by any of the other standing Boards or Committees for use in their special line of work, the Trustees shall have the full right, together with such claimants, to take the matter under advisement and to determine what disposition shall be made of the money. In case the Trustees for special reasons feel justified in delaying pay over such money to a claimant, claimant may appeal to the Conference Officers, and, if these can not or do not wish to decide the matter, claimant may appeal to the Conference.

b) It shall be the duty of the Trustees to carry out all resolutions of a legal business nature according to the instructions of the Conference.

B) Internal Business Affairs

1. Membership Rights

a) Any Mennonite congregation, of whatever branch of the Mennonite church, agreeing to and adopting the Constitution, can become a member of this Conference, provided that on the question of its admission the Conference decides affirmatively by a majority vote. Such a congregation is then endowed with all the rights and privileges of membership and assumes all the duties of the same as defined by these regulations.

b) Questions of extending the right to participate in the deliberations of Conference to individual persons, societies, and corporations within the Conference body shall also be decided by a majority vote of the Conference.

c) Each congregation belonging to the Conference shall be entitled to one vote for every thirty of its communicant members or any fractional part of this number.

d) Congregations that for any reason cannot send delegates of their own to the Conference, may and should authorize brethren or delegates from other Conference congregations to represent them with their voting power. But no delegate shall be entitled to more than ten votes at Conference sessions, unless they be of his own church. (Amended thus at Perkasie 1920. See page 320 Secy book.)

e) Congregations that neglect to have themselves represented in person or by letter at three consecutive tri-ennial conference sessions without giving a valid reason for such neglect, and leaving the official inquiry for such reasons unanswered, shall be regarded as having withdrawn from the membership of Conference and the fact shall be properly entered on the Minutes. Such congregations may, however, upon application be again received into the Conference in the regular manner.

f) The right of participation in the deliberations and discussions given to visitors of the Conference does not include the right to vote. The right not includeto vote given by the Conference to persons in attendance shall be limited to the particular Conference session at which it is granted and shall extend only to questions relating to church work, and that are disposed of when voted upon. Such right does not extend to the business affairs of the Conference which involve the rights and duties of members and therefore not to the election of standing boards and committees, not to decisions the execution of which falls outside of the Conference session.

2. Organization and Election

a) Upon the convening of Conference in regular or special meeting the delegates composing the Conference shall present their credentials from the congregations they are to represent. These being received and duly recorded, and an order for the session adopted the work of the Conference shall proceed.

b) The officers of the Conference, President, Vice-President, and Secretary, shall be elected either at the beginning or at the close of each Conference session and shall serve till their successors are elected and enter upon their duties. The officers shall not be eligible for the same office for more than two successive terms

c) The President shall preside at all the meetings of Conference shall appoint all temporary committees, and in case of a tie vote on elections or resolutions he shall give the deciding vote.

d) The Vice-President shall, in the absence (or inability) of the President, preside over the meetings and

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Barne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

A city church noted for its large membership and for the numerous social features it introduced in order to keep the crowds recently inaugurated a "Fashion Show" copied from the features used in the department stores to boost their business. The models used were the young professional women who make their living in this kind of work. We suppose everyone is familiar with the Fashion Shows as they are promoted commercially. This church function is said to have been in every way like those seen in the stores and the models paraded in their finery before the audience. It is reported that the event was patronized by a large number of men and women.

To be sure those of us who are not connected with the church that promoted things of this kind have nothing to say concerning the propriety of aiding affairs of that kind in that church and if we feel that they should not be permitted it is up to us to keep them out of our own churches but, after all, such things done in the House of God come as a shock to those who believe that worship should be the only thing encouraged in a church. Nearly every minister feels it his duty to protest against the kind of dressing that fashion dictates in our day. It is one of the grave problems of our time to bring people to realize that worldliness in dress is a hinderance to spiritual life and the important attitude of the Christian should be to take life more seriously than to make the matter of what one should wear a chief consideration. Sometimes we feel that people are not taking the church seriously enough and in such a case, where such an open concession is made to the vanities of the world, the impression is bound to get abroad that this talk about humility and modesty is after all a matter about which professing Christians are not in earnest.

A recent volume that should receive a wide reading among Mennonites, is the Memorial of the 400th Anniversary of the Mennonites held last summer in Switzerland. It appears under the title "Gedenkschrift zum 400 jährigen Jubiläum der Mennoniten oder Taufgesinnten." Unfortunately for the large number of English speaking Mennonites, there is no English version for their benefit. Now that the Mennonite church in Russia has come to its great hour of distress and Canada and the United States are bound to become and remain the leading Mennonite countries, the English language will continue to increase in use among Mennonites and in spite of the efforts to continue the German language as a matter of culture, the time is not far distant when English will become the language of the home and school everywhere. This condition should be met by assuring the future generations of our church a Mennonite literature in the language of their fatherland. We are not complaining that those who know the German language best should have the benefit of the literature produced in our church. The German language, hitherto has been the means of keeping alive the close the world over and as such will continu to serve a useful purpose, but we owe something to our children and to those who at ship among Mennonites the world over and as such will continue to serve a useful purpose, but we owe something to our children and to those who at this time can appreciate literature only in the language in which they think and have been educated. The Mennonite church has a higher mission than just to perpetuate the tongue of our ancestors, some of whom have come from the Fatherland more than two hundred and fifty years ago.

Dr. Wilbur Thomas, of the Friend's Service Commission, made the address at the morning service of the Souderton, Pa., church on Mar 21. He brought a message on International Fellowship The Fifth Annual Report of Missionary S. T. Moyer to his home congregation has just been received by the congregation and will be distributed in pamphlet form as soon as it can be printed. Appropriate Palm Sunday, Passion Week and Easter services have been arranged. The Easter Cantata will be given under the direction of Mr. R. V. Hilty. Mrs. Horace, of Quakertown, and Mr. Morris Everley, of Philadelphia, will assist the choir.

THE SOWER

A LAST WILL

A "Last Will" is a sort of a reminder that one is not going to live forever here on this earth. Now, to most young people at least that is not exactly a pleasant thought. And yet at times it may be wholesome to do so.

You can hardly go anywhere today to hear any man of prominence speak to young people, especially students, without noticing that he continually stresses the fact that we must think; that we must think through, and that we must be willing to face the facts and many other words to that effect.

Now death is a fact; it is an inescapable fact. We must all meet it in God's own time. Then why should we shudder at "A Last Will?"

It is not our intention to ask you to make your last will at this time, even if that might not be a bad idea, because you do not know when it will be too late to do it. But we want to present an example of an old will that was written almost 200 years ago.

We are indebted to Rev. Jacob Suyder, Roaring Spring, Pa., for the transcript of this will and desire to publish it in The Sower for its historical value and thus make it available to others who may be interested.

John Krabiel was the great, great, great grandfather of Bro. Snyder and the first settler of the vicinity of Richfield, Pa., now Juniata county but then a part of Northumberland county.

Bro. Snyder writes further: "I thought this might be of some benefit to you. It appears, at the last family reunion it was shown by letters in possession of H. Frank Eshelman, Esq., of Lancaster City, Penn., from an investigation and his records compiled by him during his investigation in Europe, as well as in America, that Krabiel was an exile in Holland for a brief period of time before sailing for America, and that his transportation as well as others of that company was paid by the government of Holland. This to us was some new history."

Transcript of the copy of the last will of John Kraybill, who was born August 18, 1735 and died February 18, 1806. His father having emigrated to Pennsylvania from Switzerland somewhere in the 1750ies, probably 1756, according to some.

John Kraybill's Will:—

In the name of God, Amen:—Whereas I, John Krabiel of Mahontongo Township, County of Northumberland, in the State of Pennsylvania, Yeoman, calling to mind the uncertainty of this mortal life and that it is appointed for all men to die, do make this my last will and testament in manner and form following, that is, first of all I order that my body after my decease to be buried in a Christian-like manner, by my hereinafter named executors, and the expense thereof to be paid out of my personal estate, and that my just debts likewise to be paid out of the same by my executors.

Item:—I give and bequeath unto my beloved wife, Barbara, two of my best beds and bedding thereto belonging; the case of drawers; her choice of my chests to take one; the clock and case; and all other house and kitchen furniture of what denomination whatsoever she my said wife may choose thereof whatever she likes, and may stand in need of during her natural life and so long as she shall remain my widow; further, I give and bequeath unto her, my said wife, two of my best cows at her own choice, to her choice as also sufficient stabling for the same; the kitchen garden yearly well dunged being the same garden which she now has in use; potatoes and turnips yearly so much as she my said wife may stand in need of during the time and term aforesaid:—

Also yearly ten pounds of good and clean heckled flax; likewise as much of good flax tow; yearly two barrels of good clear drawn cider; yearly twelve bushels and a half of merchantable wheat; ten bushels of rye; five bushels of Indian corn; five bushels of buckwheat, as also, apples, peaches, and cherries yearly so much as she may want at pleasure; fodder of the best second crop for her creatures a sufficient quantity yearly during the time aforesaid. Straw sufficient for bedding such creatures and other necessary use. Firewood hauled and cut for immediate use on a convenient place near her dwelling house, and as much thereof as may be required; summer pasturing for her, my said wife's creatures yearly, as aforesaid, as good as the creatures of the same kind of my son John. All the above mentioned articles and every part and parcel thereof shall be given and delivered at all proper seasonable time and times unto my said beloved wife Barbara, by son John Krabiel, his heirs, executors, administrators or assigns, yearly and every year during my wife's natural life or widowhood aforesaid. I further give and bequeath unto my said wife, all and every sort of linen cloth stripes or other kind whatsoever, which shall or may be in my possession at the time of my decease, and it is my will and I do hereby order that my said beloved wife Barbara, shall live, dwell and remain in my present dwelling house with all the liberties and privileges as she heretofore lived therein in my lifetime, and to make use of the cellar, and every room, or chamber of other departments thereof at her own pleasure, together with the pipe stove at present in the house:—Further I give and bequeath unto my said beloved wife, all the "Swine" which may be in my possession at the time of my decease.

Item:—I give and devise unto my beloved oldest son Christian Krabiel, one hundred acres of land and the usual allowance of six per cent for roads, etc., which beginning at the white oak corner in the land, and in the line of my son John Krabiel's land, from thence along said Christian's line to Hoffman's Corner, from thence along the same to a white elm tree, and from thence by the same to white thorn marked for a corner, and thence along the said Christian's and Shellenberger's line across the dirty swamp to Shallenberger's fence, and then beginning again at a white oak corner near Albright's stable, and from thence outside of said Christian's fence about one hundred perches. To hand and to hold the said piece and parcel of land unto the said Christian Krabiel, his heirs and assigns forever, with such condition, that he the said Christian shall not sell or dispose any by parcels thereof to any Speculator excepting he selling the whole to advantage for his family, and provided alway, nevertheless, he paying the yearly grain unto his mother my said wife during her life or widowhood as he has paid and delivered hitherto unto me, and paying the further sum of fifty pounds of lawful money of Pennsylvania to be paid in five years after the decease of me and my wife Barbara aforesaid, and by the payment of said fifty pounds the Deed for said land shall be delivered unto him by my executors, authorized and empowered for the purpose.

Item:—I give and bequeath to my second son Jacob Krabiel, his heirs and assigns, all that certain piece and parcel of land being part of my messuage and tract I at present live, and containing about forty acres more or less, so as the same is already measured off and under fence from said tract I live on and being in his possession, yielding and paying therefor the sum of one hundred pounds of lawful money of Pennsylvania payable five years after my and my wife's decease, and by the payment of which said sum of money a lawful deed shall be executed and delivered unto him and the said Jacob by my executors empowered for the purpose yielding and paying the thirds as he paid heretofore unto me, to his Mother, my said wife during her life or widowhood aforesaid.

Item:—I give and devise to my third son, John Krabiel, all and singular that messuage I now live on acording to the deed already executed with this condition; he paying the sum of six hundred pounds over and besides such sum or sums he has paid me already and is to be paid according to bonds given for the same.

Item:—I give and bequeath unto my daughter Suzanna Snyder and to her heirs and assigns the sum of one hundred and fifty pounds lawful money of Pennsylvania to be paid by my hereafter named executors five years after my and my wife's decease, and if my son-in-law John Snyder the husband of my said daughter will take out the patent for his land in case I could not do it then my hereafter named executors shall give him full power and authority and all necessary writings thereto belonging.

Item:—I give and bequeath unto my daughter Barbara Shafer her heirs and assigns the sum of fifty pounds lawful money aforesaid over and besides what I have already given to her which said sum of money to be paid by my executors as aforesaid five years after my and my wife's decease.

Item:—I give and bequeath to my daughter Magalena intermarried to Herman Snyder, Jr., the sum of fifty pounds lawful money aforesaid over and besides what she already has received from me to have and to hold to her and her heirs and assigns forever.

Item:—I give and bequeath to my daughter Catherine, inter-married to Peter Sechrist, her heirs and assigns forever the sum of three hundred pounds of lawful money aforesaid to be paid as follows: That is, the sum of two hundred pounds as soon as my just debts are paid and discharged and that much money coming in, and the residue sum of one hundred pounds to be paid by my said executors five years after my and my wife's decease, likewise as my said above mentioned daughters to have and receive their portion and shares aforesaid. Furthermore, I do hereby authorize and empower my hereafter named executors to dispose and sell to the best advantage that part and parcel being the overplus of that some hundred acres of land which I give and divise to my said son Christian Krabiel and to dispose of and sell the same soon after my decease, if I do not sell the same yet in my lifetime, further it is my will and I do order that the sandy spring meadow shall and is to be for the only benefit and behoof of my said beloved wife during the time aforesaid and to take the incomes and profits thereof so as I had in my lifetime, as also the use of my bags in number sixteen, during said time. And I further do order and it is my will that my said son John Krabiel shall pay or cause to be paid yearly and every year unto my said wife Barbara the full sum of fifteen pounds lawful money aforesaid which said sum of money shall be taken out of my estate that is to say out of interest money if any due and payable or otherwise out of my estate so as it may suit that she may get the said sum of money yearly as aforesaid.

And I further do give and bequeath unto her, my said wife the saddle and bridle which always heretofore was called her saddle and bridle during the time and term aforesaid, and in case I should have a rifle at the time of my decease it is my will and I give and bequeath the same to my eldest son Christian Krabiel, his heirs and assigns and further if I should have in my possession at the time of my decease a fowling-piece I give and bequeath the same unto my son John Krabiel, his heirs and assigns forever. And further I give and bequeath after my decease unto my said son John Krabiel, his heirs and assigns, my riding mare, he paying the sum of twenty pounds lawful money for the same, and in case my said wife after my decease should want a horse to ride at any time to meeting or anywhere, his said mother, my said wife at any time or times aforesaid, and it is my will and I do hereby order that all my movable or personal estate it be in money or other things, whatsoever shall or may remain over and besides the above mentioned articles and sums of money or legacies hereby given and bequeathed to my said children, herein named and to them which is not here mentioned, but my will is that my six daughters Anna Acker, Mary Knepley, Suzanna Snyder, Barbara Shafer, Magdalena Snyder, Catherine Sechrist shall divide the said over plus share and share alike, so good as they can divide the said among themselves, excepting my wearing apparel, it is my will if my above said sons will not wear them, I do hereby order that the same be given to the poor, free gratis. And furthermore, I do hereby authorize and empower my said son John Krabiel to execute and deliver such deed or deeds as the law requires in my name and stead, and the same shall be as good as if I had executed and delivered the same in my lifetime; but in case God should spare my life any longer, I mean and it is my interest to make such deed or deeds to my said sons Christian and Jacob, as also for the other piece or parcel of land above mentioned to be sold as aforesaid but in case of sudden departure from this world I authorize as aforesaid my son John to execute the same he being my hereafter first named executor.

I hereby nominate and appoint my sole executors of this my last will and testament, my beloved son John Krabiel, my beloved son-in-law Peter Sechrist, and my soninlaw John Snyder, hereby revoking all former wills by me made.

In witness thereof, I have hereunto set my hand and seal the Thirtieth day of August, in the year of our Lord, One Thousand and Eight hundred and Three, interlined only on the fourth side in the thirtieth line these words "my riding mare" before the signing hereof.

JOHN KRABIEL.

Signed sealed, published, and declared by the above named John Krabiel, Sr., to be his last will and testament in the presence of us who have hereunto subscribed our names as witnesses in the presence of the Testator:

Hackenberg
John Snyder
Herman Snyder

Northumberland County Seal:—

Be it remembered that on the twenty-fifth day of February in the year of our Lord 1806, before me Robert Gray, Deputy Register for the county aforesaid, personally appeared John Snyder one of the subscribing witnesses to the foregoing will, who being duly affirmed according to law, saith he was present and did see John Krabiel the Testator, sign, seal, and declare the foregoing writing as for his last will and testament, that at the time of his so publishing the said will, he was sound and disposing mind and memory, as those deponents doth believe according to the best of his knowledge and understanding and that the witness above respectively subscribed their names as witnesses at the same time in the presence of each other, and in my presence and further saith not.

Sworn and subscribed the day and year aforesaid,

Robert Gray, Deputy Register.

Be it remembered that on the 25th day of February, A. D. 1806, before me was proved and approved the last will and Testament of the said John Krabiel, deceased of which the foregoing is a record of the same, and letters Testamentary in due and common form of Law were issued to John Krabiel, Peter Sechrist and John Snyder, executors therein named on the same day.

Witness my hand—

Robert Gray, Deputy Register.

Northumberland County Seal:

I, John P. Pursel, Register for the probate of Wills and granting letters of administration in and for said county, do hereby certify that the foregoing is a true, full and exemplified copy of John Krabiel's seniors will as the same remains on record in my office in will book No. 2, pages 11, 12, 13.

In testimony whereof I have hereunto set my hand and official seal at Sunbury this 3d day of March, A. D. 1853.

John P. Pursel, Register.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

We are laborers together with God. I Cor. 3:9.

THE GENERAL CONFERENCE CONSTITUTION

(Continued from page 3.)

exercise all the rights and duties of the President.

e) The Secretary shall have for safe keeping all minutes and papers belonging to the Conference, and shall carry on the necessary official correspondence.

f) An Assistant Recorder shall be appointed by the President at each session of Conference, who shall assist the Secretary in making a true record of the proceedings and preparing them for publication.

g) The President, Vice-President and the Secretary shall not at the same time be members of any standing board or committee, but shall, in the interim between Conference sessions, stand independent of all boards and committees, so that these may in difficult cases apply to the officers for advice, and take them into consultation.

h) The Treasurer of the Board of Trustees shall also have charge of the General Treasury of the Conference.

3. Appeal

Personal or congregational difficulties which by their nature should come before a congregation or a district conference and as a rule find their solution there, may come before the General Conference for consideration in the following manner: If the matter can not be settled in the congregation, and the advice of the district conference does not bring about a satisfactory solution, then, the district conference having been duly notified, the congregation may appeal to the General Conference and the matter may be accepted by the Business Committee.

4. Sessions

a) The regular sessions of the General Conference shall be held every three years. Special sessions may be called by the Officers (now Executive Committee) whenever the representatives of at least ten Conference congregations or one of the standing Boards or Committees requests it.

b) At the close of each session, the Conference shall decide upon the place for its next session. The fixing of the time for the session shall be left to the Conference Officers.

c) During the deliberations of the Conference the commendable parliamentary rules shal be observed that every person desiring to speak shall rise and first address the presiding officer to be recognized by him. While speaking he shall not be interrupted, so there shall be but one speaking at a time. But the chairman shall at all

times have the right to call a speaker to order if he occupies more time than is alloted to the subject or is otherwise out of order.

5. Standing Boards, Committees, Etc.

a) The Conference shall choose from its own number, i.e., from the delegates and members of Conference congregations, a Board of Home Missions, a Board of Foreign Missions, a Board of Publication, an Emergency Relief Commission and a Board of Education, each to consist of six members, and a Business Committee of three members. They shall be chosen for a term of three conference periods, or nine years; one-third of the number of each board or committee shall be elected at each triennial Conference session.

b) Each board shall organize itself by choosing a chairman, a Secretary, and a Treasurer.

c) The Board of Home Missions shall, in accord with the directions of the Conference arrange and conduct all work and undertakings of the Conference of Home Missions for which no special committees have been constituted, and shall call the necessary workers such as itinerant preachers, evangelists, etc., and shall administer and disburse the money contributed for Home Mission work.

d) The Board of Foreign Missions shall call and send out missionaries and workers for the foreign mision field and conduct the work according to the instructions, decisions, and regulations of the Conference, and shall administer the Foreign Mission treasury.

e) The Board of Publication shall have in charge the publication of our church periodicals, Sunday school and other publications, the Conference Book Store, and all business connected therewith. The Board also shall employ the necessary workers, such as Editors, Business Manager and other employes.

f) The Emergency Relief Commission shall accept gifts for the support of all charities, and shall distribute them according to the directions of the donors. They shall apply moneys sent without directions according to their best judgment.

g) The object of the Board of Education shall be: to develop the Sunday school work, to promote the Church schools, and religious education in Public schools; to assist Mennonite schools and colleges in arranging such courses of study as meet the needs of the Mennonite youth; to create a fund which, either through loans or otherwise, to assist needy students who are preparing themselves for the ministry or for work in mission fields; to make such arrangements as may be found necessary to carry out any or all of the above named objects.

h) The Business Committee, prior to evcry regular session of the Conference, shall prepare a program for the same which shall be published in the Church papers about three months before Conference convenes. (This program shall be the Committee's report to the Conference. Pg. 337)

During the sessions the Committee shall arrange the subjects for consideration and lay them in order before the Conference. All questions and subjects which it is desired to have brought before the Conference shall therefore previously be presented to the Business Committee.

The Committee shall also, in agreement with the minister of the local congregation, arrange for the services to be held in connection with the Conference.

For each (tri-ennial) Conference session the Business Committee shall also name a Nomination Committee consisting of seven members. This Committee shall be selected from the different District Conferences according to their numerical strength as nearly as possible. The names of the members of this Committee shall be published with the program. The Nomination Committee shall nominate two persons for each place that is to be filled in Conference elections.

The Officers of the Conference, the Trustees, and the members of Standing Committees and Boards shall be elected from the persons nominated; however, every delegate shall retain the right to supplement any nomination.

i) The Conference shall elect a Statistician, whose work it shall be to gather statistical reports on the number of ministers, church members, Sunday school members etc., and on contributions for church suport, Missions, etc., and to lay the same before the Conference.

k) If in the course of time other boards or committees shall become necessary, the Conference may at any time create the same in the manner above indicated.

l) All Standing Boards and Committees shall report in writing at each regular session of the Conference. Furthermore all resolutions and instructions to workers, as well as the reports of the latter, shall be officially preserved and laid before the Conference whenever demanded.

m) The elections of officers of the Conference, Trustees, and Standing Committees and Boards shall be by ballot. Temporary committees shall be appointed by the President.

n) Vacancies in the standing Committees and Boards occurring between Conference sessions shall be filled for the interim by appointment by the Conference officers (now Executive Committee pg. 322). At the following meeting Conference shall also besides the regular elections, fill these vacancies for the rest of the unexpired terms.

o) No person shall be chosen upon more than one of the standing boards or committes. But the Trustees, being a purely business board, shall be eligible to any of the standing church boards. Likewise members of standing committees may be appointed on temporary committes, which have to serve only during the Conference session.

p) The elections upon Boards and Committees shall be held at each Conference session in the same order in which their reports are given (and immediately after the reports have been acted upon.)

The Executive Committee

The Conference Officers and the Chairmen of the Boards of Foreign Missions, Home Missions, Publication, Education, Emergency Relief, and Trustees, shall constitute an Executive Committee which shall represent the Conference between Conference sessions and shall co-ordinate the work of the standing boards. (This Committee shall accept resignations and fill vacancies temporarily; call special sessions of the Conference; prepare and publish an annual budget, pg. 322 No. 30 of 1920; it may appoint or employ field workers; get into touch with other Mennonite bodies in matters of our faith and represent the Conference at Washington (pg. 333&335); if it approves of obligations proposed to it by Boards or individuals the Conference shall be bound by such approvals to the amount of $35,000.00. This Committee is authorized to send fraternal delegates to other Mennonite bodies; and to have one meeting annually. Pg. 339 and pg. 14 No. 6 of 1923 printed report).

6. Duties and Rights of Conference Members.

a) Each congregation belonging to the Conference has, besides the rights above defined, also the rights to ownership in all the Conference property. But this right ceases when a congregation withdraws or is expelled from the Conference.

b) The Conference expects of all of its congregations that as far as possible they shall be represented at every session, and that they seek to further the interests of the Conference during and between sessions.

7. Treasuries

The Conference has the following treasuries and reserves to itself the right to increase or diminish the number according to its needs:

a) A General Treasury to defray the expenses connected with sessions of the Conference and such other expenses as can not properly be paid out of any of the other treasuries. This treasury is in charge of the Treasurer of the Board of Trustees;

b) A treasury for Home Missions which is in charge of the Board of Home Missions;

c) A treasury for Foreign Missions which is in charge of the Board of Foreign Missions;

d) A board may choose its treasurer from outside its number in which case the person so chosen shall be, by virtue of his office as treasurer, a full voting member of the board.

8. General Provisions.

1) All resolutions and decisions of the Conference passed prior to the adoption of this Constitution and which conflict in any way with any part of the Constitution are hereby repealed.

2) The Conference may make amendments to this Constitution if two-thirds of all votes are cast in favor of any amendment. The proposition for an amendment must be put into the hands of the Business Committee at least three months prior to the session of the Conference at which it is to be voted on, and shall be published with the program of the Conference.

3) No amendment to the Constitution shall be voted on at the same meeting at which it is for the first time brought up for discussion.

THE S. S. LESSON

April 18.

The Beginning of Sin.

Gen. 3:1-24.

Golden Text: "For as in Adam all die, even so in Christ shall all be made alive." I Cor. 15:22.

There is no creature more brilliant than a serpent glistening in the sunlight, nevertheless there is nothing more dangerous. Satan, we are told, takes the form of an angel of light. In assuming the form of the serpent, Satan illustrates his methods for all time. He makes an attractive appearance, but he comes with the curse of death that he wishes to impose on his victims. It was because of Satan as the prime mover that sin entered into the world. While, when one sins, he does so of his own volition, Satan is the one who suggests sin. His coming in the form of the serpent is elsewhere mentioned in Scripture. In Revelation 10:9 he is spoken of as "that old serpent called the Devil and Satan which deceiveth the whole world."

Satan gained his ends by deception. First he suggested that God had imposed a hard condition upon our first parents when He prohibited the eating of the forbidden fruit. One of the first steps toward a fall from God is an attitude that assumes that God does not wholly love us and makes life hard for us to bear. Eve listened to the serpent when she should have turned from him. When once one comes to that state when one does not resent the suggestion of the evil one, or the evil he suggests one is on thin ice and an inglorious fall is in immediate prospect. To parley with evil is usually to surrender in the end.

God had placed the tree in the Garden as a sign of His authority. He maintained it by forbidding the eating of the fruit. This was the easiest possible way of commanding obedience. To obey this command did not involve the loss of anything that might contribute to comfort or happiness. Satan's next move was to suggest that God's word was not true. Here we have the root of all the misery to which the world is subjected. It was unbelief. When God is not believed, all other sins follow as a matter of course. The only truly believing God will not disobey Him. One cannot truly believe and disobey.

Eve realized the meaning of God's command. She was not even to touch the forbidden fruit. When one comes near to sin, one is on the way toward sinning. Satan came first to the woman because she was the weaker one. No chain is stronger than its weakest link, and there it will break. In our character the same thing is true. The Devil finds his greatest advantage at our weakest spot. Again the Devil came to the woman when she was alone. Temptations are always hardest to resist when alone. We should always be on our guard against the evil that is suggested we may do that the world will know nothing about. God is always sure to know. Eve should have known too that she was not alone with the tempter. God's help to resist, evil is ever present if we will but rely upon it.

Death was to be the result of disobedience. Primarily this meant physical death, but with it came spiritual death and utter unfitness for the presence of God and an incapacity to keep holy and free from sin. All who have not received the new life which Christ, the second Adam, came to restore are dead in sin, having lost the image of the holy God and cannot keep from sinning. The covenant was made with the human race and when Adam and Eve fell, the whole race fell, for that reason we are born in sin and conceived in iniquity.

There is this peculiar thing about sin, we cannot sin alone. When we do sin some one else becomes involved. Eve took and ate and next we find her the Devil's willing servant, doing his part in sharing her sin with her husband. Take any kind of sin that lodges in the heart. It seeks company and usually finds it. It is not criminals alone who band together to do evil. Every kind of wrong soon is brought to others, and these others not only share the sin but are compelled to bear their share of the punishment for sin. For every sin we commit some one else has to suffer with us. 'Sin is mean in that it immediately prompts the sinner to entangle some one else and bring its evil consequences upon that one.

The Devil lied in order to bring about the fall. No wonder that he is called the "liar from the beginning" and the "Father of lies." No promises he holds out will be realized. The end of his promises is always a fall—destruction.

It is one of the sins of a fallen nature to lay blame upon others for the evil one does. Adam blamed his fall on the woman, and the woman on the serpent. Yet we know the fault of our sins lies with us alone. We can always say no.

When sin was born in the human heart, conscience became alive. It is sure to trouble the wrong-doer. They realized that their innocence was gone and they tried to hide their shame. Nothing can be hidden from the eyes of God. With conscience came a fear of God. Henceforth meeting Him was not a joy, but a terror. The bearer of sin must always come into the presence of God tremlingly, for he knows that his disobedience merits nothing but punishment, and God cannot look upon the bearer of sin with the least degree of favor.

THE C. E. TOPIC

April 18.

How Do People Either Build or Undermine the Sabbath.

Rev. 1:9-11; Mark 2:23-28;3:1-16

The Sabbath is one of the greatest blessings that God has instituted for the benefit of His people. It provides for opportunity to give Him special service and permits Christians to enjoy the fellowship of the saints. It is also of physical benefit since it provides a relaxation from the tense struggles of every day. As a matter of obedience, the Christian should feel that he must regard the Sabbath a sacred day. As an opportunity for Christian edification and brotherly fellowship he should regard it as a privilege that he cannot afford to miss under any circumstances. As a physical benefit the Sabbath must be regarded as one of the safeguards to health and efficiency. One can see the wisdom of having a special day out of seven appointed as a Sabbath, instead of only requiring one day out of seven (no matter which one) appointed. For when one day is set aside, its blessings are then possible for all at the same time.

The Mosaic law was very strict in protecting the Sabbath, making death the penalty for violating it. Since the violation of the Sabbath was such a serious offence in the eyes of God at that time, we have no reason to believe that God has changed in His attitude calling upon all to keep the Sabbath day holy. Our fathers believed that worldly things should not be permitted to mar the sanctity of the Sabbath day. To them it was a time for the expression of their religious life in, worship and meditation. Today people have departed far from the old time way of keeping the Lord's day. There is more of the pleasure and less of the serious side of life entering it. It may be that this is one of the chief reasons why the young people are growing up with so little concern about the things that pertain to God and godly things. The nation that permits the respect for the Lord's day to lapse is surely going into decline and growing away from God.

Jesus set us an example of Sabbath keeping. It was not made a day of torture and hardship and He used it as an opportunity for doing good. There were those who were so narrow in their conception of the Sabbath that they objected to His doing good on that day. His answer was that man was not made for the Sabbath but the Sabbath was made for man. In the observance of the Sabbath. He was regular in the service of the Synagogue. The early Christians also went regularly to places of worship on the Sabbath. No matter whatever other good we may be doing on this day, it does not excuse us from attending the House of God. It is a fact that those persons who are regular in their attendance upon public worship are also those who excel in other good works that God blesses.

This topic lets us feel that the Sabbath needs building up. In this is involved the implication that it has broken down. Let us not be among those who must share a part of the responsibility of having broken down God's Sabbath. Let us make it a day to which we look for the inspiration and encouragement we need for continuing in the work of the Lord to the full extent of our ability. Sabbath should begin at home. Every home should be a place where there is Bible study about the family altar. The enormous circulation of the Sunday paper, and other Sunday literature, even in homes of Christians is not the sign of the growth of healthy spirituality. We venture the opinion that on this day there is more reading of worldly literature than of the Christian kind. We will grow more as children of God as we grow in our study of His word. In the family circle there remains much to be supplied along the line of Christian conversation. Why not make it a matter of our Sunday program to discuss things pertaining to the soul and the salvation of the world? The more we talk about such things the more our interest will grow. The Sabbath day should not be made only a holiday with its accompanying visiting and feasting. Most people's religion would undergo a decided improvement if the Sunday dinner were eliminated and mother and her helpers be given an opportunity for having a real rest on this day. The auto, in many respects, may be a great help on the Sabbath day, in other respects, it is a curse. Nearly every pastor must confess that the advent of a new auto in almost any of his families marks the beginning of irregular church attendance. The highways are crowded with throngs of people on joy rides on the Sabbath. There is no day of the week when there are more accidents. On the other hand, it is an almost universal complaint that the house of God is being deserted. A Sabbath without worship is a Sabbath without the Sabboth blessings.

PROGRAM OF EASTERN DISTRICT CONFERENCE

to be held in First Mennonite Church, Philadelphia, Penna. April 29th-May 2nd.

Thursday Evening, 8:00 P.M.

Conference Sermon by Rev. G T. Soldner, Pres. of Conference.

Friday Forenoon 9:30 A. M.

Conference Business Session Opens.
Devoional Service.
Report of Program Committee.
Roll Call and Reading of Minutes.
Application of Congregations for Admission.
Report of Installations, and Ordination of Elders, Ministers and Deacons.
Report of Conference Officers.
Election of new Conference Officers.
Parochial Reports by Deacons—in writing.
Appointment of Special Committees,
11:30-12:00 Bible Lecture Prof. Jacob Quiring, Bible Department, Bluffton College.

Friday Afternoon Session 1:30 P.M.

Report of Budget Committee.
Report of Mennonite Home for Aged, Fredrick, Pa. (Election of three Trustees.)
Report of 1925-26 Finance Committee.
Report of Education Committee. (Election of two Members.)
Report of Publication Committee (Election of one Member.)
4:30-5:00 Bible Lecture, Professor Quiring.

Friday Evening Session 8:00 P. M.

Sermon by Prof. Quiring and some other Conference Representatives to speak.

Saturday Forenoon 9:30 A. M.

Report of Home Mission Committee (Election of two Members.)
Report of Sunday School Committee. (Election of one Member.)
Report of Orphanage Committee. (Election of one Member.)
Report of Building and Extension Funds. (Election of one Member.)
Report of Trust Funds by Financial Board.
Election of one Member of Program Committee.
New Business—
Report of Auditing Committee.
Report of Resolution Committee.
Meeting Place for Next Conference.
11:30-12:00 Bible Lecture. Prof. Quiring.

Saturday Afternoon 2:00 P. M.

Program and Meeting of Women's Organizations.

Saturday Evening 8:00 P.M.

Program and Meeting by Men's Brotherhood.

Sunday Morning 10:45 A.M.

Conference Communion.

Sunday Afternoon 2:00 P. M.

Program and Meeting of Conference Sunday School and Christian Endeavor Conventions.
Program Committee—

Rev. V. B. Boyer, Chairman
Bro. Jos. B. Bechtel
Rev. A. J. Neuenschwander, Secretary.

JOTTINGS

An evening was given to hearing reports of the recent congress of religious education held at San Francisco, in the Reedley, Calif., Church. The pastor, Rev. H. J. Krehbiel, and several others attended the congress.

Bluffton, Ohio, had a "Go to Church Sunday." The result was that the three churches holding services reported an aggregate attendance of 448 for the morning service, an average of 163 for each church. The attendance on the previous Sunday was 116. There were 1,035 present at Sunday School, which was an increase of 53 over the preceding Sunday.

The Men's Mennonite Chorus, of Los Angeles, sang over Radio Station KTBI (Bible Institute) on the evening of Mar. 26. The chorus numbers about twenty-four and is drawn from the various Mennonite churches in the city It is under the direction of Mr. Voth.

According to figures appearing in "Mitarbeiter", there were in Canada in 1921, 58,797 Mennonites distributed as follows: Ontario, 13,000; Manitoba, 21,000; Saskatchewan, 20,544; Alberta, 4,125; British Columbia, 172; other provinces, 16. During the last five years 6,000 are to be added besides the 12,000 new immigrants who recently arrived from Russia. This brings the total near to 77,000. From this total is to be deducted the 3,000 who migrated to Mexico. The entire number of Mennonites in Canada is about 73,500.

Rev. H. J. Krehbiel, of Reedley, conducted a series of meetings at Shafter, Calif., last week.

The Pacific District Conference will meet this year at Monroe, Wash., on June 20. Arrangements are being made for the transportation of the delegates to this conference.

Rev. Lester Hostetler, of Sugar Creek, O., conducted special Lenten Services in the Grace Church, Pandora, Ohio. A group of young people will be baptized and admitted into the church membership on Easter Sunday. The congregation has decided to hold both baptismal and communion services on Easter Sunday. This arrangement will be more suitable for those who will attend from a distance. On the evening of Easter Sunday, the Dorcas Society will render a special program. On Good Friday evening, the choir will render "The Seven Last Words." The soprano solos will be sung by Miss Edith Steiner. Mr. Welty, of Lima, will take the tenor parts and Mr. Johns, of Lima, the baritone. On March 27, the Glee Club of Manchester College gave a concert in the church and the quartet from Juniata College, Huntingdon, Pa., is expected to appear some time in April. Grace church recently sent 300 pounds of old books to Rev. Jacob Jansen, of Waterloo, Ontario, for the use of the Russian brethren in that locality. There were 350 hymn books and about 100 German library books. No use had been made of these books for some time, and the immigrant brethren will be glad for them.

Rev. Jacob H. Janzen, elder of the immigrant Mennonite church in Waterloo, Ont., has been visiting Rosthern, Sask. On April 1 he is expected to be in Winnipeg, Man.

The Bethel College Men's Chorus and Ladies' Choir rendered the "Seven Last Words of the Cross" by Du Bois in the City Auditorium, Newton, Kan., on the afternoon of Mar. 21. Prof. Schmutz, the director of the Men's Chorus, conducted the concert.

The death of Bro. Henry G. Ruth, of Halstead, Kan., marks the passing of one of the pioneers of that locality. H. G. Ruth has been a well known figure in Harvey County affairs for a generation. He came to Kansas with a group of Mennonites who purchased land in the northern portion of Harvey and the southern portion of McPherson Counties in 1874. A short time ago he wrote a review of the experiences of the early settlers, quoting prices paid for land and giving other data of interest.

The building of the new administration Building, at Freeman College, Freeman, S. D., is soon to begin. At present approximately $35,000.00 has been collected and the canvas for funds has still considerable territory to cover, so that financial conditions appear to be very favorable. The building will be a three story brick structure of fireproof construction. It will have all the conveniences of a modern up-to-date school. Among others, it will have thirteen recitation rooms, a chapel with a seating capacity of 250 and a study room with seating capacity for 125.

Rev. H. D. Penner, of Beatrice, Neb., was a visitor to the Oklahoma Bible Academy, Meno, and gave a lecture on Menno Simons. He also preached in the German and English languages in the local church.

The choir of the Christian Mennonite church, Moundridge, Kan., will render the beautiful Easter Cantata "Redemption Song" at both morning and evening services on Easter day. Albert M. Goering is the director.

A spring music festival is to be held in Bluffton College Tuesday and Wednesday, May 3-5, of National music week. Afternoon and evening programs will be featured in the college gymnasium during those days. The "Y" Gospel teams of the college are receiving hearty welcomes in their visits to nearby churches. Two meetings were held last week and three are scheduled for this week.

Dr. Adam Geibel, the celebrated blind composer, was present at the session of the Sunday School of the First Church, Phila., and led the school in some of the songs in the new book recently introduced. The First Church conducted an every member visit on the afternoon of the 21st. The purpose of the visit was to instruct the members in the use of the new Duplex envelope that was introduced. A number of brethren volunteered and gave their automobiles for use in the visitation. On April 1 the choir will render Sir John Steiner's Sacred Cantata, "The Crucifixion."

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, APRIL 15, 1926. No. 15

EASTERN DISTRICT CONFERENCE NOTICE

Delegates and friends coming to Philadelphia to attend the sessions of the Eastern District Conference convening in the First Mennonite Church, Diamond and Reese streets, April 29th, will assist the local committee in charge of the placing of delegates and friends, by advising the Committee, either Mrs. John Rehmer, 524 Edgley St., Miss Emma Kratz, 2306 N. 9th St., or Joseph B. Bechtel, 4912 Knox street, who and how many are coming. We wish to make all as comfortable as possible during the conference stay at our church and in our city.

MISSIONARY THIESSEN WRITES FROM BIRRA

Birra, via Janjgir, C. P. India,
Jan. 11, 1926.

Dear Brethren of the Foreign Mission Board:—

Greetings to all. We have again closed another year of much work. It has been a very hard year in many ways for Mrs. Thiessen and myself because we were still very new and utterly responsible for the largest station in our Mission field. If somebody would come and point out a string of mistakes we have made then we would at once admit that fully. We have made mistakes. But we also have learned many things through these mistakes; and we can honestly say that we have conscientiously done the best we knew. Our Christians have learned to know us better and we have learned to know them. For several people it was very hard to adjust themselves to us because we did some things different than Wienses had done them. Yet when love and patience is at the bottom of all things then all turns out well.

Several people had to be dismissed from church. Two had fallen into immorality and two had been dealing so very dishonestly that we thought that the church could not recognize them as members any longer. One of those men who were dismissed from church last quarter repented and met all his punishments and was received back into church.

On the 13th of December, we could baptize a man in our Manakomi village where we have an outstation. He is a member of the village owner's family. He is not of the low castes. Of course severe persecution broke out against him so that he had to leave the village. He is at present time night watch on the compound. But he wants to go back as soon as the greatest storm against him is over. The 27th of December, we could baptize twenty-five people here on the compound. Nineteen of these were children of Christian parents and six came from non-Christian homes. We feel very happy for the growth in our church and hope that all these 26 may really be an addition to the Kingdom of God in India.

During the Christmas season we had all our Christians on the compound. A number of programs were given and the annual business was held. We also observed the Communion. Sixty-nine members partook. Two of our leading members were asked to stand back because of the quarrels between them. We also had our thanksgiving services and thanksgiving sale during the holidays. The sale brought 165 rupees. This money is to be used to build up outstations.

We are at present busy putting on the new roof on the bungalow. As I wrote you before, the bungalow roof leaked very badly during the rains and the Missionary conference advised me to go ahead, though I have no funds for that purpose. But it was decided that the need was so great that we should proceed on faith that the board will find it possible to grant the budget. As you will notice in my financial report, we have a deficit at this station which looks very bad indeed. Mr. Wiens tried to put the budget very low last year and before he left he told me that I would have a hard time making ends meet. Well, whether it is due due to my inexperience or what, at any rate, I could not possibly make ends meet. The problem often came sternly before us and still comes whether we shall dismiss workers, or whether we shall close schools whose fruits we begin to see. Yet we keep on hoping and praying that a decreasing in activity will not be forced upon us, because we think it would be bad psychology to cause the friends of Missions and all churches at home to feel that this Mission is not going forward. And here on the field the enemies of Christ would surely feel certain that the church of Christ cannot make it go. We do try our best to spend the money entrusted to us very carefully. Yet I for one admit it is not always spent as wisely as it would be were our mind always on money matters. Our greatest work is the upbuilding of souls and that must occupy our greatest attention. Though, to be sure, money matters do very often eat up a lot of nerve energy.

Please do not understand me that I wish to sing a song of woe to you. I only express some of our feelings. We are hopeful and trust our heavenly Father that He will not permit money matters to hamper His kingdom. Our prayer is that our churches at home may find it possible not to permit the work in India to decrease, but that it may rather grow.

We are very glad to report that Miss Burkhalter has taken up work in our Mauhadin station. She is taking care of the medical work which was neglected very much since Bro. Wiens left, because I directed my attention from the very beginning to the schools. She is also working with the Bible women which gives Mrs. Thiessen now more time to look after the orphans.

Yours for a great 1926.

J. Thiessen.

THE BETHANY HOSPITAL IN AMERICAN FALLS, IDAHO

Undoubtedly, it is generally known that the Hospital in American Falls was sold to the U. S. Reclamation Service in the year of 1924 for the sum of $19,000. The Hospital society had a debt of $5,000. This sum was paid and at the annual meeting of the society, it was decided to send $12,000 to our Foreign Mission in the following manner: $6,000 towards a hospital in India, and $6,000 towards a hospital in China; the balance of $2,000 to be placed on interest until to such a time when this society shall dissolve, the interest, if need be, to help meet running and necessary expenses, the capital, however, not to be touched, since this, at the time of dissolving, shall also be given for the same purpose as above and in equal division.

The society was now requested to continue running the hospital, which request was met for as long as the hospital would remain standing on the old townsite of American Falls, and provided the building be given to us free of charge. Our conditions, as stated, were met by the Reclamation Service and so have continued the work to the present date.

The work on the large dam in the Snake river was begun, and is now well under way. American Falls received word it must move to a higher elevation, one mile to the east, nearer to the mountains. Already this summer, water is to be stored for irrigation purposes. With all these existing circumstances the question arose: "Shall then American Falls and Power Co. be without a hospital?" A number of the business men and with them the physicians could not consent to a condition of this kind after having a hospital in their midst so long a time and knowing and realizing the value thereof. These therefore called a meeting of the citizens to discuss the above question. A committee of five of the leading business men of American Falls was now chosen to present this matter to the county commissioners with the plea whether the county might not in some way obtain the hospital building, then either break it down and move it to the new town site to rebuild, or to move it over as it now stands. In the meantime, however, they also approached several members of the present Board of Directors of the hospital with the request, if the above would take place, whether the Mennonites would be willing thereafter to accept the oversight and to run the hos-

pital in the new town of American Falls. The committee of 5 met the county commissioners and the latter in return gave the reply that if the Mennonites will accept the oversight and running of the hospital they would meet the request of American Falls and Power Co. Negotiations with Washington, D. C., were begun, and there apparently being no difficulty otherwise, an official request on behalf of the committee of 5 and the county commissioners was now sent to the present Board of Directors, as to the willingness of accepting the oversight and the running of the hospital in the future.

A meeting of the Board of Directors was now called. It was now decided, first—to send the balance, 2,000, to the Foreign Mission towards the hospitals in India and China. Second—The Board of Directors accepts with thanks the confidence and trust placed in them and shall attempt to meet the request and desire according to the best of ability and strength. Third—Since Power Co. has assisted so liberally financially in the past six years, it was decided to present the entire present inventory, such as beds, tables, chairs, etc., to the county with the condition that it obtain the hospital and use it for such purposes. Fourth—That the chairman of the Board of Directors extend a call through our papers, the Bundestote and Mennonite, for two registered nurses or our own denomination, which is the purpose of this report. We consider this offer to us as a call in the work of Home Mission, and therefore it is indeed necessary that nurses of Christian faith be obtained who shall be willing to accept the obligations and opportunities of such a beautiful service. It has been the pure, excellent, and untiring services rendered by our nurses in the past that has won the full confidence and trust of all American Falls, Power Co., and the entire community. We are indeed thankful to them, words can not express the feeling. Thankful to God for the gift of such willing service rendered by them at great sacrifice. Could we in the future have additional help of such nurses to our present staff, we shall gladly accept the running of this hospital. But we need additional help and desire to have such help of nurses from our own denomination. For further information thereto, kindly write either to the undersigned chairman of the Board of Directors, or to the Supt., Miss Elizabeth Wiebe, American Falls, Idaho. Hoping through this report to have shown all members of the past organization to what blessing your gifts have served, and with this extended call for registered nurses from sisters of our own denomination.

Signed in behalf of the Board of Directors,—

Rev. John Toevs,
Box 15, Aberdeen, Idaho.

WOMAN'S WORK

Dear Sisters of the Mission Societies:—No doubt you are all busy at work filling the lists for this year which came rather late. We have since received two letters from India, giving in a more detailed way what the workers there need. From Champa they write that they will need no leper jackets for men this year, or rather not until they ask for more, but will appreciate colored waists for the women lepers, sizes 38—42 bust measure. The women prefer colored garments because white is the sign for mourning.

From Basna they write that since their people are of the weaver caste, they wish to encourage that work as much as possible so they have made their list for ready garments smaller, but would appreciate money very much so they could buy cloth from the weavers for the orphans, school children and other dependents. The men's shirts for Basna should not be larger than size 14½, have closed front, round corners and closed cuffs preferred. Women's jackets are preferred with elbow or ¾ length sleeves with tight-fitting cuff or elastic so the sleeve will not get into everything. Size 36 or 38 are plenty large, have them shirt-waist length and close-up neck finished with ruffle or something similar.

Of course, if you have your garments made, we do not mean that you must discard them, but in case you haven't, these few lines may be of help.

Greetings from

Mrs. P. R. Schroeder, Sec.

DIFFERENT DAYS IN THE MASTER'S SERVICE

Many greetings and wishes for blessings in the Lord's work which should be closely associated with His "Good-will."

On Dec. 22, quite early, after we had asked His assistance and blessings for the day, several correspondences were attended to, lunch taken, the work for the day arranged, then we started out to our mission school about three miles away, in order to attend the Christmas program. You ought to have been there. Being all non-Christian boys, the Bible verses and the Christmas story were repeated without flaw. This created much joy, listening how firmly the everlasting truths had been thoroughly memorized. Let's hope the seed will germinate, grow, bear fruit for the everlasting Kingdom.

At 10:30 we had again returned, when a full day awaited us, because the preparations for Christmas demanded urgent attendance. In the evening, the Girls' Boarding School rendered a well-prepared program, immediately thereafter a buffalo-cart was loaded with luggage for the teachers and school-girls proceeding to their parents and friends for the Christmas vacation. The train took them away at 10:30 p.m.

The new year was ushered in, had to be welcomed with tears, because one of our best helpers in the orphanage was found guilty of a serious misconduct, had to leave the services. What should we do in such dark hours without a sympathizing Savior to whom one could not take refuge, look for comfort and strength. Such are severe experiences on the mission field, test the system more than the destructive climate.

Saturday, Jan. 9th, several of us returned from Calcutta where necessary purchases for a wedding had to be made. Not even the hat was removed, when a crying mother appeared and pleaded with us to quickly come and see her very sick child, a daughter of eight years old. Just a little after we returned, at 11 o'clock, they came and reported that the child had gone to the Lord Jesus. What a scene, the parents recently had emerged from heathendom, lamented exceedingly, the father beat his chest and head with a brick rather severely, exclaimed: "When we abided in heathendom, we had no children, now we have, the Lord has taken one away." The corpse was put into a tray and removed for the rest of the night in a small room in the mission bungalow. Sunday early two brethren changed a box into a coffin, an Indian sister helped me to prepare the corpse for burial; my husband looked after the rest. Pretty soon the father came to look on the stiff body of his dear child. With folded hands, he said about like this: "Dear Saviour, Thou hast taken my daughter in Thy lap, keep her, protect her, and permit no evil to befall her anymore, let her be happy all the while." During the regular Sunday morning service, several brethren dug the grave; at ten, immediately after the first service, the funeral took place. It appears to me as if someone asks, "Why must all this be done in such a hurry, could not a little more time let pass by?" On account of the tropical climate, bodies decompose very quickly, especially when no undertaking establishment is available.

Now a day on tour in the district. Early between 4 and 5 o'clock the summons to rise resounds. Quickly some tea and a few pancakes constitute the lunch, the buffalo-cart loaded, away to another village. The distance was reported to be only six miles, until twelve we can arrive there, came the slogan. However, the people see, measure and calculate different, instead of six the road through the rice fields, etc., became twelve. Finally towards evening our destination was reached, tired, dusty, hot, hungry, anxious to rest. In the village for some fuel was inquired. In spite of all that, the Hindu displays no haste whatever, for that matter causes one to wait another hour or two before making any efforts to assist. As soon as possible a rice meal was ready, all jointly share it with astonishing appetite.

Our steps direct us into the village for work. Much remains to be related about the sorrow, anxiety, distress, and what is still worse, the abominable darkness found on every hand. A mother quite surprisingly interrupts, "Is that all we are supposed to do, anly believe and be saved?" Another starts a pitiful lament after hearing the song, "Leave the world with all her lust." Upon the question, why she acts so, the answer comes forth, "My son died, in order to put his soul safe on the other side, I, as a Brahmin woman, according to the statement of our religion my guru (religious teacher) has to be provided with all victuals for a full year, furthermore, my own married daughter, with her entire family I am supposed to feed. This time now almost draws to a close, then I fully hope his soul is safe, I have nothing to fear any longer." According to this the stomach does ultimately the main thing for the eternal bliss. Sad indeed.

Naturally we comforted her and said that the dear Saviour, whom we are preaching, is the way, the truth and life. May such a simple message sink into her.

To the village Kisora we were invited repeatedly, more or less the entire population adhered to

us, listened very attentively, all eyes were directed towards us, the little band. Many tracts, portions of Scripture, several Testaments, after we showed and explained the pictures, a whole Bible was sold. The villagers collected the money from among themselves. After such an encouraging experience, various expressions of joy became audible; all weariness then must vanish.

Our ox-driver is a Christian, cannot read or write, but gives splendid testimonies in the presence of such who respect the idols much; he was once upon a time doing the same. A few days ago, when he was bathing with a heathen, after he told him that no fear for the idol was anymore entertained, the man replied, "To you, of course, the idol will not do anything, should I become disrespectful and untrue to him, the idol would swallow me with one single mouthful." In like manner one could continue for a long while, let's not be too long detained.

May these lines administer some help to stir your prayers still more, assisting India towards everlasting salvation in Christ. Bear us up daily with praying hands, because we are weak, make mistakes which hamper the work considerably.

Yours in the Master's service,

Mathilde Penner.

LOS ANGELES, CALIF.

Dear sisters:—We had a joyous Christmas. We were reminded again that God was blessing us. On the evening of the 25th, the S. S. children were telling out the Christmas story in songs, Bible verses, and exercises to a large and attentive audience. We were pleased that so many of the parents came, quite a number were in for the first time. We trust that every one present received a message that can prove a testimony for the Lord. To the children we gave a few candies, nuts and an orange. With this we felt definitely led to give each one a small Bible story booklet. There is a great need that the children get familiar with the Bible stories. There are quite a number coming that never hear a Bible story or prayer outside our S. S. I think most all highly appreciated it. A number have told us of the stories they have read. We are glad that so many are coming to our S. S. However there are many more that should come. We had 205 present last Sunday. Continue to remember us in your prayers that we may be guided in all matters and that many may find the Lord as Saviour and Friend.

Yours in His service

Lavina Burkhalter.

Mr. and Mrs. Alfred Habegger write from Busby, Montana, that the work among the Indians is very encouraging at this time. The numbers added to the church have been increasing from year to year. Last year fifteen were added to Busby. It is also a joy to know that those who have found Jesus as their Saviour also serve Him better with their increasing knowledge of the Word. Their best knowledge is obtained when they can read the Word themselves. At present we have a few who can read the Bible in Cheyenne, who cannot read much English. The one who has done the best in this line is Ben Limpy, a full blood Indian, about our age. His knowledge of English is very limited, but he has been trying to read during this whole year, and now reads quite fluently. For about six Sundays he has read Cheyenne Scripture at the services, here in the morning and at the outstations in the afternoons. Many can read a few Cheyenne songs as they are sung at the services. If they can read songs and Scripture they are then able to lead the meetings themselves. The singing is difficult for them, as they cannot carry the melody well. Almost at every service a few take part in prayer. All Indians know how to pray for they are very religious and spiritual. Your prayers in behalf of the Indians will be much appreciated.

A DEBT OF 52,000 TONS OF GOLD

A Berlin newspaper has calculated that the German debt to the allies, 132,000,000,000 gold marks, would weigh in twenty-mark gold pieces, 52,000 tons. To transport it, eighty-five freight trains of forty trucks each would be needed, the journal estimated. If one nation's debt to the world for one war is 52,000 tons of gold, what journal can calculate the combined debt of the world to God for its constant wars against Him! And even if such a debt were payable in gold, who would furnish the necessary millions or billions of tons? The great Creditor owns all the gold. "The silver is Mine, and the gold is Mine, saith the Lord of Hosts" (Hag. 2:8). It is not permissible for a debtor to attempt to cancel his debt with his creditor's gold. "Will He esteem thy riches? no, not gold, nor all the forces of strength" (Job 36:19).

The full extent of the world's sin-debt is known only to the Lord and He has "appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:31). "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14). But that divinely-appointed judgment day is still future. In the meantime the Lord is "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9).

Staggering under the great burden of its indebtedness Germany would gladly welcome relief: and its joy would know no bounds at the receipt of the good news of a complete cancellation. How happy the world should be over the joyful tidings that provision has been made by God for the removal of its vast debt through the work of the Lord Jesus Christ!

No better news was ever heard than this! "God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3:17). "The Father sent the Son to be the Saviour of the world" (I John 4:14). "And He is the propitiation (Atoning Sacrifice) * * for the sins of the whole world" (I John 2:2). "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

But the world at large is coldly indifferent. It is unconcerned about its debt of sin and ignorant of its inability to pay that debt. It is swiftly sweeping on to the great assize to hear the awful sentence of judgment. What are you, as an individual, doing about the "forgiveness of sins" preached in His Name? God's terms are: "Whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). "Whosoever believeth in Him shall receive remission of sins" (Acts 10:43). "And by Him all that believe are justified from all things" (Acts 13:39).

The creditor in the parable of Luke 7:41,42 "frankly" forgave the fifty and five hundred pence debtors when they had nothing with which to pay him; and the moment that you in your helplessness place personal faith in the Lord Jesus Christ, you too shall be forgiven. He will say to you: "I forgave thee all that debt because thou desiredst Me".—Tract.

REMEMBERING A WORTHY SUNDAY SCHOOL LEADER

A recognition service is conducted each year in memory of the late Frank L. Brown, LL. D., former General Secretary of the World's Sunday School Association, by the Bushwick Avenue Central M.E. Sunday School, Brooklyn, on the Sunday nearest the Homegoing of their still beloved and greatly honored founder and Superintendent. The Homegoing was on March 23, 1922.

On the fourth anniversary just passed, one of the secretaries of the World's Sunday School Association had a telephone conversation with the widow and daughter of Dr. Brown, who reside in Brooklyn. It was learned that members of the Bushwick Avenue Sunday School make an annual pilgrimage to the grave of Dr. Brown when this anniversary occurs. On March 20th, fifty stood above the last resting place of the body as flowers were lovingly placed thereon. On Sunday, March 21st, the annual recognition service was held during the school session and Mr. C. A. Ditmas, President of the Brooklyn Sunday School Union, spoke of the worth and work of Dr. Brown.

The birthday of Dr. Brown is also suitably remembered by the Bushwick Avenue Sunday School each year. Chrysanthemums are presented equal in number to the years that Dr. Brown was Superintendent of that school. This flower is chosen because of the remarkable service rendered by Dr. Brown in Japan as Secretary of the World's Sunday School Association, for he made four visits to that country. Because of his efforts, the National Sunday School Association of Japan was organized and a great summit of achievement reached in the Eighth Convention of the World's Sunday School Association which was held in Tokyo, October 1920. After the birthday service, the chysanthemums are given to Mrs. Brown. Another recognition of Dr. Brown is accorded each year at Christmas by this school that was organized under his leadership and then superintended by him until his Crowning in 1922.

"God is able to make all grace abound toward you; that ye, always having sufficiency in all things, may abound to every good work."—Bible.

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EDITORIAL

There is much being said at this time concerning the decline of the church in this country. People hear so much of the sensational stories of crime and wickedness that they often jump to the conclusion that the church has failed. Where there is a failure when righteousness is involved we must bear in mind that people fail and that the church is not altogether to blame for the failure of those who have placed themselves beyond the influence of the church or who never were reached by the church. The inconsistent Christian is just as common as he ever was. If there was a betrayer in the very elect circle of our Lord's disciples and if one of them could deny Him in the hour of a great crisis, there is nothing to expect but that some will prove themselves unfaithful. However, the few unfaithful ones of our time receive the most notice while the loyal ones are seldom spoken or thought about. It is with the church as it is with the daily news. One criminal in a million gets more publicity than the other part of the million who live law-abiding lives. The world is never fair in its judgment because it never bothers about getting the whole truth of anything.

Recent statistics, collected by the Christian Herald, bring to notice some striking developments in the church for the past year. For example, during the past year there was an increase of 166 churches over a decrease of 12 last, which, in the opinion of the compiler, was the first decrease in the country's history. The increase in membership in the churches does not at all indicate that there is a loss of confidence in the church on the part of the people because during the past twelve months over 800,000 were received into membership in the churches of various denominations. There were 8,966 ministers ordained during the year. This is an answer to the complaint that few young men are entering the ministry and, while there still is a scarcity of ministers, in some quarters the trend is in the direction of a more general response to the call to young men to give themselves to the work of the Lord in the ministry. In some churches it is reported that there is a temporary decrease in missionary income. This is explained on the ground that unusual efforts to enlarge the missionary income following the war and over much pressure had its natural reactions in deficits here and there. While by far the most numerous body, the Roman Catholic Church has not made the gains it usually does. Next to the more than 16,000,000 comprising the Roman Catholic church, comes the Methodist Episcopal church, which numbers more than four and a half millions. There are no figures to show a loss or gain on the part of the Mennonite church, divided into twelve bodies, but the total is 85,639. It seems that the smaller the body, the more difficult it is to secure accurate figures concerning its numbers. Let us hope that the time will come when it will not be necessary to consider Mennonites as divided into twelve bodies, and when they all will have found a way by which they can work in tolerance and live in charity one with another.

INTERNATIONAL GOOD-WILL SUNDAY

Sunday, May 16, 1926

What It Is

The youth of America want to live in peace with their Comrades of other lands. There is at the present time a most significant tendency toward international friendship manifesting itself among the younger generation of the several races and nations.

The public school teachers of our own and other lands observe May 18th of each year as "Goodwill Day". On that day exercises stressing the thought of international friendship are held in the class room of the public schools the world over.

It has been suggested that the young people of our churches might well participate in a simdar type of service. The Sunday immediately prior to May 18, which this year happens to be May 16, will be observed as "International Goodwill Sunday".

Who Is Sponsoring this Program?

1. The Commission on International Justice and Goodwill.

2. This project has received the formal endorsement of the United Society of Christian Endeavor, the Epworth League and the Baptist Young People's Union.

3. Many other representative leaders of denominational young people's groups are volunteering their cooperation.

Possible Types of Service for International Goodwill Sunday

1. Community Mass Meetings of Young People. In many cities such a service will be held under the auspices of the local churches.

2. Young People's Meetings in the local church. The Epworth League, for example, will have available a pageant on world friendship for that Sunday.

3. Student Mass Meetings of young people's societies on college campuses. Committees are already at work on this program in such schools as Yale, Vassar, Elmhurst College and the University of Missouri.

4. Foreign Field. A beginning will be made this year and further developed in subsequent years for the observance of this day in foreign countries under the auspices, if possible, of the denominational Foreign Mission Boards.

Suggested Outline for an International Goodwill Sunday Program

1. Invite the representatives of other nationalities to participate in the service, giving them a definite part on the program.

2. A song service that will emphasize the cause of peace among the nations.

3. A prayer for peace.

4. One or more talks by young people and other church leaders. Quite naturally, stress would be placed on the thought of world friendship and international goodwill, especially among the youth groups of the several nations.

5. A Forum Period might well be introduced as a part of the program, or perhaps of the pageant.

6. The adoption of "A Message of International Friendship". This message would be informally addressed to the Youth of the World. It would emphasize such considerations as the following: (a) The desire of American youth to live at peace with their fellows. (b) The need of sympathetic understanding between racial and national groups. (c) The purpose of American youth to strike out from all immigration laws the discriminatory clauses. (d) The importance of having a Department of Peace in the several governments of the world. (e) Calling upon the church authorities in every land to give greater attention to the preparation of study materials for the development of Christian internationalism.

7. This message should then be given to the local press and made public in other ways. Copies should also be sent to the religious press and to the Commission on International Justice and Goodwill, 105 E. 22d street, New York City. Public opinion would thus be made to feel the impact of youth's idealism on the great question of world peace.

8. Broadcast the program of the message wherever possible.

WORLD-WIDE SUNDAY SCHOOL NEWS

THE WORLD'S ASSOCIATION AT THE BIRMINGHAM CONVENTION

The World's Sunday School Association will have a number of features in connection with the Quadrennial Convention of the International Council of Religious Education which will be held at Birmingham, Ala., April 12 to 18. An exhibit of Sunday school materials gathered from practically the ends of the earth will be set up in the Y. W. C. A., at the side of Capitol Park and very close to the Convention Auditorium. Information can be obtained there concerning the Tenth Convention of the World's Association which will be held in Los Angeles, California, July 12-18, 1928. At noon on April 16, the Annual Meeting of the Executive Committee will convene in the Tutwiler Hotel, and that night, in the same hotel, the World's Pilgrims Banquet will take place, to which all who have attended any of the nine Conventions of the Association are invited. The closing session of the Convention, held on Sunday evening April 18, will be in the interest of the work of the World's Sunday School Association. The presiding officer will be Mr. Arthur M. Harris, Chairman of the World's Executive Committee. Addresses will be delivered by Bishop J. W. Robinson, who arrives in New York from Delhi, India, on April 8, and by Rev. W. C. Poole, Ph. D., D. D., London, President of the World's Association. Dr. Poole is making the trip to America at this time for the special purpose of speaking at this session. Following the Convention, Dr. Poole will speak at Greenville, S. C., April

19; Durham, N. C. April 20; Lancaster, Pa., April 21; York, Pa., April 22; and White Plains, N. Y., April 23. He will sail for England on the "Majestic" at 12:10 a. m. April 24, that he may arrive in time to occupy his pulpit at Christ Church, London, on May Sunday, which is an important day in the English Church calendar.

"THE CHRISTIAN AND HIS MONEY"

In connection with the Seventh National Sunday School Convention of the Philippine Islands Sunday School Union which was held in Manila Feb. 3-7, a pageant was presented entitled "The Christian and His Money." Some of the participants impersonated such characters as President of the Church Board, Pastor, an old Shoemaker, a Teacher, Church Secretary, an Old Farmer.

The synopsis looks very suggestive for a similar pageant whether at home or on the so-called foreign mission field. The aim of the play was to show how a church can organize, prepare for, and carry out a financial campaign. Scene one showed a meeting of the church officers in the home of the pastor. The second scene was in the church at the close of the Sunday morning service. It represented a business meeting of the congregation. In the third scene the Church Board has again met at the pastor's home to select the canvassers. The fourth scene showed the final meeting of the canvassers in a training class. The pastor had been meeting them once a week for six weeks. The last scene was in the church about five o'clock on the Sunday afternoon of the canvass. The pastor and the church secretary were awaiting the return of the canvassers to receive their reports.

The themes for the different days of the Convention were "The Indigenous Church," "Stewardship and Self Support," "A Unified Program of Religious Education in the Local Church."

DR. LANDES IN LONDON

The General Secretary of the World's Sunday School Association, Dr. W. G. Landes, of New York city, was able to hold a number of important conferences in London while awaiting his departure from Southampton for Cape Town, South Africa, where on Easter Sunday he will begin a three months' deputation trip under the auspices of the South African Sunday School Union. Among those consulted were Rev. W. C. Poole, Ph. D., D. D., London, President of the World's Sunday School Association, James Kelly, M. A., Glasgow, Secretary of the British Committee and Field Secretary for Europe; Arthur Black, London, a member of the World's Executive Committee. It was also possible for Dr. Landes to meet two of the European Sunday-school field secretaries, Rev. A. Novotny, Czecho-Slovakia, and John Victor, Hungary. These men had recently been present at the meeting of the British Committee which was held in Christ Church, London and had spoken in various places in Great Britain.

BIBLE WINE AND PROHIBITION

Prohibition is enacted, not because those enacting it believe that the use of alcoholic drinks is in itself and under all circumstances necessarily sinful, but because they believe that the interests of society will be better cared for by prohibition legislation. The prohibition law authorizes the use of alcoholic drinks under certain circumstances, as in the case of a physician's prescription for medical purposes.

It should be clearly recognized, therefore, that wine and other alcoholic drinks are not, in themselves, sinful, but that the wrong occurs in their wrong use.

Over and over again the Bible mentions wine without condemnation of it per se. And, on the other hand, over and over again the Bible warns against the wrong use of wine and other intoxicating drinks. The Lord Jesus Christ turned water into wine at a marriage in Cana of Galilee, as the "beginning of miracles" that he continued during his public ministry. It was unquestionably an acted-out parable, setting forth certain spiritual and dispensational teachings for his own generation and all succeeding generations. At the same time it was a historical fact. And because our Lord did it, we know that His reasons were perfect and righteous, whether we can understand those reasons or not. The attempts that have been made to show that the "wine" of the Bible was of two different sorts, some of it fermented and some non-fermented, have entirely failed, for the text does not bear this out.

In Old Testament and New we find, from time to time, that certain of God's people voluntarily became total abstainers, and God's Word commends this, for specific reasons, and under certain circumstances. Many a Christian of our generation was a total abstainer long before prohibiton came in. There is little doubt, in the minds of the most consecrated Christians, as to what the Lord would have them do today in the matter of alcoholic beverages. The miracle at the marriage at Cana, which had its purpose and teaching in the ministry of the Son of God, laid no injunction upon Christian people of today to serve wine at weddings. Intoxicating drinks have wrought and are working untold misery and harm and sin among our fellow men, and even among Christian people; and God's Word plainly authorizes and enjoins us to decide this question in accordance with the principle set forth in the Scripture, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (I Cor. 8:13).

But in addition to this, the law of America is prohibition, and God's Word commands the Christian to obey the laws of human governments (unless such laws should require disobedience to God). Our Lord said, "Render unto Caesar the things which are Caesar's" (Matt. 15:21), and the Holy Spirit through Paul said to all Christians: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore, he that resisteth the power, withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment" (Rom. 13:1, 2).

Therefore the Christian in the United States who does not obey the law of prohibition is a sinning Christian, who dishonors both his country and his Lord.—S. S. Times.

BLUFFTON CONTINUATION COMMITTEE

A. J. Neuenschwander

In 1922 the first Conference of the Pacifist Churches was held in Bluffton, Ohio. The Conference was largely attended and interest was shown that warranted that the work be continued in some way. At that Conference a small Continuation Committee was proposed and instructed to lay plans for another such Conference. This was done, and in the winter of 1923 a similar Conference was held in Juniata College, Huntingdon, Pa. At this Conference a large Continuation Committee was appointed, one that was to represent all the participating Pacifist churches. This committee has since planned for and held two conferences. One was held in Lancaster, Pa., and the last one was held in Wichita, Kansas, November, 1925.

At a recent meeting of the committee it was decided that each member of the committee ought to work through his own denomination and there stir up more action and have committees formed who will be posted on all matters pertaining to the peace question. There is much to be done at the present time, when the sentiment of the general public is sympathetic toward more definite steps for disarmament and against the militaristic propaganda.

It is a well known fact that the Friends (Quakers) have been the lead in this type of work for a long time. Numerically they are no stronger than the General Conference, but because of their past work and organization, they are really exerting a far-reaching influence. It is hoped that the Church of the Brethren, and the Mennonites might organize and do likewise, since we feel deeply that the peace principle is one of our peculiar heritages, and enjoined by our Master.

The members of this committee feel that in the future the peace committee might have some power since the united strength of the Pacifist churches is about 400,000. The recently held peace conferences have served to get the people to think about our common principle. Now the next move of the committee is to arrange for a two-day retreat, where about 30 leaders are to come together and become more intimately acquainted with each other. We believe such fellowship and exchange of opinions will make it possible to cooperate more harmoniously in the future. In this group of about 30 are to be 10 Friends—taken from their different branches—10 Brethren to represent their conferences, and 10 Mennonites—half from the Old and half from our General Conference. This first retreat is to be held in the East, but it is hoped that in the future more such retreats might be planned in various districts where members of the three denomination live in rather large numbers.

The committee also discussed ways to help a bill that has been introduced into our Congress. The bill proposes to prohibit military training from being made compulsory, in any other than regular military schools. The bill is in the hands of the Committee on Military Affairs, and when it is to be brought before Congress, every member of the Pacifist churches ought to write

to their Congressmen to support the bill. Bill number H. R. 8538.

The committee is working and any suggestions that you may have will be gladly received. We hope to hold another conference this summer. Where shall it be held?

FROM TWO TEXT BOOKS

The New York Meeting of the Religious Society of Friends sent out the following circular to the newspapers and 1,400 ministers in the city of New York. We need not ask our readers to choose which of the two statements included in the body of the circular is the most Christian or even which is the wost human; the matter is so plain that there can be but one conclusion for the one to make who wants to do the right and reasonable thing.

To All Lovers of Good Will:

We are deeply concerned that a public educational institution of our City directs its instructors to watch for the fighting instinct in its pupils and to encourage them in any desire to fight and kill. One instructor is reported in the newspapers of November 18, 1925 as saying that all persons are ready to gouge out the eyes of opponents in emergencies.

Nearly a thousand American young men and young women of many denominations have served in relief work in all the war-torn countries under peace-loving leaders within ten years. They went safely though unarmed through hostile countries and lands where bandits roamed freely. Like the unarmed workers of the Near East Relief they found good will a sufficient protection for themselves and their supplies.

We fear there is little hope for diminishing the crimes of violence in our cities so long as the way of violence is taught by those who guide our youth. We bespeak a hearing for the way of good will.

We set forth below quotations from a military text-book furnished our youth paralleled by quotations from the Bible. We ask our leaders to choose whom they will serve. They cannot serve both, as we understand the words.

Manual of Military Training

Bayonet fighting is possible only because red-blooded men naturally possess the fighting instinct. This inherent desire to fight and kill must be carefully watched for and encouraged by the instructor.

To finish an opponent who hangs on, or attempts to pull you to the ground always try to break his hold by driving the knee or foot to his crotch and gouging his eyes with your thumbs.

Men still have fight in them after you stick them unless you hit a vital spot. But when the bayonet comes out and the air sucks in and they begin to bleed on the inside, they feel the pain and lose their fight.

Bible (Matthew)

Blessed are the peacemakers for they shall be called the children of God.

Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them.

THE S. S. LESSON

April 25.

The Story of Cain and Abel.

Gen. 4: 1-26.

Golden Text: "Am I my brother's keeper?"

We do not know how long the time was that intervened from when our first parents had the gate of Eden shut to them until the birth of Cain, but there was a beginning of the purpose of God that man should increase and occupy the earth. No doubt at the time of this lesson the two sons had already reached manhood and were exercising their relation to God on their own responsibility. There were two sons, one of an evil type and the other of the good type. This is the way humanity has been divided ever since. There are always those who live to gain the favor of God and those who do not. They are the good and the bad. We are not informed when they received the commandments relating to sacrifices, but they realized that the bringing of sacrifices was a duty and God no doubt gave them directions as to how they should sacrifice. Cain stands out as a self willed person. He has a way that is not in accord with the demands of God and insisted in having his own way. Abel was a man of faith. In Heb. 11:4 we are told that "By faith Abel offiered a more excellent sacrifice than Cain." There is no approach to God except on the ground of shed blood. We recall that the covering of Adam and Eve was the skin of slain animals. They found their coverings through blood. The shed blood of the lamb of God is our covering and nothing that we can bring will take its place.

Cain's offering was the fruit of the ground. In itself the fruit of the ground is a blessing that God gives to man. But it was not according to command. Obedience is always better than sacrifice. This fruit of the ground represented the labor of Cain's hands. It was an effort to justify himself through works. We have many things we may do that will please God, but nothing that we may do will take the place of the obedience of faith that relies upon the shed blood of the lamb. Comparing the two, the offering of Cain was beautiful and delightful to look upon, while that of Abel was terrible, involving suffering and the horror of shed blood, but these offerings were brought as an atonement for sin and sin is so terrible and such a horrible curse that its price is beyond the labors of men's hands. Every sacrifice must show forth the awfulness of sin and its terrible cost.

Because Abel was a man of faith and was obedient to God, God had respect to his offering and because faith was lacking in Cain and he was disobedient, God did not have respect for his sacrifice. A disobedient child of God is a rebel in arms against Him who cannot win the favor of God until he surrenders himself to Him to do His will.

Cain was angry with his brother. Anger is essentially murder and we see how soon this was what Cain's anger led to. The child of God is not given to anger and hatred. Such passions are unholy and always dangerous. The worst of wrongs to which the race has been subjected have been the result of hatred. God saw the anger of Cain. There are those who think that they can conceal the hatred of their hearts from the notice of man. With God this cannot be done. "He knoweth the heart and readeth the thoughts of the mind." Secret anger soon must break out into open hatred. One cannot long conceal it from the eyes of his fellows.

God's rebuke to Cain was: "If thou doest good, shalt thou not be accepted?" It was because he did not do good that Cain was not accepted but God mercifully pointed out to him the way of acceptance. This is God's method in every age. To Israel it was "Return unto me and I will return unto you." Wickedness may hope to purchase favor by offering, but God says: "The sacrifice of the wicked is an abomination." To all men God is saying through our Lord, "Come unto me." The way is open. Our heavenly Father never closes the door to those who want to do good and approach Him, but they must come in God's way.

Sowing the seed of hatred brought the harvest of murder. Like all sowing, a little will multiply into a great deal. The little sin, as men would call it, grew into the most terrible of sins. Cain only added to his own misery when he sought to put out of the way the one who was a rebuke to his own evil life. This is the end to which sinners go. The life of Jesus was a rebuke to the wicked men of His age and they added the terrible sin of killing Him to their already many iniquities.

THE C. E. TOPIC

April 25.

How Can We Help to Make Our Cities Christian?

Matt. 11:20-24, 28-30.

There is a proverb that one sometimes hears that says: "God made the country and man made the city." If the city is a man made institution it would appear that a very poor job is made of it as with many other things. But, we must also remember that the happy consummation of all things is to be the New Jerusalem in its eternal glory and purity. In the city there must be more cooperation, man with man, life is more complex and people are thrown together in closer relationship. The life of the individual is more influenced by the masses and good or evil that happens in the cities is multiplied by association with great numbers of people. The Bible makes mention of many cities and gives particular description of some of the ancient ones that surpassed in wickedness, for example, Sodom, Jericho and Nineveh. Sodom and Jericho were so wicked that they had to be doomed to entire destruction, while there was hope for Nineveh and God provided one whose message was to lead it to repentence. The sad comment that Jesus had to make over Chorazin, Bethsaida and Capernaum and His weeping over Jerusalem shows us that it is His desire that cities shall come to Him and honor Him. In our day the most serious problems with which our religion, our civilization and our culture generally are confronted lie in the cities. Modern cities bring together masses of people as never before. We doubt if any of our readers could name off-hand all the cities of the world numbering a million or more. They are so common. In great masses of people the good and the bad are crowded together. Evil works quickly there and miseries and crimes manifest themselves, affecting great numbers of individuals. There is more learning and more ignorance in the city. There is more money being made and lost by city people. Sin and every ignoble of vice is more open in the cities.

The question we are asked is: How can we help make the cities Christian? Speaking in general terms, the answer would be: Cities may be made Christian in the same way that anything else is made Christian. Jesus Christ is just as able to save that city as He is able to save the country. The city must be regarded as an opportune place for evangelistic efforts. When the first Apostles set out to win the world for Christ they began in the cities They knew that when the seed of the Gospel is firmly established where great masses of people come together it will be scattered abroad by these people as they scatter following the lines of commerce and travel. The Christian church must firmly grasp the idea that the cities offer the largest fields for reaching sinners. We have abandoned churches in the country, they tell us. This may be for various reasons, such as combinations, easier means of travel to common centers, etc. Do we think of the abandoned churches in the cities? They do not leave empty churches behind them. When they disappear, everything disappears. Today there are large areas of city territory abandoned by all Protestant forms of worship. We need a realization on the part of Christians in the cities that they do a cowardly thing when they "haul down the flag" for more favorable locations.

Not because the general run of people in the cities is worse than in other places, but because humanity is massed into dense groups do we find all forms of unrighteousness common. Political corruption, crime and shameless immorality find their breeding grounds where the largest number of people congregate. The Christian standard of righteousness is the only thing that will insure righteousness in the cities. This means that there is a call for Christian citizenship that exercises its power at the polls, in society and in business. The Christian people of our land are its only salvation.

Miseries are common in cities always. Poverty, sickness and misfortune claim their victims by the thousands. Here then is an opportunity at the very door of all who seek to serve their fellow men in the spirit of Jesus Christ. If one is in a position to give of his goods to relieve distress, one need not go far to find a place where what is given will help make it easier for some unfortunate one.

The present age is amusement crazy. This craze is running to the extreme. What the masses need is a serious view of life and a desire to live up to the greatest possibilities for exemplifying the life of our Lord. The churches and their people not only need to define true piety, but they need to live it.

DEATH

Janzen—Jacob Janzen, son of Johann and Maria Janzen, was born Sept. 24, 1862, near Elbing, West Prussia. As a young man he joined the Mennonite church. On June 22, 1880, he came from Germany with his parents to Kansas. They settled near Whitewater, Kansas. In 1891, he married Catharina Penner. Four children were born to this marriage, two of these preceded their father. Mr. Janzen died in the morning of Dec. 2, 1925, at the age of 63 years, 2 months and eleven days. He is survived by his wife, two daughters, one grandson, one brother, one sister and many relatives and friends. Funeral services were conducted at the home of the deceased by Rev. Henry Thiessen, and at the church by Rev. B. W. Harder and Rev. Henry Dyck. Interment was made in the Emmaus Cemetery.

CONTRIBUTIONS

Emergency Relief Commission, Month March 1926.

For Russia: Herman Janzen, Plymouth, Nebr., $17; Joshua P. Stucky, Moundridge, Kan., $48.60; P. H. Penner, Newton, Kan., $17.00.

For Germany: First Menn. Ch., Upland, Calif., $35.00; Sister Helena Janzen and A. Dirks, Pasadena, Calif., $3.00; C. H. Regier, Elbing, Kan., $100.00; J. A. Busenitz, Elbing, Kan., $10.00; anonymous, Newton, Kan., $25.00.

General Fund: Tabor ch., Goessel, Kan., $27.71; Hoffnungsau Ch., Inman, Kan., $18.02; Eden Ch., Inola, Okla., $18.93; a sister, Beatrice, Neb., $20.00; Bergthal Ch., Pawnee Rock, Kan., $31.77; Escondido Menn. Ch., Escondido, Calif., $10.20; Tabor Ch., Goessel, Kan., $17.69.

For Siberia: Sichar Ch., Cordell, Okla., $15.76; First Menn. Ch., Mountain Lake, Minn., $33.25; Bergfelder Ch., Mountain Lake, Minn., $14.00.

For Canada: Bruderthal Ch., Hillsboro, Kan., $32.40; Medford Menn. Ch., Medford, Okla., $9.95; Emanuels Ch., Aberdeen, Ida., $73.36; Anna Andreas, Los Angeles, Calif., $100.00; Hebron Ch., Buhler, Kan., $100.00; Bruderthal Ch., Hillsboro, Kan., $42; H. C. Wiebe, trustee, Aberdeen, Ida., $250.00.

For Mexico: Jacob Froese, Inola, Okla., $10.00; B. R. and G. A. Regier, Elbing, Kan., $30.00; Bruderthal Ch., Hillsboro, Kan., $41.30; a friend, Donnellson, Ia., $5.00.

Kuhlman Mission: Herman Janzen, Plymouth, Nebr., $10.00; a friend, Donnellson, Ia., $5.00.

Near East Relief: The Blaze Fork school, Dist. No. 126, Inman, Kan., $3.06.

Balance, March 1st, 1926, $24.64.
Received during month for Russia, $82.60.
Received during month for Germany, $173.00.
Received during month for General Fund, $144.32.
Received during month for Siberia, $63.01.
Received during month for Canada, $607.71.
Received during month for Mexico, $86.30.
Received during month for Kuhlman Mission, $15.00.
Received during month for Near East Relief, $3.06.
Total, $1199.64.
Paid out during month, $1193.62.
Balance April 1st, 1926, $6.02.
Gratefully acknowledged,

C. F. Claassen, Treas.
Newton, Kansas, March 31, 1926.

HOME MISSION TREASURY REPORT FOR JAN.-FEB.

General Fund

Trenton, O., ch., $44.22; B. F. Welty legacy, Tacoma, Wash., $1146.48; Immanuel ch., Los Angeles, Calif., $115.07; First Menn. Ch., Upland, Cal., $31.77; Jr. C. E. Soc., Donnellson, Ia., $9; Wadsworth, O., Ch., and S. S., $13.22; Salem Ch., Marion, S. Dak., $250.00; Bruderthal Ch., $44.40, Brudertal S. S., $53.87, Hillsboro, Kan.; Buhler, Kan., Ch., $41.04; Mission boxes, $14.85, a friend, $15, a friend, $100, Berne, Ind.; Zion Ch., Donnellson, Ia., $61.24; Pratum, Ore., and S. S., $35.60; First Menn. S. S., $47.92, Sew. Soc., $10, Upland, Cal.; Grace Ch., $37.53, Grace Miss. Soc., $70, Pandora, O.; St. John's Ladies' Aid Soc., Pandora, O., $25; Bethel College Sew. Soc., Newton, Kan., $24; First Menn. Sew. Soc., Newton, Kan., $20; Dorcas Miss. Soc., Pandora, O., $25; Menno, Wash., Ch., $21.46; Swiss Ch., Whitewater, Kan., $108.61; Bethesda Ch., Henderson, Nebr., $119.30; Sichar Ch., Cordell, Okla., $15.79; Second Menn. Ch., Philadelphia, Pa., $10; Halstead, Kan., Ch., $160.24; Ebenezer S. S., $100, Ebenezer Ch., $50, Bluffton, Ohio; Escondido, Cal., Ch., $12; Christian Ch., Moundridge, Kan., $28.61; Eden Ch., Moundridge, Kan., $156.40; Aletta H. Krehbiel, $20, Mattie A. Krehbiel, $20, Clarence Center, N. Y.; Saron S. S., Orienta, Okla., $36.77; H. B. Neufeld's, Farnsworth, Tex., $25; First Menn. S. S., Aberdeen, Ida., $16.70; Herold Ch., Bessie, Okla., $6.84; Mrs. Aug. Leisy Mission Fund, Wisner, Nebr., $50; Bethel Ch., Fortuna, Mo., $40.87; Gnadenberg Ch., Whitewater, Kan., $30; Butterfield, Minn., Ch., $8.93; anonymous, Newton, Kan., $8; Bethlehem Ch., Bloomfield, Mont., $18.35; Goessel, Kan., Ch., $42.38; H. R. Schroeder, Goessel, Kan., $5; West Zion Ch., Moundridge, Kan., $31; G. J. Voth, Choteau, Okla., $44; P. J. and Maria Schroeder, Hydro, Mont., $2.50; Beatrice, Nebr., Ch., $25.30; Salem S. S., Marion, S. Dak., $100.00; Johannestal Sew. Soc., Hillsboro, Kan., $10.

Special Gifts.

Immanuel Ch., Los Angeles, Cal., L. A. Bldg. Fund, $99.13; Tabor Ch., Goessel, Kan., city missions, $50; Gen. Conf. Sew. Soc., Hutchinson Workers' Home, $429.28; Upland, Cal., S. S. class, for Russians in Canada, $1.35; interest and dividends, $224.

Total receipts, $4363.02.
Balance in bank, January 1st, $5,693.95.
Total disbursements, $3549.11.
Balance in bank, March 1st, $6,507.86.
Gratefully acknowledged,

J. E. Amstutz, Treasurer.
Trenton, O.

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JOTTINGS

A cablegram has been received from Dr. Harvey Bauman, Champa, C. P. India, stating the arrival of a baby boy on April 6, 1926. The name of the boy is Kenneth Garber Bauman. All are well.

The Middle District Conference will meet this year at the Ebenezer church near Bluffton, Ohio. The time for the Conference has not been definitely decided and will be announced later.

An Every Member Visitation conducted in the First Church, Philadelphia, on the afternoon of Sunday, March 21, resulted in the report that evening of 300 members having been visited. 206 of these pledged increased contributions.

The Bethel College Male Chorus of fifteen members made an Easter Week tour. They arrived at Mt. Lake, Minn., from Wayland, Iowa, on April 1 and gave a concert in the High School Auditorium on that date. On April 2 they appeared in the local Bethel church and were booked for Freeman, S. D., April 4.

The Annual Census of Religion in the United States, as conducted by The Christian Herald, shows that the churches in this country gained in membership 800,000. The Roman Catholics lead in numerical standing, with a membership of 16,047,914. The Methodist Episcopal church follows with 4,516,806. The Southern Baptists are third with 3,611,608. The number of Mennonites of all bodies is reported as 83,639.

The Choral Society of Bluffton College, under the direction of Prof. Holtkamp, will present Handel's Messiah in Berne, Ind., April 18.

Rev. J. Norman King, Acting Professor of Economics and Sociology of Bluffton College, has resigned and will be succeeded by C. Floyd Byers, a son of Dean Byers.

The local relief committee of Mt. Lake, Minn., is again preparing a shipment of clothing for Mennonite refugees in Canada. The shipment will be made about April 15.

The choir of the Bethany Mennonite church, Quakertown, Pa., has for some time been rehearsing Schultz's cantata, "Immortality" which will be rendered under the direction of Prof. H. G. Borse, of the Quakertown School of Music. The choir is composed of 25 voices.

Dr. J. W. Kliewer, of Bethel College, has accepted an invitation to deliver a series of lectures at Hartford Theological Seminary, Hartford, Conn. He will also give an address at the twelfth annual commencement of Witmarsum Seminary on May 28.

Bro. J. F. Lehman, superintendent of the Berne, Ind., Sunday School, gave an interesting illustration of faith recently when he held out a five-dollar bill and stated that the first boy or girl on the balcony who came down first after it could have it. There was a moment's hesitation and then Marion Sprunger arose and went. The bill was his for keeps.

Rev. N. B. Grubb, of Philadelphia, preached in the Zionsville, Pa., church on Easter Sunday. He has recovered from his recent serious illness.

President Yoder, of Goshen College, Goshen, Ind., returned from a trip to eastern Canada and New York to his work. He reported a good interest in the school and several substantial contributions received for its support.

The S. S. of the Second church, Philadelphia, celebrated Easter with special exercises, the infant department participating. New members were added to the church by baptism and letter at the communion service on Sunday morning.

Bro. C. E. Krehbiel, who had been invited to have charge of the dedication of the Amish Mennonite church house of Milford, Nebr., was requested by the Wisner, Nebr., church on the same occasion to pay them a visit. He spoke at the Wisner church on two evenings. On the way back to Kansas, he stopped with Bro. Fr. Albrecht, Beatrice, Nebr., the Conference Statistician, who has requested his assistance in making the statistics.

"The Need of Present Day Mysticism" was the subject of an address delivered in Bluffton College chapel recently by Prof. H. Y. McClusky of the University of Michigan. Prof. McClusky said that the strain of the fast pace of the present day living is such that we must seek to develop hidden physic forces of power. Every one has sources of power of which he is unaware and to meet the demands of the present age latent possibilities must be developed.

A lecture of unusual interest was given in Freeman Colege on the subject of "Juvenile Courts" by Judge Larson. His lecture was interesting and in some respects encouraging. He said that it is not true that the world is going from bad to worse. It is true that some of our public activities, like the public dance of today, lead to demoralization, but we must also take into consideration the progress which has been made and is being made by the present world in education and science. Judge Larson divided the children of the juvenile court into two sections; the neglected and the dependent children, whose parents have given up all claim to vigilance over them. The delinquent children are children who have on their own accord gone wrong. By some illustrations, Judge Larson showed that the most difficult children to coax the truth from are the big girls. Next follow the big boys. Then the smaller girls and last the smaller boys. But most pathetic and discouraging is the fact that it is even more difficult to coax parents to tell the truth. The parents, Judge Larson also divided into several groups; those who don't know nor care and those who both know and care about their children. The lecturer closed with the impressive statement: "Children are the earth's greatest blessings", therefore, the parents should never at any time fail in their eternal vigilance over them.

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"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, APRIL 22, 1926 No. 16

NOTICE

As announced in The Mennonite, the 128th Session of the Eastern District Conference will be held in the First Church, Diamond Street near Fifth, Philadelphia, April 29-May 2. Delegates and visitors will please note that by that time Philadelphia will be under Daylight Saving Time. This will mean that the clocks will be advanced one hour. As this time is not to be observed outside of the city it is important to make plans accordingly.

TEACHERS WANTED

Our annual Summer Bible School opens June 28 and closes on July 30. We desire three Christian teachers who had experience either in public school or Summer Bible School teaching. The compensation we can offer is an opportunity of working in our own Mission, board, room and carfare provided the applicant is not too far away from the field. Also a splendid opportunity is given to those who can come to see many interesting and instructive sights of Chicago.

Applicants should write either to Rev. M. M. Lehman or Miss Catherine Niswander, Supt. of Summer Bible School, whose addresses are 1500 W. 72nd Place, Chicago, Ill.

THE BUSINESS WORLD CALLS FOR REVIVAL

One of the best known of New England Mercantile firms is the Wm. Filene's Sons Company of Boston, as well known in the East as Marshall Field and Company is in the Middle West. In a letter recently made public, signed by Edward A. Filene, president of that company, occur the following sentences:

"I have a growing conviction that.....there is need for a nation-wide religious revival, if the Church is to regain in this generation a position of effective leadership in the public mind. In theory, I have always been opposed to, or at least doubted the efficacy of religious revivals. But when I think of the enormous forces of hate and destruction let loose by the war, it seems to me that nothing short of a great religious revival will have the power to check those forces..."

Words worthy of widest circulation and most prayerful thought, even though what Mr. Filene has in mind may possibly fall far short of the heaven-sent spiritual awakening for which multitudes are praying. Read also the following still stronger editorial utterance from a recent issue of The Globe of Toronto (quoted editorially, March 27, by The Christian Herald of New York):

"Prayer is the secret of revival. Prayer asks God to do for us what we cannot do for ourselves. There has never been any great Christian revival in history that was not preceded and brought to pass by the prayers of Christians. A lukewarm church cannot win converts—it has nothing attractive to offer. But when any local church or group of Christians is on fire with love for its Saviour and Lord, and is demonstrating in daily walk His supernatural and the 'fruit of the Spirit,' there will be plenty of onlookers who will desire all this for themselves."

When in such forceful language as the above the business world presses earnestly for a spiritual awakening, the need must be urgent.

THE ANTI-SALOON LEAGUE AND THE STRAW VOTE

The Anti-Saloon League of America reaffirms its position that straw ballots upon questions which have been decided in a legal and orderly manner by the whole electorate by the methods provided in the Constitution, not only serve no good purpose, but actually create a false impression. Friends of prohibition should not and, as a rule do not, participate in these unofficial polls, which make possession of a coupon cut from some newspaper the sole qualification for voting. The opportunity for repeated voting by any individual of any age, the lack of responsibility, the frequently ambiguous character of the question and the limited number of those who participate in any voting precinct make such tests of public opinion not only valueless but subversive of the truth. The irreconcilable or thirsty minority is always more active in casting such ballots than the majority which has settled the issue and has turned to constructive work. Repeatedly, after the most careful straw votes, an official election on the same issue reverses the result of the straw votes. This was the case in Massachusetts, following the publication of the poll by the Literary Digest. The only legal referendum on Federal questions is in the election of Federal officers who vote on such issues. Friends of the 18th amendment are working to secure observance and enforcement of the law. Straw votes cannot aid nor permanently deter the accomplishment of this result. We condemn as deceptive and unworthy the methods of the self-appointed unofficial wet committee of the members of the House of Representatives.

THE DEADLY SINS

The old question which puzzled medieval theologians, starting them on endless discussions, was: "How many angels can stand on the point of a needle?" Although this question no longer is pondered, another theological topic seems to have survived the centuries—the problem of deadly sins.

In the classic tradition there were seven deadly sins—pride, envy, anger, covetousness, gluttony, lust and sloth. Recently an English divine, on the ground that the old sins were purely individualistic, drew up a list of social sins, as follows: Policies without principles, wealth without work, pleasure without conscience, knowledge without character, commerce and industry without morality, science without humanity, and worship without sacrifice.

And now, from the University of Texas comes another set of sins, compiled from the lists of several hundred men and women college students. According to a recent issue of Vox Studentium, international student publication, of sixteen practices which the Texas students were asked to arrange in order of their deadliness, sex irregularity came first, then, in order, stealing, cheating, lying, drinking, gambling, vulgar talk, Sabbath-breaking, swearing, gossip, selfishness, idleness, snobbishness, extravagance, smoking, and dancing. There was a striking similarity in the rankings given by men and women, the first seven misdemeanors being identical, with only minor variations in the rest.

The same test was given students of other colleges, with practically the same results, except that, in Northern universities, Sabbathbreaking was placed in the fourteenth or fifteenth place, while at the University of Texas it was eighth.

SPECIAL SUNDAY SERVICE FOR NATIONAL MUSIC WEEK

Unique Offering of Assistance for Churches Opening the Music Week Celebrations

Through the wide-spread interest and support of the churches to the National Music Week movement throughout the country, the National Music Week Committee has just issued a "Special Sunday Service" for the inauguration of this annual celebration, which occurs on the first Sunday of every May.

This service is designed so as to meet the local conditions of any community. Its program is not difficult to perform but most impressive. It can be rendered in its entirety, embellished or curtailed according to the wishes of those presenting it and it is suitable for morning, vespers or evening services. Responsive reading by the minister and congregation contains well chosen verses, selected from the Psalms which blend consistently in their placement.

The novel feature of this Service is the reading from Colossians by the minister, to the murmuring of the choir voices. This softly sustained music should give a most effective melodic background to the verses delivered by the minister. The Sunday school children are given an original processional music number which not only brings into actual participation the younger generation in this program but offers an opportunity for these young singers to realize they are a part of the service.

Among the list of National Music Week literature published for the cooperation of the churches in this movement, is the sermon on music delivered fifty-four years ago by Henry Ward Beecher. This sermon has been reprinted and has aroused wide-spread interest. Dr. Wm. P. Merrill, pastor of the Brick Presbyterian Church of New York, has delivered two messages on music's position in religion. They are entitled, "Music in Worship" and "The Relation of Minister and Organist". These sermons have been compiled in pamphlet form. Considerable material has also been prepared for the special guidance and participation of schools, homes, clubs, industries, motion picture houses and rural districts,—also forms of proclamations that have been issued by governors and mayors.

The annual celebration of Music Week has had a consistent increase of supporters from its inception. Last year 1,205 towns and cities celebrated this movement and the coming celebration, May 2-8, promises another successful event.

CORRESPONDENCE

Salem Menn. Church, Sonnenberg, (Dalton) Ohio. — The end of the first quarter of the year reminds your correspondent of his "duty" to write again. Easter Sunday was observed by our congregation with the Sacrament of the Lord's Supper. Preparatory services were held on Good Friday. The Sacrament was preceded by the baptism of one young sister who had come to us from Germany, where she had belonged to a church which practices infant baptism. Upon a more personal experience of salvation she desired this sacrament as the more Scriptural method of entering into the membership of believers.

Quite a number of students have returned home to celebrate Easter with their home folks. But now they have all gone back to their studies.

A beautiful wedding took place at our church on Sunday evening, March 14, when Noah Nussbaum, son of Mr. and Mrs. Jacob J. Nussbaum, and Miss Agnes Hofstetter, daughter of Mr. and Mrs. Wilson Hofstetter, were united in marriage by our pastor, Rev. A. R. Keyser, at the evening service in the presence of the Christian Endeavor society, of which both are active members, and quite a number of other members of the congregation to which both belong. Church weddings have become rather rare occasions with us, so we were pleased at the recurrence of the old custom.

Activities of the church are going on in the usual channels and are a good token of harmony and team work that seems to prevail..

N. G. F., Corr.

DINE WISELY, NOT TOO WELL

Succulent turkey with chestnut dressing and candied sweet potatoes, tempting golden-brown pies exuding the rich odor of pumpkin, filet mignon smothered in juicy fried onions, swirls of Danish pastry, glistening and nut-sprinkled, and all the sugared and creamed and puffed delectables that form the acme of French culinary art—these things are outside the pale for the athlete both before and for a good while after he has been in action, according to Grantland Rice, well-known sports writer.

The lunch of Bobby Jones, famous golfer, before an afternoon match, consists of crackers and milk. And—horrible example!—a veteran who dined on lobster and ice cream before playing, dropped dead on the course because he "had never appreciated the proper team play of nerves and diet."

In an article, "Eating to Win," in a recent issue of Collier's weekly, Mr. Rice advises as little food as possible when under nervous strain. "Ten thousand people are killed by improper eating habits," he says, "against two that starve to death or underdiet."

He tells how the late Christy Mathewson, when pitching for the New York Giants, abstained from lunch on the days he was to be in the field; how a football coach tried out the system of having his team delay dining until nine or ten o'clock after a hard game, and discovered that it did away with the indigestion and stomach ills which had followed a seven o'clock meal; how experiments on animals have proved the bad effects of food when nerves are at high tension.

"The difference between eating a meal in peace and eating a meal with the nervous system keyed up is the difference between good and poor health," according to Mr. Rice. "Any nerve strain should be followed by the lightest sort of eating. If football players, fighters, young golfers and others in fine physical condition can be drastically affected by food during hours of contest, it is easy to see how others, not so well-trained, may suffer. And this can apply to the nerve strain of business as well as to the nerve strain of sport."

RELIGIOUS EDUCATION

Rev. E. D. Coleman.

Isaiah 54: 13—And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

Education of a religious nature has come to be a big factor among the various churches of the world. Probably all believe with the poet who has said,

"An angel paused in its onward flight
With a seed of love and truth and light,
And cried, 'Oh, where can this seed be sown,
That it will be most fruitful when it is grown?'
The Saviour heard and said, as He smiled,
'Place it for me in the heart of a child.'"

And so we as a church want to go on record as being hearty believers and faithful supporters of religious education among the youth of the present age.

Let us not think we have by any means reached the apex of our efforts because to consider the actual amount of such training given the youth is to bring alarm into the hearts of all.

In summing up the hours spent grafting the basic principles of Christianity in the hearts of the young we are appalled to find that the average Protestant child receives but 12 hours of training as compared with 200 hours for Jewish children and 355 hours for those of the Catholic faith. We are therefore cheating our children and not giving them a chance to escape ignorance of the Bible. Last year a test was given to the high school students in the state of Virginia and it was found that not 23 per cent. of the pupils could answer 85 per cent. of the simple questions submitted, showing a sad condition of affairs to be existing among our children.

These are facts that have been proven and may the Lord help us all to grasp their significance.

Some one immediately says: "Teach the Bible in the public schools." Well, that sounds very good providing (yes, providing!) several existing conditions are removed.

It is the opinion of the writer that public school teachers not knowing the Bible and caring very little to know or practice it are incapable of teaching it. We base our opinion on the theory of a man wanting to teach science in an institution; he would first produce knowledge on that subject. So it is but reasonable to assume that teachers must know their Bibles to teach them.

Then, too, there are so few who ever get to attend any school for any length of time. One man making a careful study of this subject declares that out of every 100 students in the fifth grade there are but 63 that graduate from the grades. Thirty-four of that sixty-three enter high school. Thirteen of the sixty-three graduate from high school. Out of those thirteen there are but seven who enter college and only two of the seven graduate from the college. What is to become of the ninety-eight is what is puzzling to all of us. So those conditions must first be removed before we can rely upon the public schools to teach our boys and girls the Bible.

There are three things necessary to effect religious training.

First, of course, the home is responsible for the start or foundation of a good life-building.

Parents can not always prevent nor help the way their children live in later life but they are held accountable for the start they give the young mind and for the example they present daily.

Boys are often heard to remark, "I'm going to be like my papa when I grow up." The Lord pity and have mercy on them if they have to pattern their lives after some of the daddies we have cause to meet up with.

Parents often look on in later years with horror while their

sons and daughters reek in sin and waste their God-given lives in the service of Satan. Then it is that they wonder what can be done to stop it. There is but one remedy—don't let it start.

More Christianity is needed in the homes!

The second point is good Sunday schools and Christian Endeavor societies, etc.

A necessary item in a good Sunday school is to have competent teachers. Another is to have good organization both general and local. And again see that the Sunday school is kept open and going—not with closed doors while we gather up a party of friends and inaugurate a Sunday picnic or some other Sabbath desecration.

The last point is good, proficient Christian Colleges.

In this age of materialism it is our business to see that our boys and girls get the proper kind of training—the kind upon which we can rely to carry forward the principles for which the church has stood and sacrificed and is still struggling amid adversities to uphold. —Christian Conservator.

THE ORDER OF THE STAR OF THE EAST

Through correspondence with the editor of the Gospel Herald there came to the desk of the writer a clipping sent from Alberta, describing the great work of the above named society and proclaiming the second advent of Christ who, according to the claim of the society, will appear in the person of J. Khrishnamurti of Adyar, India. It might be of interest to know, writes Geo. J. Lapp, a missionary under the (Old) Mennonite Mission Board in India, that pamphlets are being circulated in India telling the people that a new age is to be ushered in and that the age of darkness will soon be a thing of the past. In this connection are mentioned the names of leading lights who are to have a part in ushering in this great light and in this connection is mentioned the name of Khrishnamurti but as far as the writer has been able to ascertain no names of Christian leaders are mentioned nor is any Christian organization recognized.

In India where the society is known as the Theosophical Society and is officially registered as such, it is avowedly Hindu and in theology is a mixture of Buddhism and Hinduism while the present head, Mrs. Annie Besant, has succeeded in inculcating into its teachings some Christian ethics which she has adapted to the system she upholds. The members may adhere to some creed or they may not. The principles of the society, if there are any, lead one to contend for the establishing of the brotherhood of man, a proper conception of our relation with the Infinite, and putting in their proper sphere the latent hidden powers of nature and the human mind. While its leaders advocate higher education according to the standards of Hinduism, and the elimination of child-marriage, they urge their scientists to defend caste, idolatry, astrology, etc., and also to uphold scientifically the evolutionary theory and transmigration of souls.

Theosophists have no principle in their system which would develop a conscience along any line therefore it is just as consistent for them to attempt to clothe their contentions in Christian garb in America, England, or Australia, in Buddhist garb in Ceylon as in Hindu garb in India. It is rank hypocrisy however for them to pretend to be Christian when they are not, nor ever were, and the little book "At the Master's Feet" written by J. Khrishnamurti loathes anything like the atonement or any recognition of the fact of creation, redemption through Christ, blood atonement, or justification by faith. By assuming the name "The Order of the Star of the East" they are playing on words to delude and captivate the ignorant and unwary and make it possible to cooperate with the liberal forces of all religions.

Such contentions captivate liberals who think that to uplift humanity, educative forces must be brought into play to raise social standards and thereby establish a Christian civilization by evolutionary process. Modern Theosophy or any other cult can only produce a veneer of culture and civilization which however highly developed can only end in abject failure as the culture of the last decade has so clearly shown in western countries. Only Christ and Him crucified and His teachings can bring to the hearts of men the change which they need. Only faith in His atoning merits can bring about the new life in Him and cause a regeneration which will establish a called out and separated people for His name. This is the only hope for the present and for the eternal future of mankind.

No, Khrishnamurti cannot be the Christ either to India or any other land. He may manifest some sort of Christlikeness and may be a saint of the theosophists but all the poor deluded souls who come to India to await the dawn of the Great day they are proclaiming will have to suffer the disappointments of thousands who have looked for His coming on the Mississippi and other places. When Christ will come no tabernacle of clay will then contain Him but He will be the glorified Christ coming trimphant to reclaim His own from every tribe and nation and kindred. Praise God for the thousands of redeemed in India but they are not theosophists.

A LITTLE CHILD SHALL LEAD THEM

By S. D. Gordon

Have you ever seen a little baby, just learning to toddle, reaching out for a bright red apple in the mother's hand? The baby's eyes are all aglow, its face all a-beam with eagerness and expectancy.

But the baby's muscles and the baby's eye have not yet been trained to work together, and so the little one's hand slips off to this side and misses the apple, and slips off that side and misses the apple, and maybe falls short in another attempt.

And then the baby's face clouds. Local showers threaten. Then the mother croons and woos. And the baby tries again. And by and by the little fat chubby fingers are holding as tight to the bright red apple as only baby fingers can hold. Have you ever seen that?

"A little child shall lead them." This little child may teach us a lesson. The child is thinking about the bright red apple, and nothing else. The mother is thinking about the apple too. She wants her baby to have it. But the mother's thought has gone a bit farther. She is thinking of her baby, of the training of muscle and eye together. And so there is a waiting time. It seems pretty serious to the baby.

And some of us are just babies grown a bit older, and things look mighty serious when the hand does not touch the apple. Of course, the mother could instantly put the apple over into the child's hand, and the child would have all it wants. But the mother wants more. And so there is a waiting time.

It is a good deal like that in prayer. Prayer is a fine art, although one remembers that it is an art of the heart. A little child may come and pray. The immature Christian may come and pray. The man just repenting of his sins, in the dirt of his life, may come and pray and be heard. And the man of finest culture and deepest consecration and longest years of spiritual experience finds that prayer as a fine art swings into action all the powers of life and years and experience.

Just here I want to add a very simple word about the Law of Practiced Skill in praying. We learn best by stories and pictures. A story is a picture for your ear. A picture is a story for the eye. The Old Book teaches largely by stories and pictures. The Older Testament is the picture-book, the Newer leaves are the teaching-book. And it is very interesting to note that for every bit of teaching in the New there is a story or picture in the Old, and for every picture or story in the Old there is a bit of teaching in the New.

It is one Book from end to end. It is not bad to remember that, in our day. The two parts of it are like the two parts of a pair of scissors held together by a rivet. You have to have both sides of a pair of scissors in action to get a clear cut. You have to have both sides of the Old Book in action to get a clear cut into the fabric of any truth of God's Word.

It is one Book throughout, with the same standard of morals throughout, the same tender love, and the same high ideals. Of course a Man comes in the newer part. All the colorful personality of a Man, the God-Man walking amongst us, in human guise gives an intensity to it. But it is the same thing throughout, with that personal climax in the New.—Illustrator.

A QUEER PLANT

We mean the revival of true religion.

It will grow where nothing else will grow and only there. It seems impossible to grow even weeds on a heap of ashes, but a revival will grow there as nowhere else.

In fact, if you want a revival of thorough and lasting results, the first thing to do is to find an heap of ashes and some sackcloth, sit on the former and clothe yourself with the latter and call on God humbly and expectantly, and you will find that a revival will spring up, and that the modest ash heap will become an hill of Glory and flowers of grace will bloom on it and birds will sing where desolation reigned before. Try it. —Sel.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

The number of "Wet" papers who have been engaged in taking a poll of voters of the country to learn if they are in favor of keeping the Eighteenth Amendment in the Constitution or modifying the laws created to enforce it seems to be large, but, whatever their readers conclude is of little consequence. As has been pointed out, a dry voter will not spend two cents to buy a wet sheet and then spend two cents more to tell the editor that he agrees or disagrees with his attitude. The decent element of this country are not so thirsty that they want liquor for themselves even though the getting of it in a legal way will bring back the saloon evil and all the hellish curse of strong drink that makes the lives of innocent women and children miserable beyond description and creates poverty and unnecessary waste of time, talents and goods. It takes a Christian of the kind that St. Paul was to be ready to say he is willing to give up something that does not harm him for the sake of his weaker brother. The one who wants to be wet simply wants to be piggishly greedy for the satisfaction of his appetite no matter whom it may kill or hurt. Decent society should shun the wet advocate as a being unworthy of the noble sentiments we have the right to expect in the reasonable person.

There lie on the desk of the writer a number of appeals for funds made by several interests in the church. Each one of these is a worthy one. Each one of them cannot exist without funds and they are all interests in which our denomination is concerned. Added to these are appeals from the Anti-Saloon League, several Bible societies and a worthy charity in the community. The church has its own problems too. The cost of maintaining it as a house of worship is more than double of what it was ten years ago even though the chief item of salary is nearly the same that it was at that time. Contributions in the meanwhile have not doubled, for, while there has been a great deal of money made in the past years the making has been with a limited few. Most of us have found that advances in income never catch up with increases in expenditures.

The question naturally arises, "Has the church taken up more than it can handle and is it time to cut off some of its interests in order that it may keep the rest of its interests alive?" We feel in answer to this that the time never comes when we are justified in hauling down the flag in the Lord's work. Undertakings in which the salvation of souls are involved and in which the building up of the Kingdom of God is concerned must never be allowed to fail for lack of support on our part. God never fails us and the little we do for Him is nothing compared to what He is continually doing for us.

However, all things must be done decently and in order. It is neither fair nor good business to impose demands when there is every probability that the demands cannot be met in the time stated. For example, an enthusiastic company of young people get together and decide that they will do a very excellent thing for the cause of the salvation of souls. Their project calls for the raising of a considerable amount of money. In order to meet this they figure how much money it will take, how many members there are in the conference and what would be every one's share and then how much each church should raise. This figuring is followed with a letter to the officials of the church, stating that "Your share" is so much, "Please remit", etc. All this is very well, but when persons unauthorized to do so, place people under obligations, their efforts are bound to be resented and instead of furthering the Kingdom of God they are doing what may tend to dry up its sources of income by earning the resentment of those who have not been taken into confidence in the matter or what have not authorized any one to make such obligations. The safer way, and we feel the more successful way, would be to make a survey first to ascertain the resources and the willingness of the people before imposing upon them an obligation they are not prepared to assume cheerfully.

THE VALUE OF MUSIC

Rev. Leon C. Hills, D. D.

Text: "And when they had sung a hymn, they went out into the mount of Olives." Matt. 26: 30.

There are few beings, whether they be animals or men, who do not appreciate music. Even cold copper wire responds to the vibrations of harmonious sounds. Nature is one great music box, with a rotation of songs, anthems, symphonies and oratorios. Music is the mediator between the physical world and the spiritual realm. Music, of all the liberal arts, has the greatest influence over the passions. Martin Luther said, "Next to theology, I give to music the highest place of honor."

Music is not a substitute for religion. It is the hand-maiden of religion. We love music for the buried hopes, the cherished memories, the tender sentiments it can summon at a touch.

Music is the child of prayer, the companion of worship. It comes to us in mysterious sounds like the echoes from another world. Carlyle declared that music is the voice of the angels.

Among the Greeks music was defined as one of the nine muses. Calliope was one of the fair attendants of Apollo.

There has always been a close relationship between music and religion. It was the desire to express religious emotion that developed the use of musical instruments. Miriam with her timbrels and David with his psalms made music a reality among the Hebrew people. It is from the Hebrew rather than from the Greek or Roman that we have our music today.

While all appreciate music to some extent, yet many look on music as a luxury or as something which could be easily dispensed with so far as practical values are concerned. Not so; music has definite value along these lines: music is religious, it is patriotic, it is sentimental, it is therapeutic, it is altruistic.

If there had been no religion there would be no music. Harmony with God is the source of all music. Love of country expressed in martial strains has lifted despotic empires off their hinges and given birth to new nations. Could any true soul love apart from the harmony of hearts? "Two hearts that beat as one," is only another way of describing an harmonic.

We are coming to learn that music has healing qualities. Shell-shocked soldiers over the seas had their shattered nerves quieted by the sounds from the Victrolas placed in the hospital wards. Music was the only medicine which had this quieting effect. Henry Van Dyke refers to music as "The angel of the pool, which troubled the waters for the healing of the soul."

Who can question the altruistic value of music? There are few things in the realm of knowledge which lift men as music does. But music is simply the accompaniment of religious emotion. It is said that Jenny Lind lifted her nation to a higher realm of thinking and doing by her singing. There are many sorrowing souls today searching for the lost chord.

All this being true, let us arise in our might and eliminate the jazz. Jazz is the caricature of music. It is all that music is not. It is the nemesis which followed Calliope as she would have attended upon Apollo, and interfered with her harmony.

Our Saviour loved music. After the last supper we read that "They sang a hymn and went out."—Expositor.

HIS WEALTH AND OUR WEALTH

Why should we be poor while God is rich? One thing is certain: it is not God's fault. A striking message from that man of God, Dr. Arthur T. Pierson, was quoted last summer in the Keswick Calendar. "If there is anything that is appalling it is the wealth of the promises of God and the poverty of our faith in these promises. The Bible contains probably thirty thousand promises, and the majority of them are addressed to the believing soul, and those promises have God's great universal terms connected with them. The great seven: (1) Whatsoever, (2) wheresoever, (3) whensoever, (4) whosoever, (5) all, (6) any, (7) every. God, so to speak, has exhausted the possibilities of human language in his appeal to the believing soul." So far from wanting to be rich while we are poor, God was willing to become poor that we might be rich. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9). And we hear God saying, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32.) Are we rejoicing in God's riches, and praising Him moment by moment that in Christ He has made them all ours? "All things are yours; . . . and ye are Christ's; and Christ is God's."—S.S.Times.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

THE GRACE MENNONITE CHURCH

The Grace Mennonite Church of Pandora, Ohio, has just closed an exceptionally helpful series of evangelistic services under the leadership of Rev. Lester Hostetler of Sugar Creek, Ohio, editor of the Christian Exponent. There is nothing which so gladdens the heart of any pastor as to see the aim of all his efforts reached, the winning of souls for Christ's kingdom. During the week's services there were 18 boys and girls who had never before made a public confession of their faith in Jesus Christ, who stood up and thereby promising publicly to accept Him as their Saviour and live a Christian life. Besides these there were two other persons who had once been active in church work, but had become indifferent, and wished to renew their loyalty to Jesus Christ and the church. To the invitation of reconsecration scores of men and women rose to their feet during the last Sunday morning service. Repeatedly one heard the desire expressed that the services might continue another week. But as Brother Hostetler is a busy man we could not make such a demand from him.

What made these services successful? To be sure one great factor was that for weeks the church and her individual members had been praying for these services. And the other great factor was the Spirit-filled personality of the messenger of God. Rev. Hostetler was always unassuming in conduct, friendly and loving in disposition, absolutely sincere in purpose, and very positive in his messages. When people left the church they never felt that they had been merely entertained, but that a very direct appeal had been made to their volition. In all quietness people were led to the point where they wanted to choose the right. No undue pressure was brought to bear upon anyone to make public expression of his decisions.

We thank God for such consecrated servants whose only aim is to bring the kingdom of God into the hearts of men, and to bring men into the kingdom of God.

J. M. Regier.

SOUDERTON SPEAKING

Zion Mennonite Church, Souderton, Pa., Rev. G. T. Soldner, Pastor

Letter From R. V. Stubbs.

(The pastor received the following letter from Bro. R. V. Stubbs recently. It is of such general interest to all of our people that we have decided to publish it as we have received it. We hope Bro. Stubbs will sometime address a letter to the congregation and tell us more of his experiences and work.)

St. Albans, W. Va.,
March 6, 1926.

Dear Brother Soldner:

We arrived safe on Saturday evening about 7 o'clock. We struck some awful bad roads, had to detour a lot. Took us about 3½ hours to cover 22 miles. Ran into a blinding snow storm in the mountains. That held us back, too. The first day it rained like everything until evening. We stopped at Hagerstown the first night. The second night we stopped at Ashwood, just a little mountain village, way up in the mountains. We stopped with a private family—nice people. It got dark when we had about 20 miles more of mountains to go. So you see the best thing to do was stop. Some high mountains, too—the highest in this part of the country, they say. There are some pretty sharp curves, too, but they are beautiful to look at.

Well, I started on my work here on Monday and things are going fine. I have two schools to organize on the 14th, and several others that I think will develop in the near future.

Expect Mr. Landis, our superintendent of the Southern District, on Monday. He will spend a week with us here.

There is a great lot of work to do here. These people are so humble, (I mean the ones out of town) and so God-fearing and trustful. There are so many, many children that don't go to Sunday school anywhere, but would if they only had a place to meet. We have been in a number of homes. They treat us fine and make us welcome. We try to have a little Bible reading and prayer in each home. The other day an old gentleman, way back in the hills, offered one of the most beautiful prayers I have ever heard. I wish you could have heard him. This work is going to do me a lot of good and I think Lawrence will not forget it right away, either.

Sincerely—R. V. Stubbs.

Sunday School Notes

Our Sunday school is keeping up its interest to the fullest extent. Teachers and scholars alike are making a supreme effort to be present every Sunday. Our last year's record is indeed wonderful in this respect. The secretary's record shows that 74 were present every Sunday during 1925. Every one of these is entitled to a Bible or a pin for their devoted interest. In addition to this splendid interest shown by our attendance, let us again be reminded of our interest in the spiritual development of our Sunday school. We can develop this side to a greater degree, (1) By preparing our lessons; (2) Taking part in the singing, and in reading of the lesson; (3) Bringing our Bibles; (4) Attending church services. While we are glad to speak of these various evidences of progress in our Sunday school, yet our hearts are saddened as we have been informed that Bro. Raymond Stubbs who has so faithfully and efficiently served our church and Sunday school, ever since he made his decision for Christ at revival services held by Rev. Lee Lantz under the pastorate of the beloved late Rev. J. W. Schantz. As teacher of a class of boys for a number of years, he has not only been a living example to these boys in practical Christian living, but has held their attention and interest to such a marked degree that these boys rarely absent themselves from the Sunday school. As he departs for his larger field of service with the American Sunday School Union, we pray God's richest blessings upon him and his family. We will indeed miss him in his class, in the leadership of the Sunday school and as we feel his presence with us has been a blessing, may he even be a greater influence to those to whom he may minister in his new field of service. On Sunday, February 21, we expect to have Bro. Stubbs render his farewell service in our school. May we all be present on this day and hear his farewell message.

R. V. Stubbs Enters Home Mission Field of American Sunday School Union

A step in the life of Bro. R. V. Stubbs that is of great interest to all of our people is to be taken within a few weeks. Answering a call that he has felt for several years that he should enter some definite field of Christian service, Bro. Stubbs has made application with the American Sunday School Union of Philadelphia to do Sunday school and missionary work. They have accepted his application and have appointed him to the St. Albans, West Virginia, field. He takes up his new duties there on March 1.

The duties of this field of labor will include that of directing the Sunday school work of the Union over a territory of about 12 counties, with St. Albans, a city of about 2,000 population, as his headquarters. Most of the people in this territory are American-born, and are engaged in farming and mining. The region is largely mountainous, and is therefore quite undeveloped from the church and Sunday school viewpoint. Many of the people in the section have hardly as much as heard the name of Jesus spoken and great need exists for such work as Bro. Stubbs has dedicated himself to. There are other sections also in the territory that have had churches and Sunday schools, but because of their extreme poverty cannot afford to maintain regular supply help. It is for that reason that the Union provides full-time directors and workers.

We are glad to see Bro. Stubbs enter this field of usefulness, in spite of the fact that he will be sorely missed in our Sunday school as a teacher and as an Assistant Superintendent. After all, the great command of the Master says, "Go ye into all the world" and the vision of Paul still rings out "Come over and help us." The Church that produces no workers, and fails to send some of its members out into larger fields of usefulness, misses a great blessing. His going, however, leaves a gap here that needs to be filled. Who is willing to take up the work?

Bro. Stubbs expects to leave Hatfield about the 25th or 26th. His family will not go with him at once. As soon as a house is found that will be their future home their household goods will be shipped, and the family will follow. Mrs. Stubbs also will be missed in our Sunday school, as she has been a teacher in the Primary Department.

The Educational Committee of our Conference will examine Bro. Stubbs on the 18th, preparatory to granting him an Evangelist's license, and then a commissioning service will be held on Sunday morning, February 21. While plans are not worked out quite in detail as yet, it is hoped that the American Sunday School Union will send one of its representatives here to bring us a message at that time.

A farewell social hour is also being planned, but nothing definite can be announced as yet. Due announcement will be made from the pulpit.

We wish Brother and Sister Stubbs, their two boys, and the mother of Mr. Stubbs God's richest blessings in their new home and work.

Junior C. E. Officers for 1926.

President, Elizabeth Zendt; Vice-President, Evelyn Kline; Secretary, Lucy Koons; Treasurer, Henry Detwiler; Organist, Helen Gottschall; Librarians, Ruth Detwiler, Jean Swartly; Lookout Committee, Marshall Binder; Social Committee, Sara Ratzel; Program Committee, Helen Bergstresser; Law and Order Committee, Clifford Leber, Kathryn Kulp.

Visit to Manns Choice and Napier

The pastor was recently called upon as president of our District Conference to go to the Manns Choice and Napier churches in Bedford and Blair counties to conduct the ordination of Bro. A. E. Wolf to the office of Elder, and to install him as pastor of the congregations. Bro. S. M. Rosenberger, president of our Home Mission Committee, and Jacob Snyder, also a member of the Home Mission Committee, also attended and took part in the service. Our Home Mission Committee has charge of those churches. We were pleased to find an audience of about forty or fifty in the Manns Choice church on a cold Saturday night to attend the service. This speaks well of the interest of those people in their work. On Sunday morning we went to the Napier church which is several miles from town. Bad roads, and a severely cold morning, together with much sickness in the community, caused many to stay away from the service. yet a congregation of about 35 had gathered for the special service of installation.

While these churches indeed have their problems, and probably will never grow large, they do reveal a good interest and our conference does well in supporting the work.

Sunday evening it was our privilege to speak in the Altoona church. Bro. L. H. Glass has charge of this station now, and the work there also seems to have taken on renewed life.

During our absence Rev. A. S. Shelly, of the Germantown Mennonite church occupied our pulpit both morning and evening of February 28th.

Souderton signing off.—Good-night!

PROGRESS IN SPITE OF OBSTACLES IN CHINA

The China Sunday School Union, with Rev. E. G. Tewksbury, General Secretary, is trying to make steady advance regardless of the banditry and other problems that tend to retard the work. Sometimes all plans have been well laid for an institute when a new disturbance forces a change in the Sunday-school program. Meanwhile there is one type of work that must always be cared for; namely, the preparation of the Sunday-school lesson materials which are edited and published by the China Sunday School Union. The Associate Chinese Secretary, Prof. Pan, is giving a large amount of time for this work of lesson-writing. The present method is to write the lessons first in Chinese that they may be truly indigenous in character and then translate them for the English periodical.

Illustrations are more and more being prepared in Chinese style. The Union regularly employs a Chinese artist for this work. Preparations are now being made to offer, beginning with the fourth quarter, 1926, a series of Bible pictures in heavy black lines for hanging on the walls. The colored wall scrolls are too expensive for the small Sunday-schools. Twelve sheets of four Bible cartoons each can be prepared that will be sold for a quarter of the price of wall scrolls. These will be purchased for many homes. Later, it is hoped that the increased Sunday-school growth will warrant issuing the colored picture rolls in China. Now these must be bought in the United States and they of course come in American-Oriental rather than Chinese style. At present there are only about 300 subscribers for these rolls in China and it would require at least 2,000 to make it possible to prepare such pictures in China.

THE S. S. LESSON

May 2.

God's Covenant With Noah.

Gen. 9:8-17.

Golden Text: "I do set my bow in the cloud, and it shall be a covenant between me and the earth." Gen. 9:13.

The Bible statements concerning the flood are a sufficient evidence that it occurred in the way that it did for those who have faith in God and His revelation, nevertheless the very earth bears upon its surface toe marks of the flood. Giants' bones have been found under the flood settlings that cover Europe and leave traces even on the bed of the ocean. Nations without revelation have forgotten about all that the history of these early times presents, nevertheless it is a significant thing that savage tribes and civilized nations on all continents have preserved traditions of the flood. One of the remarkable things about the finds that explorers have made in Bible lands is the accounts of the flood preserved from ages back on clay tablets in Babylon and other localities. The American Indians have traditions that tell of a Noah and an ark of their own. The remarkable thing about these traditions is that they confirm the Bible account in many particulars.

The Bible does not leave us in ignorance concerning the reason of the flood. Wickedness had multiplied to such an extent that God's patience was exhausted. It would not have been a mercy to have permitted the race to continue to increase its miseries with its sins. We are told that there were giants in the earth who no doubt were as great in sin as in stature and that the sons of God intermarried with the daughters of men meaning that the good mixed with the bad and a corrupted good is in itself bad. Noah was the grandson of Methuselah and the son of Lamech. If Methuselah did not perish in the flood he died the year in which it appeared. The name Noah meant comfort. The giving of this name indicated a hope that his parents had in their son. He indeed was the messenger of hope but the world refused to benefit by the only hope he held out and it perished. Our hope is in the Lord Jesus Christ. There is no other name given under heaven whereby men can be saved.

The character of Noah must have been outstanding since of all the generations in which he lived he was the only one to whom God could reveal His purpose and the only one who had a saving faith. How different would have been the whole story of this terrible age had but a single individual responded to the preaching of Noah. Many times preachers are discouraged because of the small response to their messages but here was one of the world's greatest preachers who did not see a single fruit of his efforts outside his own family. Yet he has been a blessing to all the ages following for he preserved the race and, greater still, he preserved the knowledge of God.

We are told to walk by faith and not by sight. There was only one thing that led Noah to build the ark and get ready for the flood—it was the word of God, but that was sufficient. God is continuing to warn men and women of the dire consequences of sin for the soul that sinneth shall die. The world has nothing to say about this except perhaps to contradict it. There will surely be no salvation for those who do not believe God and use the means and follow the directions He prescribes in order to avoid the realization of the consequences of breaking this law. The ark was the safety of Noah and his family. Jesus is our ark of safety. We may find Him our refuge from death and destruction. Unlike the times of Noah, we have always had God's faithful witnesses proclaiming His mercy and the safety He offers through faith.

Noah had one week given to him to enter the ark, chap. 7:4. We wonder how many would respond to the gracious invitation of God to insure their salvation if they were to be told that but a week remained until the end of the world. Perhaps we do not have a week until that time, but none will benefit by His mercy who do not have the faith to to Him at His word. No doubt the ark and Noah were the greatest joke that that generation knew. Men laughed at him and perhaps suggested that he put his time and talents to better use. The one who does right in God's sight must expect persecution or ridicule. To many the test of ridicule is harder to bear than the test of persecution. Men will endure hatred and injury but when they are laughed at they give up. Let us remember that one of the most cruel things to which our Lord was subjected was the mockery by the soldiers who ridiculed the idea of His being a king.

The rainbow had existed long before the flood but God made it a sign of His mercy. It is the emblem of God's merciful dealings ever since then.

THE C. E. TOPIC

May 2.

The Most Important Kinds of Work: How Make Them Christian?

Exod. 20: 9.

It is of the nature of things that some kinds of work are extremely important and even essential. Nature had decreed that we should eat, wear clothes and find shelter. To supply this demand for our existence and comfort a greater portion of the efforts of the race are needed. God decreed that man should earn his bread in the sweat of his brow and in the face of obstacles that continually hinder him. Not to work is bad for the whole man, physical, mental and spiritual. The lazy man is seldom the healthy man. The one who will not work comes in that class for which Satan finds some mischief still for idle hands to do. The idler is lacking in a sense of what he owes to his fellow man and to his creator. When the nation has plenty of work the people are happy. When hard times bring on unemployment there is suffering, disorder, discontent and misery. It is one of the blessings of our times that there is enough work for everybody and therefore enough to supply necessities.

Now what is the most important kind of work? Some people are slaves to their work. It becomes a passion with them and they wear themselves out at it, often going to premature graves. With them there is the deeper passion of greed. They want to add house to house and land to land, as though getting rich were the most important thing in life. There is nothing more pathetic than the man who is so one-sided as to believe he best serves his interest by just yielding to money-madness. Our Master noticed this failing on several occasions. He told the rich young man that he lacked an important thing and he advised his disciples to lay up treasures in heaven rather than on earth. The work that has only money for its end is a curse. Our duty is to use our all, including our efforts and the things they bring us, as unto the Lord. We want then to plan to do the greatest good with the things we have. The best part of hard work is a careful and persistent effort to apply the fruits of our efforts so that they will redound to the glory of God and the salvation of souls. This would obligate us to concern ourselves about the needs of our fellows so that we might make this a happier and a better world in which to live.

Other people think that the silly and frivolous things of life are important enough to be regarded as work. A man spent years in acquiring skill in rolling a billiard ball up and down a cue in order to have a place as a public entertainer. Perhaps he made a living, but such skill and such patience and persistency when applied to something really useful might have added to the sum of the world's good instead of simply being something for a moment's amusement. That life, to our notion, was a wasted life. Some people take the matter of being amused seriously and wear out their bodies quicker in following amusements than they would in real hard work. To live for pleasure costs as much energy as it does to be busy with real work and it brings no rewards for time or eternity. Life is too serious a thing to be thrown away in following the silly pleasures of the world.

The most important kinds of work are those that add something to the sum of good. Some one has said that that man is really useful to the world for all time who, by his efforts, can make two blades of grass grow where only one blade grew before. The world honors the man or woman who can bless it with something that eases its burdens and supplies its need. The man who invented the cotton gin should be remembered with gratitude by every one who wears clothes. The man who discovered something that relieves pain has every sufferer in debt to him. Those who taught us how to print books to use the vast powers of nature to advantage or made communication with the distant parts of the earth are those whom generations following them must call blessed. Anything that helps fellow man solve life's problems and meet its difficulties is doing a blessed work.

More important than the most important kinds of work that the world honors are those efforts that consecrated men and women make for the salvation of the souls of their fellow men. Jesus, the greatest that men may know, made it His chosen mission to be a Saviour of souls. To walk in His footsteps as a soul-saviour is the noblest of callings. It does more than add a few comforts to this life when one is the instrument by which another is brought to God, for then a blessing is assured that in this life exceeds all other forms of joy, and eternity will be one endless happiness.

DEATHS

Ewert.—Eva Ewert was born Feb. 5th, 1843 in Poland, Europe. At the age of 27 years she was married to Henry Dirks, and to their union were born 10 children, of which four survive her, the other six having passed on, some in infancy, one daughter being buried in the Liberal Cemetery. Her husband preceded her in death 30 years, since which time she has been a widow and resided with her son, William.

In the year 1877 she and her husband and their six children, three of which were Mr. Dirk's children by a former marriage, immigrated to Peabody, Kausas, at which place they lived 26 years. From there they moved to Newton, Kansas, and lived there 3 years.

From Newton she and son, William, and daughter, Anna, moved to Beaver County, Oklahoma, near Liberal, Kansas, where they each homesteaded a quarter of land 20 years ago.

At the age of 16, she was converted and united with the Mennonite church, of which she has been a consistent member all her life. She had been enjoying a season of good health for one of her age, till the morning of February 8th when she was suddenly stricken with flu and from which she never rallied but grew steadily worse till the end came so peacefully on the morning of the 12th, at the age of 83 years and 7 days.

Bucher.—Anna S. Bucher, wife of Frank Z. Bucher, after a short illness passed away April 3. Funeral services were held in her home at 5804 Fairhill street, Philadelphia, April 6, her pastor, Rev. S. M. Grubb officiating, and at Spinnerstown, Pa., the next day, where the local pastor, Rev. Kistler, assisted.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES FOR MARCH, 1926.

For China Building Fund:

Dorcas Soc., Wayland, Iowa, $25.00; Johannestal Sew. Soc., Hillsboro, Kans. $20.00; Grace Menn. Mission Soc., Pandora, Ohio, $18.50; Sew. Soc., Summerfield, Ill., $12.69; Sew. Soc., Wisner, Nebr., $11.00; Sew. Soc., Bedminster, Pa., $22.00; Sew. Soc., Pratum, Oregon, $22.25; Oakleaf Mission Soc., Mt. Lake, Minn., $15.00.

For Current Expenses of the Ex. Com.:

Sew. Soc., Bethesda Ch., Marion, S. D., $1.50; Johannestal Sew. Soc., Hillsboro, Kans., $1.25; Bethel Mission Soc., Mt. Lake, Minn., $1.00; Sew. Soc., Summerfield, Ill., $1.50; Bergtal Sew. Soc., Pawnee Rock, Kans., $2.50; Sew. Soc., Emmaus, Whitewater, Kans., $1.35; Sew. Soc. Hoffnungsau, Buhler, Kansas, $1.00; Menno Ladies Mission Aid Soc., Schrag, Wash., $1.50; Gnadental Sew. Soc., Goessel, Kansas, 50 cents; Sew. Soc., Donnellson, Iowa, $2.35; Sew. Soc., Bethesda Ch., Henderson, Nebr., $1.50; Sew. Soc., Lind, Wash., 70 cts; Sew. Soc., Bedminster, Pa., $1.00; Sew. Soc., Pratum, Oregon, $1.50; Immanuel Sew. Soc., Los Angelcs, Calif., $1.00; Oakleaf Mission Soc., Mt. Lake, Minn., 75 cents; Sew. Soc., Lehigh, Kansas, 60 cents.

Miscellaneous:

Dorcas Soc., Wayland, Iowa, Gen'l Treas., Foreign Missions, $50.00; Sew. Soc., Gretna, Man., Foreign Missions, $30.00; Bergtal Sew. Soc., Pawnee, Rock, Kans. Foreign Missions, $36.35; Foreign Missions, Widow, India, $20.00; Sew. Soc., Summerfield, Ill., Hospital, India, $9.38; Mrs. J. Moesch-berger, Upland, Calif., Foreign Missions, $9.50; Sew. Soc., Arlington, Kansas, Foreign Missions, $15.75; Anonymous, Halstead, Kansas, Widows' Home, India, $5.00; "Live Wire" Mission Class, Deer Creek, Okla., Girl, China, $30.00; Bethesda Sew. Soc., Henderson, Nebr., Teacher, China, $50.00; Sew. Soc., Bethesda Ch., Marion, S. D. Russian Immigrants. Canada, $33.17; Mary Martha Circle, First Menno. Ch., Newton, Kansas, Russian immigrants, Can., $2.00; Sew. Soc., First Menno. Ch., Newton, Kansas, Russian immigrants, Can., $38.00.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR MARCH

General Treasury

Cornelius Andres, Sandhoff, Germany, $1.00; Johannestal Ch., Hillsboro, Kan., $65.00; Menn. Mission S. S., Beatrice, Nebr., $45.95; Jr. Girls' S. S. class, Menn. Ch., Pretty Prairie, Kan., $6.00; Friedensberg Ch., Avon, S. Dak., $60.73; Bergtal Ch., Corn, Okla., $16.05; Jr. S. S. class, Menn. Ch., Inola, Okla., $1.30; Tabor Ch., Goessel, Kan., $75.00; Do., $63.92; N. N., $10.00; S. S., Bethel Ch., Dolton, S. Dak., $22.45; Bethesda Ch., Marion, S. Dak., $23; Menn. Ch., Lind, Wash., $11.50; Mission friend, Beatrice, Nebr., $25; Menn. Ch., Inman, Kan., $18.13; Johann H. Schmidt, Hillsboro, Kan., $25.00; Menn. Ch., Deer Creek, Okla., $13.56; Mission friend, Elbing, Kan., $50.00; Bergtal Ch., Pawnee Rock, Kan., $49.93; Goesscl Menn. Ch., Goessel, Kan., $42.75; Emmaus Ch., Whitewater, Kan., $724.90; West Zion Ch., Moundridge, Kan., $37.50; S. S., Garden Valley Ch., Halstead, Kan., $36.01; First Menn. Ch., Halstead, Kan., $63.49; Menn. Ch., Buhler, Kan., $136.22; S. S., Menn. Ch., Buhler, Kan., $35.66; S. S., Christian Ch., Moundridge, Kan., $36.12; First Menn. Ch., Upland, Calif., $37.02; Menn. Ch., S. S., and C. E. Soc., Pratum, Oregon, $32.00; Henry T. Reimer, Holmesville, Nebr., $50.00; Grace Menn. Ch., Pandora, Ohio, $55.36; S. S., Johannestal Ch., Hillsboro, Kan., $60.30; Einsiedel Ch., Hanston, Kan., $11.00; Bergfeld Ch., Mt. Lake, Minn., $14.22; friend, Beatrice, Nebr., $10.00; Gnadenberg Ch., Whitewater, Kan., $41.45; Menn. Ch., Oakley, Kan., $12.13; New Friedensberg Ch., Vona, Colo., $24.05; Mrs. Bamberger, Hanston, Kan., $5; Menn. Ch., Canton, Kan., $18.55; Herman Stark, Newton, Kan., $5.00; St. John Ch., Pandora, Ohio, $100; Bethel Ch., Hydro, Okla., $39.00; First Menn. Ch., Aberdeen, Ida., $33.65; First Menn. Ch., Mt. Lake, Minn., $30.00; Hoffnungsau Ch., Inman, Kan., $33.30; the S. Dak. S. S. Association, $39.65; Menn. Ch., Arlington, Kan., $12.00; Salem Ch., Ruff, Wash., $7.54; Menn. Ch., Milfold, Nebr., $32.30; C. E. Soc., Menn. Ch., Kidron, Okla., $7.50; friend, Goessel, Kan., $55.75; Bethlehem Ch., Bloomfield, Mont., $10.00; S. S., Brudertal Ch., Hillsboro, Kan., $66.41; Bethesda Ch., Henderson, Nebr., $132.56; friend, Beatrice, Nebr., $50.00; Menn. Ch., Ransom, Kan., $20.00; Bergtal Ch., Pawnee Rock, Kan., $26.42; S. S., Saron Ch., Orienta, Okla., $24.25; churches in and about Bridgewater, S. Dak., $280.00; Christian Ch., Moundridge, Kan., $20.26; First Menn. Ch., and S. S., Philadelphia, Pa., $80.03; Ebenezer Ch., Goteho, Okla., $145.85; S. S. class No. 1, First Menn Ch., Berne, Ind., $14.86; Sr. C. E. Soc., First Menn. Ch., Berne, Ind., $85.95; birthday money, First Menn. Ch., Berne, Ind., $0.32; mission boxes, First Menn. Ch., Berne, Ind., $49.95; D. Bixler, First Menn. Ch., Berne, Ind., $75.00; Herold Ch., Bessie, Okla., $7.32; Hebron Ch., Buhler, Kan., $18.17; Friedenstal Ch., Tampa, Kan., $47.65. Total $3,761.59.

Treasury for Orphans, Teachers, etc.

Mrs. J. P. Wedel, Aberdeen, Ida., $10.00; John P. Linscheid, Arlington, Kan., $30.00; Rudolph Mueller, Halstead, Kan., $15.00; 3-B S. S. class, St. John Ch., Pandora, Ohio, $35.00; True Blue class, Ebenezer Ch., Bluffton, O., $31.06; C. E. Soc., Salem Ch., Marion S. Dak., $35.00; C. R. Roth, Canton, Kan., $25.00; Heinrich H. Epp, Henderson, Nebr., $136.00; J. C. O. Sperling, Huntington Park, Calif., $50.00; Mrs. C. B. Swartzendruver and Mrs. J. E. Baughman, Pulaski, Ia., $30.00; Jr. C. E. Soc., Menn. Ch., Ruff, Wash., $3.30; Katie B. Schmidt, Halstead, Kan., $25.00; C. E. Soc., Menn. Ch., Eigenheim, Sask., $40.00; E. J. Haury, Halstead, Kan., $60.00; Brudertal Ch., Hillsboro, Kan., $35.00; S. S., First Menn. Ch., Reedley, Cal., $30.00; John A. Dueck, Laird, Sask., $30.00; S. S., Ebenezer Ch., Gotebo, Okla., $65.00; German Bible class of S. S., Reedley, Calif., $30.00. Total, $875.36.

Tamingfu School, China.

D. C. and Caroline Sprunger, Berne, Ind., $25.00; Bergtal Ch., Pawnee Rock, Kan., $5.00; friend, Goessel, Kan., $4.00; Christian Ch., Moundridge, Kan., $327.50; Intermediate C. E. Soc., First Menn. Ch., Berne, Ind., $60.00. Total, $447.00.

Sundries

C. E. Soc., Menn. Ch., Carnduff, Sask., for hospital, India, $25.00; Mrs. John P. Schmidt, Canton, Kan., Canton, Kan., for widows' home, India, $10.00; San Marcos Ch., Paso Robles, Calif., for E. Kuhlman, $20; Y. P. Soc., of Middle Dist. Conf., for medical equipment in India, $1,500.00; Sister Zipora Meschberger, Newton, Kan., for hospital, India, $20.00; Menn. Ch., Butterfield, Minn., for hospital, China, $30.00; Mrs. D. F. Lehman, Berne, Ind., for new church, India, $10.00; friend, Henderson, Nebr., for tent, China, $200.00; First Menn. Ch., and S. S., Philadelphia, Pa., for lepers, India, $5.00; Intermediate C. E. Soc., First Menn. Ch., Berne, Ind., for hospital, India, $60.00; H. J. Kliewer, refund, $261.70. Total, $2,291.70.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

March 1st, 1926, in bank, $254.84.

Gifts for General Fund, $3,761.59.

Gifts for Orphans, Teachers, etc., $875.36.

Gifts for China's Tamingfu School, $447.00.

Gifts for China's Building Fund, $151.00.

Gifts for sundries, $2,291.70.

Total Receipts during the month, $7,526.65.

Balance and total Receipts, $7,781.49.

Paid during the month, $4,491.02.

In bank on April 1st, 1926, $3,290.47.

On April 1st, 1926, our board has a debt of $10,500.00.

Gratefully acknowledged,

J. G. Regier, Treas.

Newton, Kansas.

JOTTINGS

Rev. and Mrs. Emil Sommer, of the Central Conference, have returned on furlough from Africa and are now staying in Peoria, Ill.

Sixteen new members were added to the First Church, Philadelphia at the Easter season. Fourteen were received by baptism and two by the right hand of fellowship.

Among the recent improvements added to the West Zion church, Moundridge, Kansas, were several microphones and receivers installed for the use of members of the church who are hard of hearing.

Rev. H. D. Penner, the new pastor of the Geary, Okla., church, arrived on the field last week and is busy getting settled in his new home with his family.

The preparatory school of the Hoffnungsau church, Kansas, had its closing exercises on the evening of March 31. Rev. P. Franz preached the Baccalaureate sermon. Rev. P. T. Neufeld has been employed to have charge of the school next year.

The Bethel Hospital of Mt. Lake, Minn., reports the total value of hospital holdings to be $92,622.66 with liabilities thereon in the form of bonds, etc., amounting to $20,806.27. This leaves $71,813.39 as the net worth of the hospital property. The number of patients taken care of during the year was increased by 123 over a total of the year before. 146 more were released from the hospital cured than in 1924, and 24 more were better. There were two less deaths than in 1924. There were 197 more operations in 1925 than in 1924. The hospital is continually filled and there remains a great need for the erection of a Sisters' Home.

In spite of a rain that continued all afternoon, the third annual rendition by Bethel College Mixed Chorus of "The Seven Last Words of Christ" in the Newton City Auditorium was well patronized, the building being filled to capacity.

The parents of Dr. Harvey Bauman received a message from Champa, India, announcing the birth of a son, Kenneth Garber, on April 6. Mother and son are doing well. Congratulations from the readers of the Mennonite.

Thirteen Bluffton, Ohio, young people competed in the Prince of Peace declamation contest held in the Mennonite church last Sunday evening. The contest was sponsored by the Ohio Council of Churches and took the place of the regular evening service. The winner of the contest received a bronze medal and will be eligible to compete in a county contest for a silver medal. All silver medal winners will compete for a gold medal in a contest of winners in the congressional district. District winners will then contest for state honors with three cash prizes of $500.00, $300.00 and $200.00. In connection with the contest the announcement has been made by President Mosiman that Bluffton College will offer a one-year tuition scholarship to the silver medal winners in Allen, Hancock and Putnam counties.

The Amish Mennonite church which was organized last summer and elected Bro. L. O. Schlegel as pastor and at once set about building a new house of worship in the city of Milford, Neb., where a large number of Mennonite families reside. The dedicatory services were held on February 28. At the morning services, Bro. H. D. Epp, of Lincoln, read the Scripture passage and Bro. Chr. Rediger, of Aurora, Nebr., offered prayer. Bro. H. H. Epp, of Henderson, Nebr., gave the dedicatory sermon in the German language, his text being "Hier ist gut sein;" and Bro. E. R. Augsburger, of Aurora, Nebr., followed with the English dedicatory sermon, his theme being "Jesus the Carpenter, the Master Builder." Bro. C. E. Krehbiel, of Newton, Kans., dedicated the house to the service of the Lord. The evening services were in charge of Bro. L. O. Schlegel, the brethren Krehbiel and Augsburger spoke and the brethren C. Rediger and Ben Schlegel, of Shickley, Nebr., offered prayer. At both meetings the house, which seats about 250 people, was well filled, chairs having been placed in the broad aisles. On Monday evening the brethren Augsburger and Krehbiel spoke again and the brethren Chr. Rediger and Wm. Schlagel, assistant to the pastor, participated in prayer. The brethren Rediger and Augsburger remained for services on Tuesday evening. When organized, this church had 60 members, now there are 95. The new church house cost $7,000 and has a large full basement with furnace. May God cause His face to shine on all who worship there!

The Choir of Ebenezer Church, Bluffton, Ohio, presented the cantata "The Easter Alleluia" on Easter Sunday.

The C. E. Program at the Berne church, March 28, led by Grover Sprunger, proved to be a family program consisting of talks, readings and musical selections rendered by uncles and cousins of Bro. Sprunger.

Dean N. E. Byers was elected Acting President of Bluffton College to serve in the absence of President Mosiman, who will tour Europe, sailing some time in June and remaining for about eleven months.

A number of students from Taylor University attended the service of the Berne, Ind., church on April 4 and in the evening one of them, Alva Beers, whose home is in Marion, Ohio, filled the pulpit.

An interesting event in Moundridge, Kansas, was a Bible study contest program given by the local Hi-Y. Bible stories were chosen and told by three members from each side. Rev. Wedel was one of the judges.

Tabor College, Hillsboro, Kansas, devoted Sunday afternoon, April 4, to a farewell program to Miss Shellenberger and Miss Hanneman who are to sail to India as missionaries on May 15. Both of these sisters have been active in the local Y. W. C. A.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, APRIL 29, 1926. No. 17

MISSIONARY SOCIETIES SEWING FOR INDIA PLEASE TAKE NOTICE!

All goods to be shipped to India must be in our hands at Reedley, Calif., not later than June 1. Ten cents per pound must be sent to cover the freight charges.

Please assort your goods, tie in a bundle, sewing thereon a list stating the kind and number of articles in the bundle. This will save us a great deal of time and trouble.

Thanking you in advance for your kind cooperation,

Mrs. E. P. Ruth,
1061 West Ave., Reedley, Calif.

WHAT IS A RETREAT?

By Mary B. Borneman

Many young people are asking the question, "What is a Retreat?" It is a week set apart for the young people of the Mennonite church. The leaders plan the week's activities to meet the needs of the young people and to aid in the four-fold development, physical, mental, social and spiritual of the average young person.

It is such a busy, happy time, that, in retrospect, one wonders that so much could be crowded into one short week. There are hours of work, play, fellowship and worship. Every morning, classes in Bible study, missions, church history and young people's problems, challenge the thought and attention of the "Retreaters." Each afternoon there is an hour or two of playtime, under the direction of a capable leader. Informal social gatherings tend to create a feeling of fellowship and good-will among the delegates gathered from various states and from different Mennonite conferences.

All the activities are permeated by a spiritual atmosphere that makes the Retreat really worth while. The day begins with the Morning Watch and sunset finds the young people coming together for a quiet devotional service, a fitting climax for a busy day.

Pray, Plan, Prepare, now for the Retreat of 1926 to be held at Bluffton, August 7-15. Every young person who can possibly do so should go, for the Retreat of 1926 promises even better things than the one of 1925.

REPORT FOR THE MEDICAL DEPARTMENT, CHINA, FOR 1925.

Again we are very thankful to our heavenly Father for His care over us; He has kept contagious diseases away from us; He has protected us from bandits and robbers; He has blessed us materially as well as spiritually. We may not have done exactly the right thing at all times, but we hope that we have learned a lesson, and may not fail again in the same line.

The whole group of foreigners is able to meet again. Two members that were present last year are of course on furlough, but two have returned with a family of three boys, and another baby boy has increased our ranks and brought joy into our midst.

The medical staff, working in the daily clinic, has not been increased over that of last year, although the work has been considerably more. Like last year, correspondence is carried on with applicants as assistant doctor, but due to the irregular mail service, no replies have been received.

The evangelistic work has been carried on as usual. A woman evangelist has been in charge of the evangelistic work for the women patients, while a man evangelist has been in charge of the work for men patients. Most of the work is done during the few hours that the patients wait before the daily clinic opens. Various tracts and portions of Scriptures may be obtained from these evangelists for a few coppers; many of the patients do buy these pamphlets, but even though very few of them are able to read, they take these home to their village where they can find some one who is able to read these for them.

The building proposition is very little farther advanced than last year, although there are hopes that by next year, buildings will be in process of being erected. Over Mex. $2,000 worth of material is on the place, which is at least a beginning. The site, for the erection of new buildings, is rather indefinite, which is one reason that not much has been done lately.

During the course of the year a variety of cases have come in for treatment. In many cases we have seen complete restoration, while in others, as far as is known, only an improvement, while in still other cases the treatment was a failure. Many cases were brought too that were hopeless as far as treatment was concerned, and the patients had to return with their hopes shattered. Especially many blind patients came, who had only thick white scars left in place of the eye ball, and they had to go away with no hopes of ever recovering their eye sight.

Among the inpatients we have had 32 gunshot cases. All of them wounded by robbers or bandits. These of course were the severest cases; those with lesser injuries went home every day, or else stayed with friends not far away. Those that stayed remained from a few days to three months for daily dressings. Most of these returned home well, although some died due to the severe infection that set in before they were ever brought. Some other inpatients were eight obstetrical cases during the twelve months; this is not a very large number, although an increase of 300 per cent. over the previous year.

During the last year treatment was begun for Kala azar. Using the treatment as recommended by the Peking Union Medical College, namely, the intravenous injection of Colloidal Antimony Sulfide. We have had fourteen patients, children under the age of fifteen. They received all the way from eight to thirty injections, the charges for which were one dollar for eight injections. The regulations are, that the dollar has to be paid in advance. This is done in order that the patients will return for all the eight treatments, and thus get their money's worth. It has worked very successfully and have had very good results. The injections are given twice a week. Other injections that have been given are those of Neo-Salvarsan, about twelve during the year.

Among other cases, where either a local or general anesthetic was used there have been dislocated shoulders and hip joints, dislocated lower jaws, which were reduced; tonsillectomies; removal of sebaceous cysts; removal of bullets; circumcisions; and incision of boils. Abdominal surgery has not been attempted.

The statistical report shows that we have had 2,118 more visits this year than last, and the dispensary receipts Mex. $251.86 more. The total visits have been 6,378; of this number, 1,162 were students, and 5,216 outside visits. Of these, 2,755 were first visits and 2,461 return visits. The total dispensary receipts were Mex. $440.36.

Statistics:

Men: Married, 2,277; Widowed, 192; Single, 1,022; Students, 729. Women: Married, 1,094; Widowed, 225; Single, 406; Students, 433. Total, 6,378.

Obstetrical	8
Surgical	3,266
Medical	3,104

Outside patients, first visits, 2,755; return visits, 2,461. Total, 5,216.

Expenses:

Instruments ..... Mex	$205.71
Medicines	359.92
Miscellaneous	1,232.35
Total	$1,797.98
Cr. Bal. Oct. 1, '25.	$2,520.10
	$4,318.08

Receipts:

Budget ..... Mex.	$2,382.50
Dispensary	440.36
Other	246.62
Cr. Bal. Oct. 1, '24.	1,248.60
	$4,318.08

Respectfully,
The Medical Committee
Abr. M. Lohrenz, Chairman.

A MISSIONARY'S FIRST IMPRESSIONS

Clipping from a letter by Dr. Harvey R. Bauman

"Greetings from beautiful India. Most people use the term far-away India, but with our modern means of travel it is but a month's distance. If you choose the aeroplane part way it is still less.

"India really is beautiful. We live on the rice plains of central India. To the north we see mountains which remind me of the Lehigh mountains as seen from my American home. To the south are the Pulgar hills. Pulgar means 'falling flowers.' The trees with their pretty flowers beautify your surroundings nearly all the year round.

"Our work is among brown people. They are not as dark as the negro. Their features are like ours but are smaller in stature. India has great possibilities both as a country and as a people. The resources are numerous. We are but twenty-five miles from the largest coal field in India, or in Asia for that matter. Only within the last two years has any attempt been made to mine and utilize it, which shows how backward these people are. The people have been suppressed so long that their initiative is almost gone.

"Superstition has been a great drawback. The Indian has an explanation for everything. The recent partial eclipse of the sun made it necessary for the people to go many miles to bathe in certain rivers to appease the demon who was swallowing the sun.

"During the last month many of the people were busy counting rice kernels. For certain sins they have to bring an offering of 100,000 rice kernels to appease their gods. This has to be counted accurately.

"Children of the heathen run around wearing a bracelet, earring, toe-ring, ankle-ring, or some other jewelry as the extent of their clothing. Since government requires it, adults have their hips covered. They usually wear the minimum. One soon gets accustomed to it and does not notice it.

"The greatest drawback of India is the caste system. As long as its backbone is not broken India will not progress. Dividing the people into so many classes who cannot intermarry or intermingle, makes them distrust each other. Missionaries will be needed for years to come.

"The saving feature of India is the fact that some have seen the light and have become Christians. They are so markedly and favorably different from the non-Christian that only an extreme pessimist or an atheist would dare to say that missions are not worth while. Those who have become Christians are clean and dress according to Christian principles. The second generation of Christians is better than the first because they did not have to go through any of the non-Christian customs, such as receiving opium the first year or any of the other customs which tend to stunt mental and physical growth. It is a common custom here to start a child on opium when it is three months old. Then the mother can leave it and go out into the field or do other manual labor from home."

THE EVANGELISTIC COMMITTEE ANNUAL REPORT 1925

We are very thankful to God, the Father, and to Jesus Christ, our Lord and Savior, that the work of evangelism in this field has notwithstanding many difficulties and hindrances, been able to be carried on; and as we believe, even in a more aggressive way, than ever before. None of the foreign workers has been able to give his whole time and strength to it, for lack of a sufficient foreign staff in the field. But the time devoted to it has been richly blessed.

1. The Country Work.

At Tamingfu Sister Sprunger ever so often made trips to a number of places where the Mission had contact-points. The women were always friendly and ready to receive the message; but her own time was much restricted, since she has planned and opened a successful Bible school for women. At the south end of the field Mrs. Brown has spent considerable time among the women in the outstations and villages. She enjoys that work; but she regrets that her strength and time do not permit a more aggressive program. She is strongly convinced that this district should have a single Sister's whole time. Sister Goertz has also ventured a few trips into the villages and finds the people very friendly and the work interesting.

The evangelists have been out two-by-twos or in larger groups, spending a few days and even a few weeks at one place, and then moving on as doors of opportunity opened. This work has also been blessed. However robbers and soldiers have greatly interfered with our work. At times some of the villages were more than half empty, and those that remained changed off keeping watch by day and by night. It is easy to see how the country work could not but suffer under such abnormal conditions.

II. The Tent Work.

The tent is the thing to have in country work. Wherever it went in the whole field it drew people from far and near. It visited big fairs and market-places. It was generally overcrowded. During the day many people heard the good message of salvation; and at nights we often gave illustrated talks on Bible stories. Usually the meetings were well attended, and at times we had to arrange for a second meeting for the left over group. Besides giving the verbal message we have distributed much literature. Bible portions are sold at half price, and tracts are given out free to people that can read and are interested. The double difficulty to contend with is that we have only one tent for the whole field. This means that each district can use it only six months in a year. During the time of use our worker-group was rather too small, but as soon as the tent left the district, all of these workers had to be replaced. Then too one tent for such a big field is totally inadequate. Last fall when the tent was in K'ai Chou county, we could not nearly touch all the larger places. This fall it is in the Tung Ming county, and is again unable to make a round circuit, before it is time to be turned over to Tamingfu. The Ch'ang Yuan and Tsin Feng counties have not as yet been touched at all. We see a great need of another big tent for the evangelistic work of our field.

III. The Station Work.

The committee recognizes the spiritual work done in our schools, especially the Bible school for young men in K'ai Chou and the Bible school for women in Tamingfu, and it also greatly appreciates the religious side of the medical work, but it cannot properly include these in this report.

From the K'ai Chou City work Brother and Sister Goering give a condensed report which reads as follows:

"In many ways the past year has been most promising but also most trying of any that we have spent here in the city. During the first part of the year our meetings were exceptionally well attended. This was partly due to the restless condition of the country round about, which forced so many people to move into the city, the new church which people wanted to see, and so forth; but also, we believe, because the people were really anxious to hear the gospel. Together with the kindergarten, women's, boys' and girls' day schools the work as a whole seemed very encouraging to us.

"The slump came when some one put up a bad poster about our evangelist. For a while everything was very discouraging. The crowds attending the meetings were small and the interest seemed to have waxed cold. At the time we felt it was all because of the poster and we were wondering if things would ever be quite the same again.

"However with the passing of the busy season, the opening of the various schools, and the return of the workers from the summer institute and vacations, the work has in a large measure assumed its former proportions. Our meetings are again well attended. Our Sunday School has an average attendance of over two hundred. The Women's School has an enrolment of twenty-two. During the year ten of those that attended the Women's School were baptized, which indicates that it is a good feeder for the church. We are sorry that due to the fact that the boys' school moved into the church basement, the kindergarten work has dropped out. We hope that in the future this work will be started again, so that in connection with the Women's School the mothers may be encouraged to bring their children with them to church. In the Bible instruction classes there has been an attendance of eighty, of which twenty-two were baptized. These need to be nurtured in their Christian life, so that they will grow into active laymen, busily winning others to Christ. God has been good in providing the necessary equipment for the work, and our prayer is that it may be used in full capacity to His glory and honor."

Since these missionaries are about to leave for their well deserved furlough, we should doubly remember this work in our prayers, so that it may continue to grow and greatly prosper.

In the K'ai Chou Tung Kuan, the Ch'ang Yuan, Tsing Feng, and Tung Ming churches the regular Sunday meetings and the midweek prayer-meetings have been continued as formerly. During the unrests in the villages the people flocked to our centres, and this meant an increase in the attendance, so that our church capacity was tested to the limit. But during the busy period in the country the attendance fell far below the average. In the country the eighteen boys' schools had every Sunday preaching and Sunday school, while the five girls' schools had Sunday school only. Our Bible Instruction classes were held in four centres. Each lasted two weeks. The number that attended these classes during the year is one hundred and sixty-one. Out of these, **eighty-eight persons have been baptized and received into the church.**

In the Tamingfu district Sister Sprunger has found some time besides her Bible School and country work to devote to the city. With the aid of her Bible women she has done regular visitation work and also opened a kindergarten. Brother Voth was largely occupied with the school work and with building, but has managed to do a good deal of evangelistic work besides. Lack of room for the meetings has been a great drawback. May the long prayed for church building soon become a reality. Several series of meetings have been held in the present buildings and once in the big tent. Two Bible instruction classes with an enrollment of sixty were held, and of these, twenty-five persons were baptized and received into the church. We rejoice with the co-workers there, that Bro. and Sister Boehr are coming back to take up the evangelistic work at Tamingfu.

No evangelistic work can be based on numerical figures, and still they partly show results attained. We humbly bow before our Lord and Master, and praise Him for counting us worthy to be His instruments, so that three hundred and one persons could get regular Bible instruction of at least two weeks, and of these, one hundred and fifty-five could be baptized and received into the church. But this cannot but be a beginning. Let us all consecrate ourselves anew unto the Lord and His service, and surely still greater things will come to pass.

H. J. Brown, Chairman.
The Evangelistic Committee:
Sam J. Goering.
Frieda N. Sprunger.

READING THE BIBLE ITSELF FOR PROFIT AND POWER

That noblest of American reformers, Dr. Wilbur F. Crafts, often talked of "Reading the Bible with Relish." He pointed out the joy and enthusiasm of the Christian who gets well enough acquainted with his Bible to feel at home on its pages. That then comes Bible Reading with Relish. If we did not know our friends better than some people know the Bible we would not love them at all; if we knew as little about music as they do about the Bible the glorious oratories or grand anthems or even the popular evangelistic songs would be as tiresome to us as to General Grant, who used to say he knew two tunes, "Old Hundred," and the other, "all the rest." Men get love for great studies like history, science, languages, by going far enough into them to see their beauty and value. So with the Bible. Its beauties lie near the surface, but we must begin real digging to get them and then we would sell all our library if we could not get a Bible for less.

No man ever became an infidel by reading very thoroughly the Bible itself. Multitudes have become believers like General Wallace, George Wendle, Joseph Barker, who began reading as sincere doubters and infidels. Read the Bible itself. You will need no commentaries on it, nor any helpers. The Holy Spirit is ever with every sincere searcher into the Scriptures. "The Bereans were more noble than the Thessalonians in that they searched the Scriptures daily" after Paul preached "to see whether what he said was so. **"Therefore, they believed,"** and so has every one since and ever will.

What is the Bible? The book of finest literature in every form of prose and poetry, history, biography, law, oratory, essay, proverb, story, parable, simile, allegory, lyric, dramatic, didactic, pastoral, apocalyptic. Absolutely the finest pieces of literary beauty with power unequalled in every such form is found only in the Bible. Let those who constantly prate of the Bible "as only literature" remember that as literature it is the only perfect book. And even the world so recognizes it by giving it circulation a hundred times greater every year than any other most popular book; by translating in into every language, now over seven hundred, and by making it fountain of law and reforms and noblest institutions of civilization. Account for that if you can without believing the Bible is the real Word of God.

We shall most relish reading the Bible when we open our hearts to its comforts and inspirations; our lives to its ideals and transformations; and our activities to its wise and wondrous guidance and standards. Using the Bible for life demonstrates its profit and power.

It brings man to a fixed faith in the great and loving God. Let those who prefer to ride with weather vanes or flop in every wind of hypothesis and fancy, do so; we have something besides everlastingly digging up foundations to do, we want to go on and build worthy temples and homes and factories for service. So our foundations are sure. The Bible has dug them for us and laid stone and concrete that will never be moved.

Paul to Timothy (II Tim. 3: 14-16) lists the profits of Bible reading. For "doctrine," that is for fundamental truth concerning God and man and sin and salvation and the future. Simple, satisfying, complete, conquering, tested by experience, no one who has it ever wanted any other, nor knows any better. Show us the man who so has tested it and is not satisfied? "Reproof," sure, we need it. We are so prone to go astray. We do not want to lose ourselves or our way or our souls. So give us sharpest of sharp reproofs, good old Book, when we swerve or stray an inch aside! And "Correction." Stop us by "reproof," start us again by Divine "Correction," just what we want, indeed. "Reproof" and "Correction." And "instruction in righteousness," the ethics of Christ's own teachings and ideals of brotherly love for all men.

Keep us, dear old Book, from the ethics of the beastly Behaviorist, the devilish neurons, and such like! The psychologists and sociologists, and biologists are again the gardens of Eden in our colleges and high schools and just outside of the moral wrecks they have sent out thousands of young girls and young men. They would abolish marriage, institute jungle free love, turn out Loebs and Leopolds as graduates. So we go back to Divine instruction in righteousness from the inspired and unchangeable Word of God.

Bible Reading and Relish for Profit and Power, that is the need of the pulpit, the pew, the home, the world. And what power most mighty it generates! By it the man of God in the pulpit and the man and women of God in the pew and outside are furnished unto every good work. For all faith and Christly love and inspiring hope such as every good man must have to live aright.

Furnished to become fishers of men in all waters with great three thousand in a net haul. To become Christian reformers as citizens to overthrow crimes and vices and gross wrongs; to fill offices in the Church with power, trustees, Sunday school teachers, spiritual leaders, and pillars of beauty and strength. To be Christian parents whose godly children are the proof of success in their training. To be Christian business men and public officials known of all men to be incorruptible, efficient, and honorable. Thoroughly furnished by the Bible all these are!—The Methodist.

KEEP A GRIP ON YOURSELF

The president of a great company that controls a chain of hundreds of stores, in a publication issued for the benefit of the hundreds of the employees of the concern, has this little note that is worth passing along: "There may be hours, days and perhaps weeks when everything will go along so smoothly that there is no difficulty in maintaining self control, but there are times in the life of every one from the youngest to the eldest, when everything does not go according to our desire. It is at such times that we require to get a grip upon ourselves and not allow our temper or our nerves to get beyond our control.

About eight years ago a dear old friend was talking to me over the telephone and just before hanging up the receiver he remarked: "This is the twenty-sixth day of the third month. Isaiah twenty-sixth chapter and third verse." Here is what it says: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

Like other people, I have often required the help of a Higher Power to enable me to keep a grip on my temper and my nerves and have realized the value of the verse quoted. For the peace referred to fits a man to go forth to do a good honest day's work and it also gives him more joy and real satisfaction than would millions of dollars in a bank. I do not know of any better advice I can give than to refer to Isa. 26:3.

SANCTIFYING OUR LOSSES

While bereavement comes to most people sooner or later, yet in the hour of his deepest sorrow the Christian can look upward and say trustingly, "Even so Father, for so it seemed good in Thy sight." Where this is true, sorrow has a sanctifying influence and often sets in motion currents through which the knowledge of Christ is extended in the earth. A bereaved father, whose heart was touched in a missionary service, gave a thousand dollars to missions saying it was the portion of his estate which would have belonged to a deceased child. The Lord saw fit to remove her by death, so the father sanctified his loss by devoting that portion of his property to the Lord's work. Are you sanctifying your losses in this way? —Sel.

THE MENNONITE

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EDITORIAL

In reading our church papers it will be noted that many of the churches in various parts of the country have gotten into the habit of making unusual musical preparation for the Easter service. We have always been happy in celebrating the day that marks the Lord's resurrection, but every year the tendency to do this in a musical way is more marked. This is as, we believe, it should be. No event in the year of the church calls for such a display of joyous impulses. We hope that more musical festivals will become the order of the day in all of our churches. Music in the Mennonite church has always been an important factor. There lie before us a number of the older hymn books that were in use. First there is the Ausbund, not only the oldest Mennonite hymnal, but also probably the oldest Protestant hymnal, for it is still in use among the Old Amish, a new edition having been struck off at Elkhart, Ind., a dozen or so years ago. The work has the distinction also of having been printed by Sauer of Germantown before the Revolutionary war and copies of this edition are eagerly sought by collectors. Another ancient collection is the "Kleine Geistliche Harfe," which passed through a number of editions. These hymnals were well made and excellently bound. A half a dozen copies of the third edition of 1820 are on our desk. We collected them because of the quaint hand illuminations, called fractures, with which their owners had the fly leaves decorated. Some of them are really artistic, though crude, while the inscriptions give valuable information concerning their owners. How often, we wonder, did the dear old tunes like "Komm, O komm, Du Geist des Lebens" bring comfort and joy to the soul of the owner whose tear marks stain the ancient pages?

Again we have two copies of the later German hymnals before us. They were the property of our mother cherished by her as among her dearest possessions. Though fresh and clean they were carried Sabbath after Sabbath by her to the House of God to have a part in her devotions. The older edition without notes marked an epoch in the history of the General Conference. One who examines the old conference records of the time will note that even a small edition involved serious problems in its publication and there must have been great rejoicing in the congregations that were able to install them. The other volume is the familiar German hymnal with notes. This too involved an effort and a sacrifice on the part of the Conference fathers that is hard to appreciate in this day, nevertheless the book with its grand old music can never be forgotten. Like the other, this copy of mother's was a treasure that opened to her soul the joy of worship as only mother's songs can.

Today we are in a period of transition. Not many more editions of German Mennonite Hymnals will appear. Others, like ourselves will treasure the precious volumes because of their association but soon they will pass from public worship for the mother tongue of the singers will no more be the tongue of a Martin Luther or a Paul Gerhart. The songs of the next generation of our church will have another historical background. Let us hope, however, that the dignity, the heartiness and the deep piety of the old hymns of our fathers will not have disappeared. In the meanwhile we have been asked from a number of sources, "When will the new English hymnals appear?" We must refer such questions to the committee that has been working on its production for some time We can assure the Committee that our people will be ready to try out the book they give us and we believe that it will not mark a decline in the musical standards of our congregations.

CORRESPONDENCE

First Mennonite Church, Reedley, Calif., April 10, 1926.—Since I was elected correspondent for the Mennonite, I think it about time that I send in a short report.

At our annual meeting in December, the trustees reported that all bills were paid and a small balance left in the treasury. The pastor reported on the membership of the church and the amount given for missions and benevolences. It was decided that we take a free will offering every Sunday morning in the following order: First Sunday of the month, Foreign Missions; Second Sunday, Home Missions; Third Sunday, Current Expenses; Fourth Sunday, Relief work; Fifth Sunday, the offering is given to the Ladies Missionary Society.

Since last fall quite a large class of young people were receiving Biblical instruction. Nearly all of them accepted Christ as their Saviour and on Palm Sunday, 28 of them were received into the church by the rite of baptism.

On Easter Sunday after a program by the Sunday school, the congregation celebrated the Lord's supper. In the evening, the two choirs of our church gave a sacred concert, which was greatly enjoyed by all. At sunrise on the morning of this day, people from Reedley and the neighboring towns drove on top of Hayden Heights, a projecting foothill about twelve miles from here, and after our male chorus sang two anthems, one of the pastors delivered a short Easter address. Next Sunday the Male Chorus goes to Shafter to give a sacred concert, giving their services free. They have invitations enough to go every Sunday, but they only give about six concerts away from home and the rest of the time serve their own congregation.

The church council decided that instead of giving the new members a reception in the basement of the church, the whole congregation would drive to a grove in the mountains on Sunday afternoon, April 5th, people taking their lunch and after the reception in connection with a vesper service at 4 p.m., we would eat a picnic supper before returning to our homes.

At the Sunday evening services our pastor is giving a series of lectures on his trip through Europe last summer. These lectures are enjoyed very much. In the last one he described their visit to the battlefields and his description of what he saw there and what war really is, made a profound impression. In the next lecture he will take us with him through Italy, and after that to the beauty spot of the world, Switzerland.

On April 16-18, the California Sunday School and C. E. Convention will take place in Upland. As we have paved highways all the way, many will drive to Upland in their autos. The same is true of the Pacific Dist. Conference to be held at Monroe, Wash., June 20th. The church will elect two delegates, but others will go also, as it is a delightful drive of about 1,500 miles on a highway through the valleys and over the mountains of California, Oregon and Washington. We hope that quite a number of our young people will go and take part in the Young People's Retreat to be held right after the conference at the Oregon University at Salem, which the trustees were kind enough to give for this purpose.

We have a committee of five working on a program for a vacation Bible school and we hope that this year the school will be even more successful than it was last year.

Up to last Sunday there was a deficiency of rain here, and people were getting alarmed, as we are dependent on irrigation for the production of our crops. It began to rain Sunday the 4th and by this time we have had two and a half inches of rain over which we rejoice and for which I trust all are grateful to our heavenly Father, the giver of all good and perfect gifts.

L. B. K.

Burrton, Kans., April 11, 1926. —Greetings to the readers of The Mennonite.—Nature had an unusual object lesson for us during passion week this year. Instead of sunshine, opening buds, and singing birds, telling of awakening life, victory and joy as we expected to have, there was snow and more snow, relentlessly falling down among the green grass and wheat enclosing the budding twigs in ice: killing tender life, plucking promising fruit. There was life and death, victory and defeat side by side, just as it was the first Easter when Christ was victorious over death. Nature may have some more unusual object lessons in store for us. May we learn all of them and be promoted to a higher plane.

Our annual business meeting we did not have until Jan. 31. We had postponed the meeting in order to have Rev. Krehbiel present who was absent for several weeks on a trip to Mexico in the interest of the immigrated Mennonites there. The usual business of the church was taken care of in the usual way. According to reports we found an increase of seven in church membership, but quite a decrease in Sunday school attendance in comparison with the year before. As a result of the business meeting we now have electric lights in our church which makes our evening meetings much more pleasant.

During the absence of Rev. Krehbiel we had the pleasure of having several visitors filling his place at the pulpit. They were, Rev. C. E. Krehbiel of Newton, Rev. D. D. Unruh and Rev. A. J. Dick of Hoffnungsau church Two weeks ago we expected to have the Ladies' Glee Club of Bethel College with us, but on account of rain and bad roads the meeting was called off. On account of the continual bad roads and unfavorable weather the attendance of church and Sunday school has been small of late. If folks would only realize what they miss by their absence!

Interest in Christian Endeavor seems to be increasing. We have had several well attended meetings which is encouraging. It is also encouraging that there is a class of seven members receiving catechetical instruction. "So shall My word be that goeth forth out of My mouth; it shall not return unto Me void; but I shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

K. A. Friesen, Corr.

First Mennonite Church, Aberdeen, Idaho.—The seven last words of Christ from the cross were chosen by our pastor, as a text for a Good Friday and Communion sermon.

For a number of years Good Friday was not observed in our church, but through the efforts of our present pastor, the day is again being kept by the church, and all the business houses in town are closed for the day.

On Easter Sunday we heard again that glad Easter message: But now is Christ risen from the dead and became the first fruits of them that slept.

In the evening the church choir rendered a musical program. Last winter we had the privilege of having Rev. H. D. Penner with us for two weeks. In the forenoon we had a Bible study. This was very interesting and instructive, and in the evening we had preaching services. We also had Rev. Jacob Wiebe from Beatrice, Nebr., with us one Sunday. Bro. Wiebe spoke to the Sunday school in the morning and preached a sermon in the evening.

For a number of years this church has had an immigration committee. The purpose of this committee is to assist those of our people that are planning to locate in this state. Bro. H. C. Wiebe is the chairman and he will gladly answer all questions in regard to this matter.

B. B. Wiebe.

THE STORY OF "THE NINETY AND NINE"

Ira D. Sankey

It was in the year 1874 that the poem, "The Ninety and Nine," was discovered, set to music, and sent out upon its world-wide mission. Its discovery seemed as if by chance, but I cannot regard it otherwise than providential. Mr. Moody had just been conducting a series of meetings in Glasgow, and I had been assisting him in his work as director of the singing. We were at the railway station at Glasgow and about to take the train for Edinburg, whither we were going upon an urgent invitation of ministers to hold three days meetings before going into the Highlands for a season of rest and study.

As we were about to board the train, I bought a weekly newspaper, for a penny. Being much fatigued by our incessant labors at Glasgow, and intending to begin work immediately upon our arrival at Edinburg, we did not travel second or third class, as was our custom, but sought the seclusion and rest which a first-class railway carriage in Great Britain affords. In the hope of finding news from America, I began perusing my lately purchased newspaper. This hope, however, was doomed to disappointment, as the only thing in its columns to remind an American of home and native land was the report of a sermon by Henry Ward Beecher.

I threw the paper down, but shortly before arriving at our destination, I picked it up again, with a view to reading the advertisements. While thus engaged, my eyes fell upon a little piece of poetry in a corner of the paper. I carefully read it over, and at once made up my mind that this would make a great hymn for evangelistic work—if it had a tune. So impressed was I that I called Mr. Moody's attention to it, and he asked me to read it to him. This I proceeded to do with all the vim and energy at my command. After I had finished I looked at my friend Moody to see what the effect had been, only to discover that he had not heard a word, so absorbed was he in a letter he had received from Chicago. My chagrin can be better imagined than described. Notwithstanding this experience, I cut out the poem and placed it in my musical scrapbook.

At the noon meeting on the second day, held at the Free Assembly Hall, the subject presented by Mr. Moody and other speakers was "The Good Shepherd." When Mr. Moody had finished speaking, he called upon Mr. Donar to say a few words. He spoke only a few minutes, but with great power, thrilling the immense audience by his fervid eloquence. At the conclusion of Mr. Donar's words Mr. Moody turned to me with the question, "Have you a solo appropriate for this subject with which to close the service?"

I had nothing suitable in mind, and was greatly troubled to know what to do. The twenty-third psalm occurred to me, but this had been sung several times in the meeting. I knew that every Scotchman in the audience would join me if I sang that, so I could not possibly render this favorite psalm as a solo. At this moment I seemed to hear a voice saying, "Sing the hymn you found on the train!" But I thought this impossible, as no music had ever been written for that hymn. Again the impression came strongly upon me that I must sing the beautiful and appropriate words I had found the day before, and placing the little newspaper slip on the organ in front of me, I lifted my heart in prayer asking God to help me so to sing that the people might hear and understand. Laying my hands upon the organ, I struck the key of A flat, and began to sing.

Note by note the tune was given, which has not been changed from that day to this. As the singing ceased, a great sigh seemed to go up from the meeting, and I knew that the song had reached the hearts of my Scotch audience. Mr. Moody was greatly moved. Leaving the pulpit, he came down to where I was seated. Leaning over the organ, he looked at the little newspaper slip from which the song had been sung, and with tears in his eyes, said: "Sankey, where did you get that hymn? I never heard the like of it in my life." I also was moved to tears, and arose and replied: "Mr. Moody, that's the hymn I read to you yesterday on the train, which you did not hear." Then Mr. Moody raised his hand and pronounced the benediction, and the meeting closed. Thus "The Ninety and Nine" was born.—From book, "My Life and the Story of Gospel Hymns."

A HOME FOR SUPERANNUATED MINISTERS IN FLORIDA

The J. C. Penney Foundation of New York City is erecting in Green Cove Springs, Clay County, Florida, thirty miles south of Jacksonville, on the St. John River, an apartment home consisting of one hundred three-room private housekeeping apartments to be occupied by superannuated ministers and their wives. Dr. Daniel A. Poling, Director of the J. C. Penney Foundation, announces that the home is to be a memorial to the parents of Mr. J. C. Penney, a native-born Missourian, whose father was a Primitive Baptist preacher. The memorial will be opened for occupancy in the fall of 1926, free of all charge, to aged ministers, missionaries and Y. M. C. A. secretaries selected from the Protestant evangelical communions of the country. The utmost care in selection will be exercised by the Foundation in order that those brought together in this unique way may be truly representative of the churches in which they have long and faithfully served. It is the earnest hope of Mr. Penney and his associates that this memorial may become the inspiration for similar memorials. The Green Cove Springs undertaking, which will involve the immediate expenditure of half a million dollars, has its origin in the idea that came to its founder when he conceived the plan of fitting up for the occupancy of aged clergymen some fifty cottages which he acquired in connection with the operations of the J. C. Penney-Gwinn Corporation. He had such satisfaction in the result of this experiment that the permanent memorial became the logical outgrowth of the earlier inspiration. About this home, in which the family life of the occupants will be jealously guarded, a number of associated projects are already forming, so that those who finally occupy these one hundred apartments will become active participants in enterprises which promise to fill their declining days with new and fruitful ministries. A Bible Conference and eventually schools for Christian leadership and general vocational training are already contemplated.

It cost within ten per cent. as much to run the United States government from 1916 to 1920—four years—as to run it from 1789 to 1916—127 years.—The. S. S. Friend.

WHAT IS THE GOSPEL?

The word "Gospel" means glad tidings. It is not glad tidings that we must either save, or help to save, ourselves by our works. God saves sinners by grace, not by works, lest any man should boast (Eph. 2:8, 9; Titus 3:5).

It is not glad tidings that we must be saved partly by the good works or intercession of others. They have been all sinners, as we are, and, if saved at all, were saved through Christ alone. "All have sinned" (Rom. 3:23); and "the wages of sin (yes, of a single sin) is death"; while the gift of God is eternal life through Jesus Christ. (Rom. 6:23).

It is not glad tidings that we may be the children of God today, and children of wrath tomorrow, for then we could not have peace, but should continue full of slavish fear; but the Gospel gives settled peace and joy to the believer's soul. And thus Paul says, "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). And again, "Rejoice in the Lord alway" (Phil. 4:4).

The true Gospel of Christ is indeed glad tidings — cheering to the heart. For what does the sinner want? Does he want forgiveness? The Gospel proclaims redemption through His Blood, the forgiveness of sins (Eph. 1:7). Does he want to be counted righteous before God? The Gospel says, "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5); even as Abraham, who "believed God, and it was counted unto him for righteousness" (Romans 4:3). Does he want salvation? The Gospel says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9). Does he want everlasting life? The Lord Jesus Christ says, "He that believeth on Me hath everlasting life" (John 6:47). Does he want to be kept until the end? Christ says, "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish; neither shall any pluck them out of My hand" (John 10:27, 28).

This Gospel is indeed glad tidings. This is the only one which can remove slavish fear from our hearts, and give us peace with God. This only can take away the natural enmity of our hearts, towards God, and give either desire or strength to serve Him; and when we believe it, it produces love in our hearts toward him. "We love Him, because He first loved us" (I John 4:19). He so loved us as to give His Son to die for us, "the Just for the unjust, that He might bring us to God." Again, "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). Those who know that they are not their own, but bought with a price (even the precious Blood of Christ), seek to glorify God in their bodies (I Cor. 6:20).

Search the Scriptures whether these things be so (Acts 17:2). —Good Seed Sower.

"A policeman in England once saw a boy in a canal whom he supposed was bathing. The policeman called out ,'Hello! Why are you bathing there?' 'Please, sir, I am not,' replied the boy, 'I am drowning.' and he promptlysunk. The policeman dived and rescued him.

"Many persons who are supposed to be having a good time in the world are really losing their lives. They may be rescued, and it is the duty and privilige of Christ's followers to do so."—Sel.

THE C. E. TOPIC

May 9

How to Build Happy Homes

Eph. 6: 1-10.

(Mother's Day)

The home is the foundation of social happiness and the citadel of religion. Where there is an ideal home life there is little to fear for the future of the individual or the security of society. The great aim of all young people should be to establish homes for themselves. If they are Christians they will want their homes to be truly Christian homes. Jesus Christ is to be a welcome and continual guest there honored with intimate and loyal service. The happiest years of one's life have been those when we were in the full enjoyment of the homes that father and mother struggled so hard to make for us. Home life, as reflected in the devotion of parents to it, is full of the spirit of sacrifice, of service, of anxious care, of careful management and of other forms of mutual service that love dictates.

One of the curses of this age is the fact that there is so much disappearing that belongs to an ideal home life. The religious instruction of the children is left to a few hours with the Sunday school, family worship has given way to the busy hustle of modern life and parents are not as careful as once they were to turn the feet of their children to the house of God and keep them from the evil influences of godless associations. The really happy home must be the home that centres about the family altar and the example and influence of the parents must be in the direction of real and sincere Christianity.

A happy home life should begin early. One of the reasons why there is so much unhappiness in modern marriages is that they are deferred too long because young people seek to avoid the responsibility and sacrifices involved in establishing a home and maintaining it. Often the result of the late marriage is the childless home and the consequent discontent when all other things go well.

Home life does not encourage the practices of modern extravagances. One who wants a home should keep the thought of needless luxuries far away. A house furnished with all the modern comforts with an income that allows all sorts of indulgences does not necessarily mean a happy home. From surroundings such as this there often comes the divorce that is such a disgrace to our American life. If we were to take statistics for our guide we would discover that one out of every seven of our marriages ends either in separation or the divorce court. This is a sad comment on the moral standards of our national life. It speaks of godlessness at the very beginning of the home and breaks down the healthy restraints that go to build up strong morality.

Again, the home of luxury is not the best possible place in which children may develop the sterling characters that make them of greatest use in the world. The home should be the place where one learns to make the best of handicaps and where restraint is practiced to the good of all. Not all rich men's sons and daughters are disappointments but children growing up with many luxuries surrounding them have many more moral and social dangers to overcome than those who came from homes where every penny must be carefully conserved and many of the things others have must be denied. The great men of our country whose characters have made impressions for good have generally come from humble homes.

Home life centres in mother. Motherhood is noble and inspires nobility of character. Abraham Lincoln once said: "All that I am I owe to my angel mother." The salvation of the race is in the hands of our devoted mothers. It must be at her knee where the first prayer is lisped. From her lips must come the lessons that open to the child mind and child heart the love and affection for God and His Son that inspire a mighty faith. Mothers can teach service, affection and sacrifice as well as obedience and faith as no others can and they do this by example as well as by precept. No one recalls his or her home life without a feeling of gratitude to mother who wore herself out that the rest of the family might enjoy that which she cheerfully sacrificed for herself. In reading the Scriptures we are impressed with the wonderful mother characters there presented. We have the ingenuity of the mother of Moses exercised to save his life and give the world its great prophet, we see a Samuel given to the Lord in infancy and a Mary chosen for the supreme honor of womanhood because of special fitness and we note that Timothy becomes the mighty man of God because his mother and grandmother were women of God whose great desire was that the infant child should know the Scriptures. The sowing of the seed of truth into his childish heart was a training that fitted him to become the confidant of the Apostle. We miss more than can be estimated today because there is a neglect of Bible memorizing that is such a needful thing as a foundation for future character building.

THE S. S. LESSON

May 9

Abram and the Kings.

Gen. 14:13-24.

Golden Text: In all things we are more than conquerors through Him that loved us." Rom. 8:37.

Abram the great character in the Book of Genesis, is, above all, a man of faith. He heard the call of God and responded to it. He accepted the assurances that God gave him as facts and relied upon all His promises. His life is one of separation. He separates from his kindred. He is separated from all other men. He lived the life of a pilgrim. Tents were his home. Wherever he stopped he erected an altar. He is the great pilgrim of all time.

Because God blessed Abram, his nephew Lot, who accompanied him, was blessed. This is always the case with men of God. They are a blessing to whoever they associate with. All the world was to be blessed through him and that blessing began with Lot. Abraham had left much in Ur but he lost nothing by the sacrifice because God gave him so much more so that he had a great following of retainers. Lot is an outstanding example of selfishness. He had all that belonged to him because of Abram, but when it came to a choice of pastures between him and his uncle for their vast flocks, Lot chose that which was an advantage to him and left what might appear to be a disadvantage to the elder man. The sad story in Lot's life continues when he pitches his tent toward Sodom. Sodom was the unsavory city, prosperous but unspeakably wicked. He was flirting with evil and soon we find him enmeshed in its folds for it was not long before Lot, who had set his face toward Sodom, was living in the town and one of its leading citizens. To compromise with evil generally has one end, namely, a surrender to evil. This was the case of Lot. No doubt he prospered materially, but spiritually he sank to a low level. Outward prosperity is by no means the best end to choose for one's career. Often such prosperity spells spiritual starvation.

In casting his lot with Sodom Lot had to take his share of the risk that came with having evil friends. Evil associations bring the miseries as well as the so-called joys to those who are numbered with them. Sodom was not as safe as its prosperity might indicate. Indeed, its prosperity, as with many others, was its chief danger. It excited the envy and covetousness of the powerful king Chedolaomer. One of the wonders of modern discovery was the finding of a brick dating from that time bearing the name of king Chedorlaomer. Infidels had said that the name indicated that Abram could not have known him as he belonged to a country farther east. So we have a wonderful confirmation of the Bible account. The inhabitants of Sodom may have been rich but they were not vigorous. Before their enemy they proved themselves poor defenders. Lives of ease generally unfit those who think themselves fit. Great trials, when they meet them, overcome them.

Abram, though he had been imposed upon by Lot, showed his benevolent nature in that he did not hold it against him and abandon him to the fate he seemed to have deserved. A man who is the friend of God is always generous. He knows how good God is to him so that he will be good to others when they need his help. Resentment is not a part of the character of the true saint.

Abraham threw his whole force to the rescue of Lot. Because Lot had a good friend the inhabitants of Sodom benefitted. Thus we see how far-reaching goodness really is. It was a noble act on the part of Abraham to take away his retainers from protecting his own family that might have been in grave danger and going forth to rescue an ungrateful relative who had already received more than he deserved from the benevolent uncle. It was by an act of grace that Lot was saved. All who are saved from the curse of sin are saved by an act of grace on the part of God to whom we have so often been ungrateful. Abraham shows that he was a man of skill and energy in the way he effected the rescue. When God chooses one for a great task He selects one who will put into the task all the energy and intelligence he can command.

Upon the return of the victorious Abraham we meet Melchizedek. He appears in the narrative with no account of his parentage or any record of his later life. He comes without anything to account for his existence. The writer of the Book of Hebrews accepts him as a symbol of our great High Priest Jesus (Heb. 7:3). Melchizedek was king of Salem, meaning Peace. Our Lord was Prince of Peace. Abraham recognized him as a superior person spiritually and therefore accepted his blessing and gave him tithes.

Abraham's attitude toward the king of Sodom shows that he was keeping himself separated from Sodom though Sodom benefitted by his bravery. He undertook the task of rescue with faith and he would not have it said or thought that he was a seeker after gold and loot. Had he accepted he would have proved himself having no better character than those he fought.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION, PRATUM, OREGON, MAY 23, 1926.

SUNDAY SCHOOL THEME: The Spiritual Life of the Sunday School.

Bro. Wm. Falk, Chairman.
9:30—Song Service.
9:45—Devotional, Rev. J. M. Franz.
10:00—Music—Pratum.
10:15—How Is the Spiritual Life of the Sunday School Influenced by the Spiritual Life of the Home.—Rev. J. M. Franz.
10:20—Recitation—Pratum.
10:25—How to Lead Children to a Decision for Christ.—Dallas.
10:40—Music—Dallas.
10:45—What Spiritual Results Have We to Show Up of the Work in the Sunday School? — Pratum.
11:00—Reports of the Sunday School Secretaries.
11:10—Congregational Song.
11:15—How Can a High School Student Be Brought to See His Spiritual Needs?—C. F. Mueller, Reedley, Calif.
11:50—Music—Pratum.
11:55—Several Prayers.

C. E. THEME: The Spiritual Life of the Christian Endeavor.

Bro. Joseph Hiebenthal, Chairman.
1:45—Song Service.
1:55—Devotional.
2:05—What Blessings and Gains Are There for Young and Old in Taking Part in the Christian Endeavor?—Dallas.
2:15—Music—Dallas.
2:20—Practical Ways in Which Our Christian Endeavor Can Aid Missions.—Pratum.
2:35—Recitation—Dallas.
2:40—Encourage Daily Scripture Reading.—Dallas.
2:50—Music—Dallas.
2:55—How Much Social and Spiritual Life Do the Young People Need?—Pratum.
3:15—Address—C. F. Mueller.
3:50—Music—Pratum.
3:55—Report from the Committee on Resolutions.
4:00—Closing Song and Prayer.

MISSION STATISTICS

Stations	When Established	No. of Missionaries	Day School Pupils	Native Helpers	Attendance at Services	S. S. Enrollment	Baptized	Patients	Value of Mission Property
OKLAHOMA									
Cantonment & Fonda	1883	2		1	Churches 34 / School 92	130	92		$ 6,250
Hammon	1898	2		1	25	25	39		4,500
Clinton & Deer Creek	- 2			1	Clinton 34 / Deer Cr. 43	34 / 43	59		5,500
Canton	1907	2		1	23	75	75		3,500
ARIZONA									
Tuba	1905	2		2	(Village Pr.)	32	8		2,800
Oraibi	1893	3			24	44	31		4,100
Hotevilla	1914	2			(Village Pr.)				2,500
MONTANA									
Lame Deer	1908	2		5	73	200	140		5,000
Bushy	1904	2		?	28	105	78		5,000
Ashland	1910	2		1	(Figures have been lost)				
Birney	1908	2		1	25		38		4,500
INDIA								446 lepers	
Champa	1901	7	247	21		230	415	127	2278
Janjgir	1901	5	348	29		356	127	2278	
Mauhadei	1901	3	403	36		420	99	5658	85,000
Korba	1915	2	151	19		151	140	2225	
Basna	1924	3	167	16		198	440	1000	
CHINA									
Kai Chow	1911	8							
Kai Chow City	1911	5	1600	118		2084	600	4000	85,000
Tamingfu	1921	5							
Totals: 21 Stations		61	2916	252		401	4207	*2381	15807 $203,650

*About 50 of these are members elsewhere.

WITMARSUM THEOLOGICAL SEMINARY
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For catalog and other information address

President JOHN E. HARTZLER, or
Dean PAUL E. WHITMER, Bluffton, Ohio.

JOTTINGS

An evangelistic party composed of Rev. T. H. Gaddis and the three Moser sisters, Rachel, Bertha and Elma, conducted a service in the Berne, Ind., church, April 12.

Upon the invitation of the local Ministerial Association, W. L. Clark, lecturer, author and traveler lectured in the Berne, Ind., church in the interest of the World's Purity Federation on April 16.

The treasurer of the (Old) Mennonite Board of Missions and Charities reports contributions for March amounting to $19,832.90. Of this amount $19,603.39 was for missions and $229.51 for relief.

Rev. and Mrs. H. H. Quiring of Mt. Lake, Minn., celebrated their 25th anniversary in the Bergfelder church on the afternoon of April 4th. An appropriate program consisted of addresses and music. Many friends were present to participate in the festivity.

The Souderton, Pa., church announces that it has raised its portion of the Conference Budget amounting to $612.00. Missionary Moyer's report to this, his home shurch, has made its appearance in booklet form. The largest communion in the history of the church was held on Easter morning when 313 persons were served at the altar and besides this there were 14 private communions with those physically unable to attend. Dr. Wilbur K. Thomas of the Friend's Service Commission has arranged to be at Souderton on April 18.

Under the able direction of Miss Catherine Niswander a new organization was effected last week at the Chicago mission. The organization will be known as "Young People's Mission Band." Leroy Tague was chosen president and Ruth Speed secretary. The object of the mission band is to study the needs of the various mission fields.

Bethel College Glee Club and also Harmony Quartette from Mt. Lake, Minn., were in Freeman, S. Dakota, during the Easter season and gave concerts in the various churches and in the College Auditorium which were very much appreciated. The Glee club left a good impression of Bethel College and the Quartette of Bethel Hospital of Mt. Lake, which they represented.

Plans are well under way for the second summer Retreat to be held on the Bluffton College campus under the direction and leadership of men prominent in the Mennonite church. The dates are August 7-15. The attendance of last year's Retreat numbered about seventy, coming from various branches of the church. It is hoped that the number will be larger this year. The making of the program is not complete but it is expected that place will be given to the following subjects: Mennonite History and Principles; Old Testament Prophets; Young People's Problems and Program; New Testament Messages, etc. Other similar meetings are being planned to be held in other sections of the country.

Rev. J. E. Amstutz of Trenton, O., preached at a noonday service at the Sorg theatre at Middletown, O., and at the evening services in the U. P. church at Monroe, O., during the special Holy Week services at these two places.

Rev. W. W. Miller of Pulaski, Iowa, served in a series of meetings at the Trenton, Ohio, church, from Mar. 14 to 21. The meetings were well attended and a good interest was manifested. Bro. Miller gave helpful and Spirit-filled messages and his services were blessed of God.

The South Dakota Ministerial Association, also including the various branches of the Mennonite church had another convention on Easter Monday in the Freeman College Auditorium. The large room was filled with people who were interested in the problems of the ministry and the church. Timely topics were discussed and great interest was shown in the work.

A splendid act of thoughtfulness was displayed on the part of the Young Married People's class of the West Zion church, Moundridge, Kansas. They serenaded some of the old and shut-in citizens of that town several Sunday nights ago. It surely did these shut-ins good to know that they were thought of and it must have been a delightful task for the young people to perform. It might be well if this lead were followed in other localities so often that it would become a custom.

Rev. E. Schultz, Superintendent of one of the Mennonite missions in Chicago, preached at the First Mennonite church, Chicago, 73d and Laflin streets, on April 18.

Rev. M. M. Lehman preached at the Brighton Mission Chapel on April 1 and 2, where Rev. G. P. Schultz is Supt., one of the Mennonite Missions of Chicago. Bro. Schultz preached at First Mennonite Church, April 18th at the evening service.

April 12th, the workers of the various Mennonite Missions of Chicago held a fellowship supper together at the Central Y. M. C. A., after which considerable time will be spent in prayer and discussing practical problems of missionary work.

The men and boys of the First Mennonite Church of Chicago were in charge of the evening meeting on March the 28th. They had arranged a very interesting program, but owing to lack of time they could not conclude it. Consequently they were going to be in charge again Sunday, April the 11th. The program is as follows: Opening Hymn Blessed Assurance, Scripture reading and prayer by Mr. W. H. Brown, Song by Franklin Ray Lehman, Testimony Mr. J. J. Esau, Reading, Mr. Claude Tague, Solo, Mr. J. G. Baumgartner, Talk, Mr. Paul DeHahn, A Scientist's method of Bible study, Mr. P. P. Sprunger, Song by A. A. Lehman and boys, Testimony, Mr. Brodhage, Duet A. A. Lehman and J. G. Baumgartner, Now the Day is Over, Male Choir.

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, MAY 6, 1926. No. 18

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To the Sunday schools and Christian Endeavor Societies of the Pacific District Conference: Greetings in the Lord Jesus Christ.

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"A summer conference will afford our young people an opportunity for acquaintance and friendship, which will tend to create greater denominational unity and co-operation in undertaking things for God in the future."—Emma Ruth.

"Oh, how I do wish I knew a little more of our denomination, its history, at least a brief outline of it." "How I do wish I knew more of the details of our Mission Fields, qualifications of the worker for the work, the need of the workers, etc." "If I might have a better idea how to teach a certain grade in S. S. or of what is wanted as a teacher in S. S., or could see the need of the Christian Endeavor." "How will we meet the social problem of the future." Such and similar questions so often arise. To get in touch with outstanding men of our own denomination, with men of experience, men who have been tried and stood firm on the solid foundation of Christ is uplifting. We have God-given men, God-fearing men, men consecrated and dedicated to this high and sacred calling of Christ, men impelled with and by the power of the Holy Spirit; they will be with us at this Institute; they will help you. To get personally acquainted with them, talk life problems over with them and increase your vision of service for Jesus Christ. Dr. Kliewer, Pres. of Bethel College, will be with us. He will bring challenging messages. Here you get together and get acquainted and mingle with young people of your own age from the other states who come with similar desires, aims, and hopes—young people from California, Oregon, Washington and Idaho.—M.J.Galle.

Vacation time is near! Where will we spend it? Of course, we are planning it with the thought to get the most pleasure, recreation and benefit for our money and time spent. Will you then accept a suggestion for your vacation and give it some thought and consideration?

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"Our C. E. meetings have been very interesting and the attendance especially good.

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Can you imagine anything more encouraging? This comes from a member of high school age.

Several Reedleyites are making preparations to attend both the Pacific District Conference at Monroe, Washington, June 20-23, and the Institute at Salem, Oregon, starting June 27th.

Yesterday morning many of the Reedley First Mennonite Church attended the Sunrise Easter Service eight miles east of the town. The Men's Chorus furnished the special music. It was a glorious and memorable event. At the close of the services a most welcome rain set in, which has continued intermittently until now. About one and one half inches of rain is reported.

Fraternally,

C. F. Mueller,
Pacific District Conference.

THE QUADRENNIAL CONVENTION OF THE INTERNATIONAL S. S. CONVENTION

At the quadrennial convention of the International Sunday School Convention, which was attended by Mr. J. F. Lehman of Berne, Ind., at Birmingham, Alabama, the past week a banker, O. H. Cheney, vice-president of the American Exchange-Pacific National Bank of New York, prepared the following address, which outlined a plan for a great, permanent foundation for religious education.

He urged that the people go forward to the Bible; not back to it.

Mr. Cheney said more money was necessary to perform the task before Protestants of North America. Present art, literature, music, drama and education "are of the flesh," he said. These things in modern life, he said, are materialistic and "express in their very rhythm the machine age in which we live."

He proposed a foundation for

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"At the last meeting our C. E. decided to do deputation work. Let us join hands in prayer, that it may be to the Savior's glory."

Can you imagine anything more encouraging? This comes from a member of high school age.

Several Reedleyites are making preparations to attend both the Pacific District Conference at Monroe, Washington, June 20-23, and the Institute at Salem, Oregon, starting June 27th.

Yesterday morning many of the Reedley First Mennonite Church attended the Sunrise Easter Service eight miles east of the town. The Men's Chorus furnished the special music. It was a glorious and memorable event. At the close of the services a most welcome rain set in, which has continued intermittently until now. About one and one half inches of rain is reported.

Fraternally,

C. F. Mueller,
Pacific District Conference.

THE QUADRENNIAL CONVENTION OF THE INTERNATIONAL S. S. CONVENTION

At the quadrennial convention of the International Sunday School Convention, which was attended by Mr. J. F. Lehman of Berne, Ind., at Birmingham, Alabama, the past week a banker, O. H. Cheney, vice-president of the American Exchange-Pacific National Bank of New York, prepared the following address, which outlined a plan for a great, permanent foundation for religious education.

He urged that the people go forward to the Bible; not back to it.

Mr. Cheney said more money was necessary to perform the task before Protestants of North America. Present art, literature, music, drama and education "are of the flesh," he said. These things in modern life, he said, are materialistic and "express in their very rhythm the machine age in which we live."

He proposed a foundation for

religious education that would become a permanent agency for the collection of gifts and bequests to be managed by a board of trustees in cooperation with such banks and trust companies as may qualify as corporate trustees.

"Such a foundation would be simply an extension of the council—a strengthening of its powers and resources. It would assure the continuation of ample revenue," he said.

"Religious education is a vital necessity, more so now, probably, than ever in history. But a great many people who have the power and the resources to help do not realize this necessity."

"Evangelism is a much misunderstood and abused word," Dr. Charles W. Brewbaker said in discussing "educational evangelism in building Christian citizenship."

He pointed out that the church needed a program of evangelism closely related to its program of religious education.

The problem of the church is conversion of the world and "hence the distinctive message of Christianity is the message of evangelism," he said.

Youth is the least understood part of life, asserted Miss Cynthia Pearl Maus, of St. Louis, superintendent of the United Christian Missionary Society.

Officers elected were Russell Colgate, soap manufacturer of Colgate and Company, New York, president; Dr. Guy E. Snavely, Birmingham, president of Birmingham-Southern College, first vice-president; William Hamilton, second vice-president; David C. Bayless, Denver, third vice-president; Hugh S. Magill, Chicago, secretary, and J. L. Kraft, of the Kraft Cheese Company, Chicago, treasurer.

The council adopted a resolution taking a stand as "unalterably in support of prohibition and the Eighteenth amendment."

Everyone of the above men are "Who's Who" men of America, except William Hamilton, who is of Canada, and is, no doubt, in a "Who's Who" book of Canada, if they have such a biographical dictionary in the Dominion.

J. F. Lehman of Berne and E. H. Hasemeier of Richmond were re-appointed on the International Executive Committee.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." —God's Word.

MENNONITISM AT TOPEKA, IND.

Selected by A. M. Fretz.

Three Mennonite churches on a half-section of land! Each working independently, each having a resident pastor, with a combined membership to make one strong congregation. That is the outward story of Mennonitism in one community.

The "Church Across the Lake" belongs to the Central Conference of Mennonites.

The new Mennonite church, belonging to the Indiana-Michigan Conference, represents a withdrawal from the Maple Grove church. A stucco building located on the edge of town was recently completed and they have a Sunday school enrollment of 138.

The old Maple Grove church (now independent as to conference relationship) has a smaller Sunday school enrollment, due to the accident of smaller families, but a larger church membership and has, without question, within its membership, the majority of the Mennonites who made the community and the church. Both churches claim the name Maple Grove. The new church will, in all probability, take on a new name in order to avoid confusion. It retained this name in order to secure its share of a $25,000 will that was made to the Maple Grove church before the split took place. Let no one say any longer that there is nothing in a name. In this case there was $12,500 in it. Save a row of newly planted soft maples there are no maples on the site and now that the has served its purpose, they will likely re-christen it. It might be fair to add that the new church came into possession of one-half of the benefits of the will, not by legal title, but by the generosity and fair-mindedness of the members of the independent church.

A will of $50,000 left to the Mennonite churches of Topeka, $25,000 to the Central Conference church and $12,500 each to the Maple Grove churches, with no provisions as to how the money is to be used, may in the end prove a detriment to the cause of Christ in that community. A part of that money has already been spent on a new church building. The Central Conference church now too feels capable of building, and there is some talk of their doing so. Topeka did not need new church buildings and certainly not to house competitive branches within the same denomination. If, during the last twenty years, the Mennonite churches in that community had been indoctrinated in the Christian principles of toleration and cooperation, they might have used their bequest of $50,000 in the building and equipping of one large central structure—a house of prayer for all Mennonites—and thus have made themselves a powerful religious force in the community.

The causes which led to the breaking up of the Maple Grove congregation and the building of a new Mennonite church need not be discussed. Different individuals interpret matters according to their own experience and point of view. The element of hope in the whole situation is that both sides are ashamed of it, and earnest efforts are being made to restore fellowship and good-will and neighborliness in the community. The sharing of the benefits of the will went a long way in that direction.

One thing is perfectly clear to anyone who knows the situation, and that is that the major difficulties at Maple Grove were injected from the outside. Mennonitism at Topeka is not as bad as it looks on the surface. The trouble was not due in the first place to strife among the members. The membership was divided and bitterness sprang up only after conference authorities and "house-cleaning" committees had done their work in appealing to the prejudices and baser instincts of the flock. Had this congregation been permitted to work out its own destiny and settle its own affairs, it would today be united and growing.

The difference between the new and old Maple Grove churches is largely on the question of church authority. Both churches are orthodox, both are conservative, both have honest and sincere people. The men dress alike in both congregations. So do the women, save on technical points in headgear. It is altogether ridiculous to break up fellowship in a congregation on account of such differences as exist. "Grave issues" in the church too many times turn out to be the difference between tweedle-dee and tweedle-dum. If church authorities were a little more gifted with the sense of humor, it would save themselves and many congregations of needless strife and worry.

The future of Mennonitism at Topeka is hard to predict. The church that takes the Bible as their sufficient guide, that adopts a program of service that is community-wide in its scope, that loses herself in service and leaves to the Lord the matter of separating the sheep from the goats, that cooperates rather than competes with other churches, especially Mennonites, will finally inherit the land.

The weakness of the new church is that they have upon them the burden of having excommunicated the members of the other church. They are, therefore, under the constant necessity of showing themselves superior to their neighbors, and regarding them even as "heathen," (interpreting Matt 18 as to the point). This attitude fosters exclusiveness and a holier-than-thou bearing, which ordinary humans find unattractive.

It is not too much to hope that they will weary of this attitude. They live neighbors with the members of the church which they excommunicated. Their children play together and go to school together. The next generation will intermarry. While I am no prophet, I will venture to say that within the next quarter century, all the Mennonites of Topeka will worship together.—Lester Hostetler. —In Christian Exponent.

We hope and pray for the fulfilment of your ventured prophecy, Bro. Hostetler.—A. M. Fretz, Perkasie, Pa.

JUBILEE SERVICE FOR REV. FLAMING

Five Churches Unite to Do Honor to Faithful Minister

Last Sunday, April 18, will be a day long remembered by Rev. John Flaming of Corn, Okla. The members of the Bergthold church had planned a jubilee service in honor of Rev. Flaming for his 25 years of faithful service for that day.

Unbeknown to their pastor the faithful members made the preparations for the event, so as to surprise him. He was told two weeks to prepare for the event, but just for what he was not prepared. On Saturday a large tent was erected. Several speakers were invited to attend and deliver services.

The day dawned bright, and the only feature that tended to mar the festive event was a high wind, which made it hard for the speakers to make themselves heard. The services were in charge of Missionary Ediger.

It was a complete surprise for the minister, and no doubt he felt well repaid in this show of appreciation of his years of faithful service as pastor of his people. The years of toil and trial fell away and only the happy realization of a host of happy friends who wanted him to know that his efforts had been recognized and the results and sacrifice on his part appreciated.

Five churches, Hydro, Geary, Bessie, Sichar and his own Bergthold church participated in the jubilee. Besides Missionary Ediger who had charge of the service and also spoke, there were Rev. P. H. Unruh of Goessel, Rev. H. D. Schmidt and Rev. Jacob Janzen who gave short addresses. A unique feature was that every member of his congregation responded to the roll call with a Scriptural passage.

To cap the climax of this happy event Rev. Flaming was still more surprised when he was presented with a new Ford coupe, which had been bought by his parishioners and presented to him as a physical token of the esteem in which they held their pastor and in appreciation of his 25 years of labor among them.—Mennonite Review.

HABITS

Habit is our best friend or our worst enemy. We are merely walking bundles of habits. Habit is a cable which once made cannot be broken. It may be defined as the tendency of the nervous system to repeat any act that has been performed once or many times. Wise men say, "Let me know your habits of life, and you have revealed your moral standards and conduct unto me."

The physical basis of habit is, the tissues of our brain, which are capable of being modified by use; therefore an act becomes easier each succeeding time. Every act that we do and thought that we think, has so modified the nerve structure through which it acts, that a tendency remains for a like act to be repeated. Habit is therefore one of the great factors to be reckoned with in our lives, and the question is not, shall we form habits? but, what habits shall we form? We must determine that quesion individually.

Habit is one of nature's methods of economizing time and effort. Every one has observed how much easier in performance and more skillful in its execution is the act, be it playing a piano or typewriting, when the movements have ceased to be consciously directed and become automatic. If we could not form habits we should improve but little in our way of doing things, no matter how often we did them over. All the actions that we do, such as writing and even in eating, would be just as awkward now as they were when we were in the primary grade.

Without habit, personality could not exist. It really is the foundation of personality. The acts we do show our own peculiar individuality. The little things we do are the truest and best expressions of our real selves. On the mental side the case is no different. We may form the habit of carefully reading good, sensible books or trashy ones; of choosing elevating, ennobling companions, or the opposite. We may also form the habit of obeying the voice of conscience or of weakly yielding to temptation without a struggle. Habit is thus a very desirable factor and is truly called "the enormous fly-wheel of society." Every man and woman should have habits of promptness, regularity and rest; these are essential because they include most of our acts by which our companions and fellowmen can judge our personality quite accurately.

Four maxims which have been laid down as guides in the formation of new and profitable habits are, first, "Make an assertion of will." Vow to yourself that you will form the habit and then always keep that resolve before you. Second, "Make an emphatic start." Third, "Never permit an exception to occur." By a single slip, more is undone than can be accomplished in a dozen windings. The last maxim is, "Seize every opportunity to act upon your resolution." Great care should be taken that children between the ages of four and eighteen form many and profitable habits because they are in the most plastic period of their lives. Therefore, a man who can say a definite determined "no"to some habitual temptation, as Professor James says, "will be launched on a higher level of energy and given a new range of power."

Observing the above stated maxims, with the aid of God, may we strive for the habits that will be for the betterment and uplift of humanity.—Sam Hofer.

A MEDAL FOR ACHIEVEMENT IN PREVENTING BLINDNESS

New York City, April 26.—The Leslie Dana Medal for the most outstanding achievement in the prevention of blindness and the saving of sight will be awarded this year to Miss Louisa Lee Schuyler of New York City, it is announced here today by the National Committee for the Prevention of Blindness. The Dana Medal, which is one of the most highly prized marks of recognition in the entire public health field, went to Miss Schuyler by the unanimous vote of the Committee for her work in launching the movement for the prevention of blindness in 1908 and for her consistent active interest in this movement from its inception until she became confined to her home on account of illness several years ago. Miss Schuyler is a direct descendant of General Philip Schuyler and of Alexander Hamilton.

In announcing the award, Lewis H. Carris, Managing Director of the National Committee said: "The Committee in making its decision had before it the names of a number of people, any of whom would be highly deserving of this great honor. It was felt, however, that Miss Louisa Lee Schuyler above all stands out as the person who has done most for the prevention of blindness on the social side. She was personally responsible not only for the founding of the National Committee for the Prevention of Blindness, but for the inspiration of the many other individuals and organizations which have become active in this movement.

"I think it is no exaggeration to say that there are in the United States today thousands of men, women and children who would be totally blind and tens of thousands who would be handicapped by seriously defective vision were it not for Miss Louisa Lee Schuyler. Her absorbing interest in the prevention of blindness and her ability to imbue others with the same inspiration led to the development of an organized movement to wipe out the preventable causes of blindness many years before this movement would otherwise have materialized. Medical men were fully aware of the fact that a great deal of blindness was preventable long before Miss Schuyler discovered this fact but they were unable to bring about the public interest and general educational effort necessary to put into practice the known means of prevention.

"When Miss Schuyler began her work for the prevention of blindness more than 28 per cent. of the registration in the schools for the blind throughout the United States represented children whose sight had been destroyed by ophthalmia neotorum —more commonly known as babies' sore eyes; today, and for many years, in fact, babies' sore eyes had been the cause of less than 14 per cent. of the cases of blindness registered in the schools for the blind. For this 50 per cent. reduction in the principal cause of blindness, the country is largely indebted to Miss Schuyler. Under her leadership, the National Committee for the Prevention of Blindness and the many health and educational agencies cooperating with it have brought about in practically every state in the Union legislation requiring doctors, nurses and midwives to put into the eyes of every new born child the medical drops which have been found to be a sure preventive of babies' sore eyes, and this legislation has been supplemented by a nation-wide educational program reaching into the homes, schools and factories. What started originally as a movement for the prevention of babies' sore eyes has grown into a movement for the prevention of blindness from all causes with such successful results in the United States that it has attracted the attention of lay, medical and governmental circles in almost every civilized country."

Miss Schuyler's interest in public health and the alleviation of the physical and spiritual ills of individuals dates back to the Civil War when she was an active leader of the Sanitary Commission, the fore-runner of the American Red Cross. Though 88 years of age and ill, Miss Schuyler even now keeps in close touch with the activities of the many social agencies and health organizations with which she has been identified, in some cases for more than half a century.

The Leslie Dana award was given last year to Dr. Edward F. Jackson of Denver for outstanding achievement in the organization of instruction in ophthalmological and medical colleges and for his contribution to the literature of ophthalmology."

THE REASON

Said the Robin to the Sparrow,
"I should really like to know
Why those anxious human beings
Rush about and worry so?"

Said the Sparrow to the Robin,
"Friend, I think that it must be
That they have no Heavenly Father,
Such as cares for you and me."—Sel.

THE MENNONITE

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EDITORIAL

A quarter of a century ago China went wild in its determination to wipe out the foreigners in the land and the Boxer disorders led to the spilling of blood everywhere. In Pekin foreigners found refuge and a means of defense in the British Legation until the soldiers of the European nations came and answered bloodshed with bloodshed and loot. Over the gate of the British legation around which there was so much bloodshed is written the words: "Lest we forget." So we note that the bitterness of the Boxer trouble is kept alive and continues to foster the spirit of hate. No wonder that the Chinese is suspicious of the Occident. No wonder that the message of Christianity as a message of peace in the name of the Prince of Peace is so often rejected by intelligent and educated Chinamen.

We must, if we will be sincere in our efforts to bring China to Christ, entirely separate ourselves from the notion that the safety of Christians in China must be backed up with armed forces. Missions that will not risk doing their work without the protection of military forces have nothing to hope for along the line of confidence on the part of the natives in the so-called Gospel of Peace that Christians profess they are bringing.

There is often a strong desire expressed for the minister who is a hustler. When a congregation needs to look around for another shepherd because the old one has either gone to his eternal reward or to another parish or to the poor house, someone is sure to be on hand to advise the committee that the best thing to do for the church is to get one who knows how to make things hum. There is a fascination in the idea of hustle that is borrowed from the business world. There they are hiring and firing hustlers every day. Indeed there are so many new hustlers appearing that somehow the idea is missed that the reason there must be so many changes is that hustlers don't stand up very long. The steady old plodder, always reliable, always on the job, never excited or hasty, after all is the one who stays and generally the one who lands at the top of the ladder. He is not spectacular but he is dependable and satisfied to do his best without ado. So too we have noted concerning the hustler in the pastorate. Too much of that which is ascribed to as hustle is merely restlessness. He may be successful in rooting up things and changing whatever there may be that can be changed but in the end he is discovered to be about as handy to have around as the proverbial bull in the china shop. In our long ministry we have been able to observe numerous pulpit experiments and we have seen some bubbling wonders who have accomplished some remarkable successes that in the end turned out to be only mushroom growths that faded as quickly and as thoroughly as the morning dew. If they had any successors at all, these successors had to begin all over again and often with a lesser start than the hustler had.

The building up of a substantial work in the kingdom of God is not accomplished by producing mere foam. There must be solid work on a solid foundation. Such a work is only possible where there is steady plugging that involves sacrifices, continued application to study and marvelous patience with people and conditions and a mighty faith in God that comes from an unceasing prayer life. Even in the churches that have an itinerate ministry we note that the hustler is the one who gets the most changes and that he leaves behind less satisfactory evidences of a successful ministry than the one who can stay the limit because he endears himself to his people to such an extent that they feel that they have lost something vital in their lives when he does go. Long pastorates mean substantial building up of the church and save the church from the severe losses that are nearly always sure to follow when changes are made.

Rev. W. B. Stoddard of Washington, D. C., representing the Christian Cynosure, was a recent visitor in the Berne, Ind., church.

A BORROWED PHOTOGRAPH

Henry J. Zelley, D. D.

One of England's great scholars of a generation ago was Rev. George Sexton, M. D., LL. D. He was a member of many of the learned societies of his own and other countries.

In early life he was a Christian, but was led into the infidelity of Bradlaugh and Holyoke, the originators and propagators of "secularism," and became one of the chief lecturers of the system. Some years later he was led back to his early faith and used his unusual powers as preacher and lecturer in defense of the "faith of his fathers," and in exposing the weakness and wickedness of secularism. Is it not true, that, with rare exceptions, men lapse into forms of infidelity because a "letting down" in their lives requires them to accept a theory or belief that will not disturb their complacency? And in cases of the rare exceptions, do not these honest but mistaken doubters come back to the truth which they have rejected, and seek and find restored communion with God?

The writer enjoyed the personal friendship of this great scholar during an extended visit to this country some years ago, and had the privilege of hearing several of his lectures and services, and of personal interviews with him, and was the recipient of several of his volumes, published in England, but not familiar in this country.

Among them is one entitled "The Fallacies of Secularism," and from that we have borrowed a photograph of modernism. The only change made is the substitution of the word "modernism" for that of "secularism," and the reader will discover the resemblance between the two forms of infidelity.

"They (the modernists) have followed a course of thinking which has led them to the conclusion that they came from nothing, and are on the high road to nowhere—that they alone are in possession of the true secret of the origin of the universe, which secret is that total ignorance prevails on the subject, and that no man, not even a modernist, knows anything about the matter—that the only revelation is to be found in nature, and that she has not made a revelation at all; that theology is mythology, and mythology moonshine; that Christianity is of natural origin, but that nobody knows what its origin was; that modernism is the true panacea for all the ills of human life, although what modernism is no mortal can tell, and that primary importance should be attached to the duties of this life in contradistinction to the duties relating to the future life, because there are no duties appertaining to the future life; there is no future life, and nobody knows whether there is a future life or not.

"The modernist prides himself on his knowledge, yet boasts of his ignorance; talks loudly about the advanced character of his views, yet finds his opinions full-blown amongst the lowest savages and the most primitive races of mankind. He is ever prating of the unknowable, which he seems to know all about, for he constantly predicates of its innumerable characteristics. He holds dogmatism to be a crime, yet no man is more dogmatic than he in regard to those very matters which he tells you no one knows anything about. He assures you that in philosophy he is an agnostic—a compound Greek word very fashionable just now; which in plain English means a "know nothing"—and in face of this he swaggers and boasts about the superiority of his intelligence over that of other people. Talk to him of God, and he dogmatically asserts that there is no God, the proof being that no one can tell whether there is or not. Speak of creation, and he scornfully rebukes you by proclaiming that there never was any creation, and that the universe could not have had a beginning, because its origin is enshrouded in impenetrable mystery, and that consequently no one knows whether it had a beginning or not. Modernism endeavors to reduce to practice the famous couplet of Gray:

'Where ignorance is bliss,
'Tis folly to be wise—'

but endeavors to build upon this very ignorance a superstruction of knowledge, which it dogmatically proclaims as infallible truth."—The Methodist.

The Sunday school of the Mennonite Mission of Altoona, Pa., celebrated Easter with special exercises, the children participating. A fine orchestra helped at the morning service and rendered some fine selections. The orchestra is a great help to the school. New members were added to the church, 14 by baptism and three by confession of faith. On this occasion the largest attendance in the history of the church was noted.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

MOTHERS—AND HOMES

Mother and home, home and mother—the words are linked together by the tenderest and holiest of all human associations.

Men make houses—spacious, convenient, beautiful, or the reverse—houses of commerce, of art, of good fellowship.

Only mothers and potential mothers make homes.

To them has been given a divine instinct for home-making, strong enough to transform the hovel into a haven, or rise above sickness and suffering and make a bare hospital room the center for the loved ones, or survive even the constant breaking of home ties.

And when once that mother instinct entwines itself about "a home of our own"—earth has no stronger bond.—By Ralph S. Hinman.

Are you among those fortunate ones whose mother still lives? Just take a little time off, if you are away from home, and write her a few lines. It will do you good, and will be an added boon to her. Don't forget that the time will come all too soon when you can no longer write her.

The "Bethel Retreat" committee had a meeting at the home of C. E. Krehbiel on April 24th, and it was decided to have the Bible Institute this summer from August 7 to August 15. The date was set a little earlier than last year because the General Conference meets the end of the same month.

The Retreat idea found so much favor last year that a much larger attendance is expected this year. The general plan will be the same as last year; but there is to be greater latitude in courses. The following courses have been definitely fixed upon: Church History, a continuation of last year's course; Early Leaders of Israel, covering the last Quarter of the Sunday School Lessons for 1926, which should be especially attractive as well as valuable to Sunday school teachers or workers; A Teacher Training course taking up "The Teacher" as a continuation of the course on The Pupil given last year; Missions, part of the time devoted to our own field; Round Table or Discussion Periods covering various vital subjects of practical interest to all church workers and members.

Plan to attend the Retreat for the nine days, and if you have any special wishes, send them to C. E. Krehbiel, Newton, Kansas.

The following constitute the joint committee of the District Sunday School and the Christian Endeavor Conventions: Chairman, Prof. H. F. Janzen; Secretary-Treasurer, Rev. C. E. Krehbiel; members, Dr. J. W. Kliewer, Prof. O. K. Galle, Miss Anna Epp, and Bro. Peter Andres.

Guard me, Lord, from evil—
Watch o'er me today;
Let me always love Thee
At work, at rest, at play!

LOVE AND IMMORTALITY

Some one has written that love makes people believe in immortality, because there seems not to be room enough in life for so great a tenderness, and it is inconceivable that the most masterful of our emotions should have no more than the spare moments of a few years.—Robert Louis Stevenson.

DEER CREEK MENNONITE CHURCH
Deer Creek, Okla.

Weather and roads were such that we could get together on Easter for a helpful Easter service. May the Easter message, "Christ Is Risen", help us to lay hold of new life, abundant life, eternal life that is to be had with Him.

A discussion class was started the last Sunday evening in March. The book used is "The Christ of the Indian Road." It will meet every Sunday night as roads and weather permit.

The Catechism class will have its first meeting at the parsonage Sunday morning during the Sunday school hour. A study will be made of the teachings of the Bible and of the Life of Christ. After a period of study and instruction, opportunity will be given for a confession of faith through baptism and for uniting with a church.

The Intermediate C. E. is working with a reading contest. The material used consists of the four Gospels, Acts, What would Jesus do, by Sheldon, Mary Christopher's Victory, The Manhood of the Master, by Fosdick, Why not try Christianity, by Samuel Zane Batten, and a few other pamphlets. The four securing the highest number of points will get a trip to the State C. E. Convention at Enid in June.

Bob Ingersol preached love for fellow men all his life and laughed at the idea of love to God. He died 26 years ago, leaving an estate of $88,000. His heirs have been lawing over it ever since, and the suit has just been settled, leaving them $10,000. You may do your own commenting.—Leavenworth Times.

GREAT IDEAS

"Great Ideas" is a subject of interest to all people, and especially so when it deals with those great ideas of Love, Righteousness and the Progress of Humanity toward that higher life preached by Jesus Christ, which are, after all, the greatest ideas.

By that I do not mean to say that when a man gets an idea regarding his social or commercial advancement he shonld immediately cast it from his mind. NO. To be strong, controlling factors in doing God's work we must have the respect and esteem of our friends and neighbors and to gain this we must prove that we are capable of making the most out of what God has given us.

The words of Phillips Brooks illustrate this thought nicely, "If you have cramped your life, if you have made it small and narrow, do not dare to think that this was God's plan for your life. He drew its architecture on a lordly scale. He built you to be temples of Jesus Christ."

An idea is dependent upon four outstanding qualifications for successful growth into realization:

I-D-E-A.
Imagination
Decision
Education
Action

Webster defines an idea as a mental vision or image of what a thing out to be.

Therefore, Imagination, the creative power of the mind to perceive an idea is the first qualification for a great idea. The broader minded a man is, the more susceptible he is to ideas. No great idea ever came from a narrow-minded brain. Without a broad mind or a good imagination the great ideas evade us.

The second qualification is Decision. Having an idea, we must also have the decision or will power to decide whether or not we want to carry out the idea to completed realization.

The third qualification is Education. Having decided or resolved to carry out the idea, we must educate ourselves as to the best way to do it. We must familiarize ourselves with all sides of the idea and consider the possible results so as to be ready to meet any obstacle which might possibly block the carrying out of our idea.

The fourth qualification is Action. After a careful study of the plan to fulfill an idea then red-blooded, enthusiastic, overpowering work for the furthering of that idea and at last the thing is accomplished.

These United States of America owe their existence to our Pilgrim fathers who got the idea that across the ocean there was a country where they could worship in freedom. They decided that this idea was good and after learning how to get here and making all preparations they allowed nothing short of death to stop their carrying out of their ideas.

Abraham Lincoln, when pushing a log raft down the Mississippi river, got the idea that slavery was against the principles of Christ and the Constitution of the United States. He resolved that the idea was worth trying. He learned that the only way to accomplish the fulfillment of his idea was to become President of the United States and then declare them free. The rise of Abraham Lincoln from barefoot boy to President of the United States, from the log cabin to the White House is a story known and loved by every good citizen of the country. He carried out his idea even though he died as a result of it.

Jesus Christ, when hut a small lad, got lost from his parents and upon being found expressed surprise at their alarm. "Wist ye not," said He, "that I must be about My Father's business?" He already had the idea that it was His work to tell all humanity about God and His wondrous love. After a thorough education and passing the test He went forth into a life of decisive, unwavering action which finally ended on the cross. Was His idea a failure? It was if you call the Christian religion a failure.—The Christian religion which is today the strongest religion on earth.

"So then," quoting from a great preacher, "if when endeavoring to achieve a high motive you meet with misunderstanding and apparent defeat let your solace be found in the memory of Him whose work on earth terminated on Calvary."

All religious sects, all great movements, all advanced conditions owe their beginning and growth to these four outstanding qualifications:

1. A broad minded imagination.
2. Decision.
3. Education.
4. Determined Action.

Quakertown, Pa. **Henry Shaw.**

HOW ABOUT THAT NAPKIN?

Probably most of our Sunday schools take offerings for missions or other causes. Many of the Christian Endeavor societies also take offerings for the same or some other cause. This is a commendable practice. It puts these organizations into direct touch with some branch of the work of the church. That is, we are assuming that the funds collected are actually used to promote the interests of the church of which these organizations are an integral part. For how could it be defended to sap your own church of its funds and use them to its own harm, which would really be the case, if they are turned into channels outside and the church thus hampered in its own program? It is just as unloyal for a Sunday school, a Christian Endeavor, or a Mission society, or an organized class, to gather funds and to divert them to causes not connected with the church's work as it is for a church itself to forget the work of the church or the conferences and forever to be opening its doors to strangers with uncertain credentials and distant causes and to permit them to divert funds that are so badly needed in our own work. This is done so frequently that the Mennonite church seems to be a favorite field of such exploiters who do not care to give an accurate account to any one for funds entrusted to them.

We have heard of cases where strangers succeeded in getting permission to speak in our churches under the pretense of being solicitors for relief work in Europe, and where hundreds of dollars were contributed, and the solicitor disappeared and not another word was heard of them nor did inquiry reveal where the money went. Why give money to such doubtful causes when our own work suffers for lack of funds?

But there was another thing to which we wanted to call attention today. Every Sunday school and every other organization in the church should see to it that contributions made for good causes in the church do not lie idle for months or even for years in the bank or elsewhere. If offerings are taken for missions, for instance, why not have standing instructions to the treasurer that the money be sent to the respective treasuries regularly at least every three months? The mission workers are paid every three

months. But they can only be paid if the churches and subsidiary organizations send in the money. Money that you have collected and in the bank brings interest for the bank but cannot be used till you send it in. At the same time the treasurer of a conference board may be obliged to go to the same bank in which the unused money is lying and bringing interest for the bank and pay the bank interest on money he borrows to pay our workers. Thus banks have the use of our money that lies idle on the one hand, and on the other we must borrow and pay interest. Now we are not saying this to disparage the banks. They are very useful institutions, and we should be thankful that there are banks. But it certainly is very poor business to have unused money lying in a bank and then to go to the same or another bank and pay interest to get money for the same purpose. We do not handle our own business in that way, and we should certainly not be less careful with the Lord's business.

Have you any unused designated funds lying idle in any of your organizations? Look it up, and take them out of the napkin.

WHAT IF THEY HAD QUIT?

A Dream

Peter, Andrew, Matthew, John and Paul—sat on a hillside, looking out over the sea of Galilee. It was twenty years after the "Day of Pentecost," and they had met by appointment to talk over a crisis in the lives and programs of three of their number.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ and was finding it hard to support his family; and Matthew had just had a flattering offer at a large salary and an interest in the business, to come back in his old place in the custom house.

Peter, as usual, opened the discussion, He said, "My wife's mother has opened a boarding house in Capernaum; it will cost us almost nothing to live with her while we are getting started again, and I have a chance to buy back my old interest in the fishing business. I can make a good living and a little more by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can't stand the pace at which I have been working. And then, too, I need the money."

Paul said, "Aquilla and Priscilla have been greatly prosperous in the tent-making business in Ephesus, and have offered me a position at a good salary, to open a branch business in Philippi, and from there to work out and establish and supervise the business in the principal city of Macedonia. I can do this work; it will not be any harder for me than the care of all the churches, and I will have all my Sundays for Christian work and can lay by a little something for the rainy day, which I can see is coming."

Matthew said, "My story of the life of Christ is having a larger sale and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position. I know that I can make enough out of it not only to support myself and family, but to take care of the rest of you if you should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by traveling about the country."

Andrew said, "Peter, do you remember the day when you thought that you had lost your wife's mother? Do you see that sand beach over there? That is the very spot where we beached our boat after the miraculous haul of fish and where we quit the fishing business and where the Master said, "Fear not, from henceforth thou shalt catch men." How long a time is 'henceforth?' Do you see that hillside over there? That is where the Master fed the five thousand, and I see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion on the Master's face when He looked over the multitude and asked us to pray that laborers might be thrust forth into His harvest? If we are to continue to pray that other men may rise up, leave all, and follow Him, can we do less?"

John who was leaning aginst Peter, felt a big tear drop on his hand, and looking over to Paul, he saw his jaw set, the old fire come back in his eyes and the old war-horse look into his face, and he quietly said, "Men, I don't think we need to talk about this any more; let us pray." And as they prayed, the things of time and sense receded, a light breeze rustled in the nearby treetop, reminding them of that "rushing mighty wind" of the day of Pentecost, and of the marvelous power with which Peter had preached the Gospel on that day; they seemed also to see the Master Himself standing on the shore, just a few rods away, and to hear Him saying to them again, "Launch out into the deep and let down your nets for a draught" and "fear not, from henceforth thou shalt catch men."

They looked, and the evening caravan for Tyre was just swinging into sight. "Goodbye," said Paul, "I must catch the next boat for Ephesus, and I will get Aquilla to put up the money for a campaign in that old city that will shake the whole of Asia."

"Good-bye," said Peter, "Andrew and I will just say goodbye and we will have time to join the midnight caravan for Babylon, and may keep on East as far as the land of Sinim."

"Good-bye," caid Matthew, "there is a group of publicans down at Jerusalem who were going in with me on this tax-gathering proposition, but I will get them to join me in financing a five years' campaign in Egypt and up the Nile as far as Ethiopia. I have heard from the Ethiopian Treasurer that practically the whole country is open to us and he believes that all Ethiopia will soon stretch out its hands unto God."

"Good-bye," said John, and he sat there alone till the stars came out and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to him that stood by, "Lord, do not charge this thing against them. I have felt that way myself at times, as Thou knowest, and I would have left this work but for the fact that Thou didst prevent and strengthen me. They too are ready to live and die for Thee, as I am.

"I thank Thee for Andrew, for his deep life and steady faith. If it please Thee, let him stay and work with Peter and then the one who can chase a thousand shall put ten thousand to flight.

"And now, Lord, let us see Thee ever before us, ever hear Thy voice and walk with Thee, and we will not fear what men can do unto us."

A sudden storm broke over the lake and I awoke, and as I thought upon the dream I heard the voice of a modern John calling to me of his rich experience:

"Go labor on, spend and be spent.
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?"

"Go labor on, 'tis not for naught,
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not,
The Master praises, what are men?"

"Go labor on while yet 'tis day,
The world's dark night is hastening on,
Speed, speed thy work, cast sloth away,
It is not thus that souls are won."

—Source Unknown.

THE S. S. LESSON

May 16.

Abraham and the Strangers

Gen. 18:1-8, 16-19.

Golden Text: "All nations of the earth shall be blessed in Him." Gen. 18:18.

The picture of Abraham seated in the door of his tent is true to oriental life. People in the East spend much time in meditation. We may well believe that the thoughts of Abraham were upon God. His promises and the glorious future that was to be blessed through him. The appearance of the three men, two of them angels, and one Jehovah who had temporarily assumed human form, was unexpected but the grand Patriarch was ready to honor them with his hospitality, for one of the distinguishing marks of character is an aptness to hospitality. Abraham shows his openheartedness by going forward to meet these strangers. It would have been sufficient to have waited until they presented themselves, but in Abraham we find a readiness to do more than just enough. We note this same thing later when, for the sake of his nephew Lot, he asks that the city be spared be there but a few more than he.

Abraham's readiness to serve shows itself in his bringing out the best to set before his guests. True he did not know at the time that one was Jehovah, but he did set his best before him. It is well to remember that no kind of service is real service, especially if it is for the Lord, except it is a whole-hearted service. We often wonder how much we really owe to those who are strangers to us. In this case Abraham was serving strangers, but he did not realize that his guests were heavenly beings. We often miss much in blessings because we keep so much for ourselves. There are many men and women with whom we come into contact every day to whom we might show little acts of kindness and friendship that cost little but have far-reaching effects. Jesus tells us that even the little that we might do for a child is noticed and received as done unto Him. Many of us live in our crowded cities and towns without often knowing the names of our nearest neighbors. This sort of a thing makes this a selfish world. Can we not learn a little from Abraham and do the friendly act to those whom we regard as strangers? If we do so they will not remain strangers and they may be able to form a friendship that will bring us many blessings and helps.

Concerning the visitors who came to Abraham that day, Dr. Torrey writes: "Angels when they appear to men are often spoken of as men in the Bible. (Mk. 16:5; Luke 24:4; John 20: 12). We are told elsewhere, Heb. 13:2, that two of these men were angels. One of the three was Jehovah temporarily manifested in human form as He was afterward to be permanently incarnated in Jesus of Nazareth. John 1:2. 14, 18. There were at their first appearance three of them. (2) The men went on but Jehovah remained talking with Abraham. There were only two who entered Sodom together, Chap. 19:1, evidently the third was Jehovah Himself who remained behind talking with Abraham, and who appears later in chap. 19. Jehovah visited Abraham for the purpose of disclosing His plans to him, because Abraham was His friend, and God discloses His plans to His friends today."

We wonder why Abraham was chosen for the special confidence of revealing to him God's plans concerning Sodom. The reason was that it was an act of God's sovereign grace. It is His privilege to choose whom He will for whatever purpose He may have in mind. Abraham was chosen because of his faith, the most worthy of all men in God's confidence. He alone was full of the fear of God that made him a worthy servant. It was Abraham who was ever faithful. In Abraham too there was that love of mankind that made him desire the safety of those in danger. God thus gave him an opportunity to express that concern and prove his earnestness concerning it.

Abraham is great along many lines but here his greatness is outstanding, as he pleads for Sodom. God had resolved to destroy that wicked city but Abraham became an intercessor for it in this, typifying our great intercessor who is at the right hand of God pleading for us. Abraham pleaded that Sodom should be spared, not that he did not realize that its wickedness deserved the severe judgment God had in store, but he pleaded that it should be spared for the sake of the righteous. Had there been fifty or even ten righteous ones in that evil community the blow would not have fallen. Thus we see the power and the influence of the righteous. Perhaps Abraham's faith stopped with ten. We wonder what would have happened had he pleaded for it to be spared for the sake of one righteous one?

It was at this time that the son of his old age was promised, a thing impossible in the eyes of man, but the faith of Abraham was great enough to take the word of the Lord in this matter. With God all things are possible. The blessings that the nations of the earth were to share came through that son whom men might have said could not possibly be born.

THE C. E. TOPIC

May 16.

How to Use the Bible.

Acts 8:26-35. Psa. 1:1-6.

There is no book in the world that is so necessary for our spiritual and material being as the Bible. It is God's revelation of the way of salvation and it is the guide to our earthly conduct. The rule that the Bible is a sufficient rule of faith and conduct holds good with the individual as it does with the Church. The important thing is for us to discover the most efficient way of using the Bible.

First of all, we must know the Bible. There is such a thing as knowing about the Bible, yet not knowing it. An intelligent understanding of its contents is a matter of common information. The one who is ignorant of its contents is lacking in education. No one need to be ignorant of it as it is the most printed and the most quoted of all the books we have. Its characters and its teachings enter into thought, literature and common conversation as nothing ever printed can. But just knowing the letter of the Bible is but a very slight part of its relation to us. Notorious infidels know the Bible and used what they knew to break down confidence in it and assail religion. Moral people know it and realize that its influence upon the conduct of individuals is the best that can be brought to bear. But this is not knowing the Bible in the way God wants us to know it. Its importance to the Christian consists in that it is able to make us wise unto salvation.

However there should be a vast knowledge of the letter of Scripture at the command of every Christian. The practice of memorizing Scripture should begin at the mother's knee. It should continue throughout the entire school life of the child and in manhood and womanhood this practice of acquiring larger and portions of the letter of Scripture should continue. When temptation and trials come there is nothing so helpful as the words of God that come out of the depth of our hearts to give us the needed help. That part of the Bible that is most useful to us in our spiritual life is the part that is written upon our hearts.

The Bible should be our constant companion. Not a day should be permitted to pass in which we have omitted to turn to it for fresh help and encouragement as well as instruction. The daily habit of Bible reading is confined by some to the reading of a chapter at a time. This should never satisfy the Christian. We do not read a book that interests us a chapter at a time; we continue our reading until we get the whole story. The Bible should be read by books rather than by chapters, so that we get the whole sense of that part of the revelation of God. The Bible should be read in the order of events it records. There is little or no help in taking up any kind of a book and unsystematically browsing here and there. We want to know when a book was written, under what circumstances it was produced and all there is to be learned about the writer. In no other way can we get an intelligent understanding of the Book. The same rule holds with the Bible. Read it in the light of the circumstances under which it was penned.

There is a certain amount of constant reading we must do to get information. In the Bible there is information that can be secured from no other source. Much of the world's wisdom would be lacking without the Bible. But there is more to be done with the Bible than just regard it as a superior text book. We should read it for doctrine. There are great doctrines that only unfold themselves in their glory and their beauty as we search them out. What can we learn about the mysteries of creation, life, death, holiness, sin, eternity, redemption, etc., if we do not diligently search the Scriptures? Let us remember that it can make us wise unto salvation and that it is the means whereby God continues to make known His will and His purposes to mankind.

Then, there is the devotional reading of the Bible. We want to keep the soul fed. We want to think the thoughts of God in regard to man, we want to grow in grace, we want help in prayer and inspiration for better and higher living, we want to increase in love and we want a great many other things that relate to our spiritual life. To get these things there is nothing to take the place of our Bible.

It is sad to think that in some homes the Bible seems to be little more than a piece of furniture. It may be read on special occasions or in time of distress, but to use the Bible rightly it must be our constant companion and the one that we look to for the directions that it lays down for our lives.

DEATHS

Amstutz—Benjamin Amstutz, of the Old Sonnenberg church, Ohio, was killed on April 5, while blasting stumps. He was found dead and horribly mangled by his granddaughter who went to call him for supper. He was 73 years old and very able bodied for his age. In his church he was active as a singer, like his brothers and sister to the edification of all who heard him, and he was a teacher in the Sunday school for years. The deceased was a native of Switzerland, from where he migrated some fifty years ago. He leaves three brothers and one sister, two sons and four daughters, grand and great-grandchildren, nearly all living in the community. Besides this he leaves an aged and sorrowing widow and a large number of friends.

Hofstetter. — Albert Hofstetter, a member of the Salem church, Dalton, O., and father of eight children, was killed instantly at the Peerless Steel works, Massilon, where he was employed, by the accidental falling of a steel beam which crushed his head beyond recognition. Funeral services were conducted by his pastor, Rev. A. R. Keyser, assisted by the former pastor, Rev. M. A. Niswander and a minister from Dalton, in the Salem church. Bro. Hofstetter leaves beside his grief-stricken widow and children, some of them still small, four brothers and two sisters.

Kulp—On March 20, 1926, at his home in Line Lexington, Pa., Abraham M. Kulp, aged 87 years, 10 mo., and 7 days. The deceased was a member of the Springfield (Old) Mennonite church, where services were held and interment on the 25th. Services were conducted by the Rev. Ruth, assisted by Rev. A. M. Fretz.

Sell—On April 9th, 1926, at her home near Spinnerstown, Pa., Catherine, nee Shelly, widow of the late Wm. B. Sell, aged 81 years, 8 months and 19 days. She was a faithful and devout member of the West Swamp church and mother-in-law of the present pastor, Rev. S. M. Rosenberger. Funeral services and interment at West Swamp on the 14th, E. S. Shelly and A. M. Fretz officiating.

Frey—On April 12th, 1926, at her home at Pleasant Valley, Pa., Amanda, nee Algard, widow of the late David A. Frey, aged 83 years and 18 days. She was a faithful and devout member of the Evangelical Association. Services and interment on the 17th at Springfield Lutheran church, Revs. O. H. Melchon and A. M. Fretz officiated.

JOTTINGS

The pastor of the San Marcus church, Paso Robles, Calif., is at present giving catechetical instructions to a class of seven.

Rev. W. S. Gottshall is conducting a week of Bible Lectures in Freeman College, which are to continue for a week.

Ferdinand Wiens, a son of Missionary Wiens, is reported to be very sick in Bethel Hospital, Newton, Kan. He recently underwent an operation.

Rev. Jacob Reimer of Kitchener, Ontario, is at present visiting Kansas, filling engagements in the M. B. churches. Recently he was in Hillsboro.

Bethel College has invited the son of its former president, Dr. Theodore Wedel of Carleton College, Minn., to make the commencement address this year.

Because of conflict of dates between the Seminary and Bluffton high school, the date for the commencement of Witmarsum Seminary has been changed from Friday evening, May 28th, to Thursday evening, May 27th, and the baccalaureate service will be held Sunday afternoon, May 23d. President Hartzler will preach the baccalaureate sermon and Dr. J. W. Kliewer of Bethel College will make the Commencement Address. The graduate and their degrees are: B. D., Rev. J. B. Shellhaas, Elida; Th. B., Miss Agan-etha Fast, Kai Chow, Chihli, China; A. M., Mr. W. F. Unruh, Newton, Kan.; Mr. Jerry Sauder, Grabill, Ind.; Rev. Leroy Mitchell, Lima, O.

The Johannestal church, near Hillsboro, Kansas, has a class of eghteen young people receiving instructions in the fundamentals of the faith under the direction of the minister.

The C. E. Society of Lind, Wash., held a joint program with the society of Ruff, Wash., recently, which was considered a success in every way. The Bible question contest and social hour afterwards was appreciated by old and young.

The second annual conference of the Ohio-Indiana C. E. Societies of the Middle District will be held at Berne, Indiana, Saturday and Sunday, June 12 and 13. This year an invitation has been extended to several of the independent Mennonite Young People's Societies to share in the conference also. A member of this group is serving on the program committee preparing the conference. Pastors and society leaders are to watch for further announcements concerning this program.

The local relief committee of Mt. Lake, Minn., met with a hearty response to its recent call for more clothing to be sent to the Mennonite immigrants arriving in Canada. A week ago a shipment of 1500 pounds was prepared to be sent across the border. These gifts represented an approximate value of $1,763.50. The shipment was divided into two parts: 480 pounds were addressed to Hepburn, Sask., and the balance, 1020 were sent to Rev. C. N. Hienert, Winnipeg, Man. That the donations were accepted with deep gratitude is seen from letters sent to the local commttee.

The campaign for Bethel College's $250,000.00 endowment fund began in the Pretty Prairie, Kansas, Mennonite church on March 29, Rev. Riesen and Prof. Wedel being the College representatives. Although a blizzard made actual canvassing impossible, $1,850 was raised in spite of it that day.

The Mennonite church of Berne, Ind., was filled to overflowing on Sunday, April 18, when the College Choral Society of about 150 voices accompanied by a twenty-piece Bluffton College Orchestra, rendered the magnificent oratorio, "The Messiah" by Handel. The chorus was under the direction of Prof. Holtkamp.

The Mennonite church at Sugar Creek, Ohio, recently subscribed nearly $2,000.00 toward the Endowment Fund of Bluffton College. Prof. B. D. Smucker reports that over half of the $500,000.00, which is needed for the standardization of the institution, has already been subscribed and the outlook for completing the campaign by 1927 is encouraging.

The Donnellson, Iowa, church, which was one of the strongholds of the German language, has abandoned that language and introduced the use of the English entirely, except in one of the Sunday school classes, whch is conducted in the German language. The younger people have grown up with little opportunity for becoming proficient in the German and nearly every one of the congregation is now as much at home in the language of our country as in the German which was the mother tongue of the fathers.

On the evening of the 25th the three choirs of the Mennonite churches in the vicinity of Bluffton, O., rendered their annual music program. The chorus numbers one hundred and eighty. The program included the following numbers: "Send Out Thy Light", a full anthem by Gounod; "Te Deum", by Ashford, and "Jesus Is Risen", an Easter hymn. The Vesper choir, with Helen Baughman as soloist, sang Mendelssohn's, "Hear My Prayer".

Miss Dorothy Quiring, a high school student at Bluffton, Ohio, and the daughter of Prof. and Mrs. Jacob Quiring of Bluffton College, won the first place in the peace declamation contest held in the Mennonite church of Bluffton a week ago, under the auspices of the Ohio Council of Churches. She received a handsome bronze medal in recognition of her success and will participate in a contest of all the local winners of contests in Allen county within the next month.

In an address to boys, Prof. Regier of Freeman College, Freeman, South Dakota, recently stressed the three things to make a man, namely, (1) An ideal, plan or vision, (2) good material and (3) good workmen. In order to make a man we must build character and that means developing all our possibilities. He brought out the fact that the three great forces, heredity, environment and will power are at work to help form the character of the man. The home, school and church are the places where we can shape our character in order to make a man. We have one great model to follow and that is —Christ.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, MAY 13, 1926. No. 19.

NOTICE TO THE MISSIONARY AND SEWING SOCIETIES

All those societies east of the Mississippi River who have worked and sewed for our Mission stations in India are requested to send their goods prepaid to Mrs. E. A. Luginbill, Berne, Indiana, not later than June 15.

Freight charges are 10 cents per lb.

To avoid mistakes and misunderstanding, it is desirable that the same person who sends the money for freight also has her return address on the packages or boxes sent; and a list of contents, in the package or box and one in the letter.

With sincere greetings,

Mrs. E. A. Luginbill.

HOW THE BUDGET SYSTEM WORKS OUT

(The Eastern District Conference tried out a Budget System for meeting its financial obligations last year. As persons of other conferences will no doubt be interested in knowing to what satisfaction this Budget can be worked we are herewith presenting the report of the Budget Committee for their information. —Editor.)

Report of Committee, appointed to raise the money for **Conference Budget** begs to offer the following as their final report.

Your committee sincerely regrets that we have to come to conference and say that our work is an incomplete effort, as far as the committee is concerned.

What we have accomplished you have already heard in the treasurer's report.

The total budget called for $4,300.00. The total receipts from all sources is $3,900.00. Budget deficit, $400.00.

As chairman of the committee, in my first call of the committee, my plea was that we come to conference with a finished job, the Budget money completely raised and the Budget items paid in full. Commercially or industrially speaking this would only be the reasonable thing to do, but here we are in conference assembled with a deficit in finances and unpaid liabilities, hence a disappointment to some of us, to say the least.

As I see the situation there is however a very hopeful outlook for our conference finances in the future. Even though this year the committee failed to reach its objective, there has been a noble work started, and the efforts of the Committee, even though not 100 per cent. successful, have however been astoundingly successful.

Of the churches of our conference, 25 in number, 18 have contributed and seven have paid their full quota or over, three have come so close to the mark that the Committee feels they have practically reached the goal.

To the remaining eight who have contributed, the Committee would say, we appreciate very much the efforts that were put torth and we feel the efforts were honestly made and that the results were the best obtainable at this time.

To those who have not participated at all the Committee can only say you have missed a blessing.

As chairman, I feel I am voicing the sentiment of the entire Committee, as well as the sentiment of the officers of conference and the officers of the Brotherhood, when I say that this move and effort is one of the outstanding achievements of this conference though not 100 per cent. successful.

In closing this report I wish to tell conference and the conference congregations that I sincerely appreciate the very loyal and united cooperation of every member of the Committee, and in particular the good work done by the secretary, Bro. Allen R. Fretz, who can not be here today.

It is always a pleasure to participate in pioneer work and this being the first attempt in financing the conference on a Budget bass, I am glad to have had an active part in it. Of course, it would be just a bit more gratifying if we had been 100 per cent. successful instead of only 91 per cent.

Respectfully submitted for the Committee,

Joseph B. Bechtel.
Chairman.

EXTRACTS FROM PAROCHIAL REPORTS

Given at the Meeting of the Eastern District Conference

Deep Run, Pa.

Deep Run has a membership of about 200. Some of them are present almost every Sunday. Some of them seem to have a chronic habit of absenting themselves from almost every service. As a whole, however, the attendance has been quite good. We raised about $1,800. This amount was distributed amongst pastor, missions, current expenses, conference budget, etc. Besides we are credited with a subscription of $36.50 to the Bluffton College endowment fund. Our pastor tries hard to cultivate a spirit of unity among his people through sermon and pastoral work. Peace and harmony seem to abound. Bro. Fretz's sermons are always good—strictly Scriptural—positively not in the form of a lecture.

Our Sunday school has an average attendance of about 60. We have a superintendent devoted to the highest interest of the school. Practically always present. In our advanced classes I feel that we fall far short of accomplishing what we ought to. How to get the classes to study the lesson is a problem. It is the problem. The most that many of them do is to read over the lesson. Many do not do that much. Unless our classes can be led to think—to express ideas, they fall far short of what they should get during the class period. Unless the class can be aroused to assist in the discussion of the lesson the would-be teacher is obliged to become the assistant preacher of the day. Preaching is not teaching. This somewhat pessimistic consideration of our Sunday school efforts leads me to wonder whether we are an isolated case.

Our Young People's Society has a membership of about 30. The meetings are fairly well attended. Had no meetings during January, February and March. During our meetings we sing and pray, read and talk. Perhaps too much of the latter by the older members. How to create and sustain interest is the all-important question that confronts us. The Society advanced $30.00 to the Mennonite Home and $50.00 to the Bluffton College Glee Club.

Consecration is becoming an established custom or service in our church. Five little children were consecrated on October 18 at the communion services.

West Swamp Congregation

This last conference year was perhaps the most eventful year in the history of the Swamp Church on its two hundredth anniversary although there was no special recognition given as to any special services as to its reminiscence, but the many red letter days we had stand indelibly recorded in our minds and on the minute books.

First we had the privilege of entertaining the Eastern District Conference.

On July 12, Rev. S. M. Rosenberger, one of our sons and one of the organizers of our Y. P. C. A., returned and was ordained as Elder and also installed as our pastor.

On Sept. 3, we had the pleasure of bringing forth the first and the juiciest fruits of the church in the ordination of a son, Dr. Harvey Bauman, to the offices of Missionary and Minister of the Gospel, which ordination was performed by another of our sons, Rev. S. M. Musselman, representing the Foreign Mission board.

During the year we had the pleasure of having with us six of our Missionaries which were on their furlough, namely, Rev. and Mrs. Boehr, Rev. and Mrs. Wiens, Mrs. Adah Burkhalter, and Miss Martha Burkhalter and on Sept. 28, farewell services were held for Drs. Bauman which were very impressive.

But all these privileges will avail very little if they have not spurred us on to a higher enthusiasm in the calling of the Church, the building of the kingdom of God on earth, so we pray and ask for your prayers that we may continue more and more a Missionary Church so as not to become a missing church for many more centuries to come.

Submitted to the 128th Session

of the Eastern District Conference by **Allen E. Bleam**, Deacon.

Flatland, Pa.

Flatland congregation, though small in number, has had a few experiences in the last year. A year ago we were without a pastor but have been and are well supplied by Rev. S. M. Rosenberger, who has taken charge of the Swamp church. We have preaching every two weeks, mostly in the afternoon. While the membership is very small, the congregation is well taken care of, in the financial end. This small congregation was one of the first to pay in their full budget and more than the required share. In mission offerings, they are never found wanting.

While Rev. Rosenberger has the three congregations, he often needs an assistant. There have not been any additions to the membership this last year, but we have prospects in the future.

The Sunday school is in a flourishing condition. While the school usually closes at Christmas, this winter there were sessions every two weeks until Easter when the school again opened for the summer season. The prospects for this summer are for a larger school than the past year. The enrollment was over 100 but we expect to be more this summer. The school is also in a good financial standing. The children (at Christmas time) for the last forty years have always received books and other presents..

The neighborhood feeds the Sunday school. This has been a community school of all nationalities and denominations, ever since the beginning and one of the first in the country, as we have records back to 1853.

The school in the last year has contributed to the Near East Relief, to the Harvey Bauman fund and to other mission causes and closed with a balance of over $20 in the treasury. The only thing lacking is the need of teachers as there are only a few Mennonite members to take part in the work.

Springfield, Pa.

Another year is past and gone. We can praise God that we, as a congregation, have been bountifully blessed through the year, both with spiritual and temporal blessings.

Although we cannot report any increase in membership, we can be thankful that we have not lost any either, by death or otherwise.

Although our flock is small, the spirit is good. In the various activities of the church, our contributions are fully up to the average. In the Conference Budget we have fully contributed our portion; our Ladies Missionary and Aid Society is very active and doing good work. The spirit of harmony and fellowship exists in general, due largely to the inspiring messages brought to us by our pastor, Bro. Fretz. We pray that God's blessings may continue to shower upon us.

Jacob M. Landis.

Souderton, Pa.

The Zion Mennonite congregation of Souderton sends greetings to the President and to all congregations of the Eastern District Conference represented through their respective delegates.

Besides the usual spiritual and temporal activities common to all congregations, there are also such that are of general interest, to which I shall refer briefly in this report.

A new venture by our congregation was the opening of a Daily Vacation Bible School which was held for a period of four weeks during July. We had an enrollment of 56 children and a daily attendance of 52. Besides the director we had three teachers. Of these, two were experienced and capable teachers. The cost of supplies and the salaries of the three teachers amounted to $140.42. The receipts from tuition and the offering taken at a Sunday evening service held especially for the children and the congregation to show what may be accomplished in so brief a time, were $119.42. This left a deficit of $20.96. The result was astonishing. I have gone into some detail to show to such that may think of opening a school, that it can be done without much expense.

I should also briefly refer to the Dr. Hartzler's Bible lectures on "The Teachings of Paul." The lectures were a rare spiritual treat, drew large audiences and were fully self-supporting.

The congregation again published the Annual Report of the missionaries, Rev. Samuel and Sister Moyer. This is their fifth report and more interesting than the previous ones. A copy of the report may be had free while they last.

There were a number of services by missionaries: Miss Moyer, missionary in Japan, Rev. and Mrs. P. J. Wiens, Dr. and Mrs. H. R. Bauman, Miss Martha and Mrs. Adah Burkhalter, all of India.

The year has seen the congregation undertake some rather large tasks financially. Outstanding among these was the basement improvement, at a cost of $1,500, and the recarpeting of the church, at a cost of $700, by the Ladies Bible class.

The numerical growth of the congregation has been healthful. Twenty-six new members were received into the congregation and three were lost by death and two by transfer of letter, leaving a gain of twenty-one members.

It has been a good year for the congregation and we have reason to say with Paul, "Rejoice in the Lord always and again I say rejoice."—**J. D. Moyer**, Deacon.

Schwenksville

Brethren:—Greetings in the Lord from the Schwenksville congregation. I will try to give a brief survey of the blessings of the Lord as manifested toward us at Schwenksville during the past year.

The attendance is good. We average about a forty per cent. attendance of our membership every Sunday, some of them coming regularly a distance of twelve miles.

Financially, we have done fairly well. We made some necessary improvements on our church property.

In members, we have held our own. We have not had any adults pass on and only a few infants. At present, a class of fourteen, all of whom are men and boys, are receiving instruction, and will be received into membership next week.

Just a word concerning our Sunday school. We have a very active group of Sunday school workers, and also a good attendance throughout the whole year. On the first Sunday of every month we lift a missionary offering. This offering for the year 1925 amounted to over two hundred dollars and was distributed to different missionary causes.

We wish to thank God for His goodness toward us during the past year, and pray that He may bless the work of the Conference as a whole, and our small portion of it.—**H. B. Kratz.**

First Mennonite Church of Phila.

Greetings:—As to the work of our congregation since the meeting of last Conference, we are glad to say the efforts were blessed and the work, as far as we can see, has prospered. The spirit of harmony and a good cooperation prevails between pastor and people and also among the people themselves.

The activities of the congregation through the auxiliary organizations are quite varied and also prospering.

It might not be amiss to enumerate some of the active avenues of our efforts; we have a Sunday school with these departments, Adult, Intermediate, Junior, Primary, Beginners, Home and Cradle Roll. We have a Senior, Intermediate and Junior Christian Endeavor society. We have a Ladies Aid society and a sewing circle, both active in their particular sphere.

As for the achievements or accomplishments, we are too modest to speak, but it may be of interest to say that our congregation, during the year, participated actively in all the efforts of our conference, we were represented at the conventions of Sunday schools and Christian Endeavor societies, as also at the conference for the furtherance of the Orphans' cause. We raised our quota for the Conference Budget, all but 3⅓%.

In our own immediate circle, we participated with five other churches of the community in a community evangelistic campaign which was inspiring and uplifting. Immediately at the close of this campaign and continuing for a week, we had our own brother and friend, Dr. Hartzler of Bluffton, to conduct a series of meetings which were richly blessed. At our last annual congregational business meeting, it was ordered that we revise our financial system which was done and put into operation on April 1st. The new duplex envelope system, which is probably somewhat radical, but we are convinced it will work effectively, not only for the finances but also for the good effect its induction had upon the membership in its entirety. We feel it is well worth your trying it.

In our Sunday school we have a corps of workers who we feel are loyal to the cause and true to their calling. An outstanding feature of the Sunday school is the "Vacation Bible School" which was again conducted under the efficient leadership of the pastor.

Although the efforts at our place have been richly blessed, the work is not yet finished. We encounter frequently obstacles yet to overcome, crooked paths to be straightened out, weak points to be strenghtened and it therefore behooves us to keep on working while it is day for the night cometh when no man can work.

Bethany Church, Quakertown.

Under the gracious providence of God, Bethany congregation of Quakertown has progressed during another conference year and is represented here by its pastor and a number of delegates to participate in the activities of the conference.

Having emerged from the experiences of a change of pastors

Bethany resumed its ordinary course under the leadership of Rev. Seward M. Rosenberger, who with his family moved to our town and took charge about July 1st, having, however, conducted our church services for some time previous.

The ordination of Rev. Rosenberger as Elder took place at West Swamp on July 12th, and the installation for that church was performed at the same service.

The installation at our church was performed on the evening of July 12th by Rev. G. T. Soldner, President of Conference, the sermon being preached by Rev. Arthur Rosenberger, son of the pastor, of Pandora, Ohio.

Thus being fully inducted into the pastorate, Rev. Rosenberger took active charge, and by his cordial and sincere intercourse with our people and his effectual leadership is building up our church in its temporal as well as its spiritual affairs. While our church attendance is not 100 per cent., yet, we have a good attendance generally and our pastor's sermons are always uplifting and helpful.

Six young people were received into church membership in the fall after instruction by the pastor. Our membership at present is 105.

Child consecration was administered in connection with the communion services Easter Sunday, when two children by different parents were brought before the congregation and consecrated to the Lord.

The different organizations fostered by the congregation are as follows:

The Sunday school, with a membership of some over 100 and an attendance of about 75 is prospering. A large portion of the children are children of parents not members of our church, and who attend their own Sunday schools also.

The school is organized into the various departments and uses the Graded lessons.

The Adult Bible Class continues to be an outstanding organization in the Sunday school, working in harmony with and as a part of the main school. It has a membership of about 40. It will celebrate its anniversary on the evening of May 5th, this week.

The Young People Society continues its part in the spiritual work of the church, and a Junior organization has lately been effected.

The Ladies Aid and Missionary Society also continues to be an effective organization for the purpose for which it exists and is doing good work.

Some of the special occasions which might be noted were:

A reception to Rev. and Mrs. Rosenberger soon after they came.—The District Sunday School convention on Labor Day.—Rally Day by the Sunday school.—Peace Day by the Sunday school.—The visit of the Ladies' Glee Club of Bluffton College.—The Christmas Festival of the Sunday school.—The Cantata, "Immortality,"—Stutz, by the choir. Also of special importance and value were the series of four evangelistic services conducted by Bro. Neuenschwander, during which he preached from Philippians very excellent and helpful sermons.

Thus we might go on, but suffice it to say that the Lord's work at Bethany is prospering and we pray that our people may grow in grace and strength always abounding in the work of the Lord.

U. S. Stauffer, Deacon.

Barrville

We can truthfully say: "The Lord hath triumphed gloriously" in this last year's work. At Barrville we were able to paint the interior of the church and make some other needed repairs. 43 meetings held, 10 special meetings, 14 new members, 5 baptisms, 22 conversions. Meetings were full of spirit and blessing. We had the privilege of having 3 special series of meetings with Brother Boyer, Shelly, Snyder and Glass. We are looking to God for a great year and expect to complete repairs to the church.

Napier

Glad to report a year of special blessing and victory. Our conversions were the largest in years. 75 meetings, 28 conversions, 14 new members, 12 baptisms. We have been enabled to give a number of illustrated talks to the children which have been greatly appreciated and have brought interest and blessing to the boys and girls. We have made some needed repairs, building new flue, painting roof, etc. The work is going on with greater prospects than in the last year.

Manns Choice

Our people have enjoyed many refreshing showers of blessings during the year. 42 meetings were held; 15 special meetings. 7 new members received; 5 conversions; 2 baptisms. We held 4 special series of meetings and had the privilege of having Bros. Glass, Snyder and Gerig at some of these services. Our communions were better attended. Sunday school increased 25 per cent. Planning summer Bible Conference for 10 days, great expectations.

We have replastered and papered the church and put new weatherboard at one end. We expect complete repairs this year.

We have had 3 weddings and 2 funerals during the year and a total of over 200 meetings, 35 new members, 55 conversions, 19 baptisms. So we graciously thank the Lord that He hath triumphed gloriously.

A. E. Wolf.

Bowmansville

The congregation of Bowmansville has enjoyed the blessing of the Lord during the past year. The services are well attended. Our present membership is thirty-five and we have an average attendance of about the same number. Four young people were added to the church by baptism following their instruction in catechism and a week of evangelistic services conducted by Rev. D. J. Unruh. Five were dismissed and one called to her eternal reward. A class of seven young people have started the study of the catechism a few weeks ago.

The Sunday school work is going better than many anticipated. We have an enrollment of fifty-five. On account of bad weather and the distance separating some of the members, our average attendance during the winter months was twenty-four. Attendance is increasing since the weather is more favorable. Four special services were held during the year to rally the Sunday school work. Two last fall and two on April 25th. The programs consisted of special music, readings and recitations. Addresses by D. J. Unruh and selections by his choir. The church has been greatly blessed by the services given by Bro. Unruh. The attendance on Sunday afternoon, April 25th, was seventy-three and on Sunday evening, about ninety. We praise the Lord for His blessing upon His work and look forward to greater things in the future.

Upper Milford, Zionsville, Pa.

Our services were fairly well attended and greatly inspiring. We are gradually changing the services from German to English, having only one German service per month since January this year.

Our Sunday school, C. E. Society and Ladies Aid are doing good work.

Our members are loyally contributing to mission and Conference finances. We have just lately undertaken to raise funds for Dr. Bauman's bungalow in India.

M. S. Geissinger.

PROGRAM FOR THE 30TH ANNUAL SESSION OF THE PACIFIC DISTRCT CONFERENCE

To Be Held in Monroe, Washington, June 20 to 23, 1926.

Sunday Morning, June 20.

Mission service—Dr. J. W. Kliewer, President of the Mission Board; Missionary Alfred Habegger of Montana.

Sunday Evening.

Rendition of the Oratorio: "The Holy City," by Gaul.—The choir of the Monroe church. (50 voices.) Directed by Prof. J. W. Bixel of Seattle.

Monday Morning, June 21.

Introductory devotions.

Conference sermon.—President, Rev. P. A. Kliewer.

Preliminary business: Delegates' certificates, minutes of previous Conference, appointing of committees, order of the day, etc.

Conference theme: Christ.

Topic I. His Divinity manifested by: 1. His birth. 2. The voice.—Rev. P. R. Aeschliman, German. 3. His own words. 4. His resurrection.—Rev. H. J. Krehbiel, English.

Monday Afternoon

Song service and devotionals.

Topic II. His humiliation manifested by 1. His incarnation. 2. Enduring shame.—Rev. M. J. Galle, English. 3. His submittance. 4. His cross.—Rev. F. F. Jantzen, German.

Topic III. His originality manifested by: 1. His authority. 2. His power.—Rev. D. D. King, English. 3. His teaching. 4. His miracles.—Rev. S. S. Baumgartner, English.

Tuesday Morning, June 22.

Song service and devotionals.

Field Secretary's report.—C. F. Mueller.

Any other S. S. work of this District as per Field Secretary, plans, recommendations, resolutions.

Report of representative of Bethel College.

Statistical reports from the churches.

Tuesday Afternoon.

Song service and devotionals.

Topic IV. His sacrifice manifested by: 1. Being substitutionary. 2. Being conciliatory.—Rev. John Toews, German. 3. Being sufficient. 4. Being efficient.—Rev. Albert Claassen, English.

Topic V. His exaltation manifested by: 1. The highest name. 2. Sitting at the right hand of God.—Rev. Alfred Wiebe, English. 3. His high priestship. 4. His eternal kingship.—Rev. J. M. Franz, German.

Each speaker is allotted only 20 minutes for his topic, to gain some time for general discussion.

Wednesday Morning, June 23.

Song service and devotionals.

Business meeting of Conference. Evangelization Committee report. Treasurer's report. Discussion. Auditing Committee's report. Election of officers. Place of next Conference. Resolution Committee's report, etc. Closing prayer.

Monday Evening. Report of 400th Anniversary Conference held in Switzerland in 1925.—Rev. H. J. Krehbiel, English.

Tuesday Evening. Ladies Missionary Societies program. (By their committee.)

Wednesday Afternoon. An outing by the Monroe Commercial Club.

N.B. Those coming to Conference please bring this program with them.

THE MENNONITE

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EDITORIAL

The statistician of our General Conference, Rev. Franz Albrecht, of Beatrice, Nebraska, wishes the churches composing the Conference to make their returns as soon as possible. For the convenience of such who have mislaid the blanks sent to them by the statistician, they are reprinted on another page of this issue. The statistician informs us that of the 130 questionnaires forwarded, 85 have been returned properly filled out. 45 more should be heard from. It is absolutely necessary that every church connected with the Conference should make a return and it is also just as important that these returns should be in the hands of the statistician in time to permit him to prepare a proper report for next Conference.

OUR CHINA MISSION IN THE WAR ZONE

In a private communication to home folks in Berne, Indiana, printed in the local paper, Miss Frieda Sprunger tells of war coming to the gates of Tamingfu. This no doubt indicates very serious conditions that our missionaries have to face. It should be a matter of prayerful concern to all our readers.—(Editor.)

Tamingfu, Chihli, China.
March 17, 1926.

My Dear Ones All.—I've been wanting to write, in fact have started to make some typewritten beginnings of a letter that I want to send, but I just don't get it done, so will try to send a short letter, though I do not know whether it will go.

For almost a week now we've had war conditions all around us. Gates were closed last Friday forenoon, March 12, and soon after shots began to be heard. Troops of the Feng tien (Chang-tse tien's) army came up to within about two miles of the city wall and fired upon the city. The soldiers on the city walls fired back, and for the rest of the day and all that night the roar of cannon and the report of guns continued. Several bullets were picked up by our people, a bullet fell down within just a few steps from Mr. Hu, one of our evangelists, as he was crossing the street. Bombs fell in different places in the city though none into our compound. In general people were not allowed on the streets at all. Toward noon Saturday the firing let up some and we heard later that the enemy had been put to flight for the present at least. Since then there has been firing about the city, and every day, practically, we hear shooting. We hear there has been fighting at Nanlo, the reports were distinctly heard at times and this morning some of the reports seemed quite near. Our Kai Chow folks who came here just before the war started, tried to get away this morning but came back in about one and one-half hours. Before they came to the river, even, there were shots fired and a few bullets whizzed nearby so they naturally turned back. Mr. Brown and Pannabecker were thinking of trying to go on wheelbarrows by a round-about way. They are not altogether at ease, as the women, Mrs. Brown, Sylvia and Miss Goertz, and the children are the only foreigners there and telephone connections and mail service are out of running order, so they do not know how conditions are over there.

The city gates are still closed and it is only with great difficulty that one gets permission to have gates opened to go in or out. This forenoon I came to the gate (I had been out at the folks) and had to wait for over two hours until they finally let me in. I came in to attend to the most urgent phases of the work for a bit and to change clothes to go to the Nazarene compound in response to a call to come and help at the hospital as they are so rushed. Have just sent a note to the "Ssu ling" for permission to get out the gate.

I might add that the fighting last Friday and Saturday was on the side of the city opposite from the side that our folks are on, but even then some of the bullets and a bomb came up near their yard. Just whether the troops will try to come up to the wall or not we do not know. We know we are in the Lord's hand. None of our workers or Christians have been hurt—in fact wounded inside the city are comparatively few.

There would me much to tell of people running to our compound for protection, of a high official's wife taking refuge in my office, of trips to the magistrate, etc., but this will all have to wait till later.

With much love,
Frieda.

CORRESPONDENCE

Beatrice, Nebraska, April 23, 1926.—About 50 years ago, 1876-1877, a large number of Mennonites immigrated from West Prussia to America in order that they might secure the liberties of their religious belief. Some of these people established themselves at Beatrice, Nebraska, founded a church organization and later on built a house of worship about 4 miles west of the city. This organization was called "Die Wehrlose Mennoniten Gemeinde zu Beatrice, Neb." The membership of this church gradually increased, not only by natural growth from within, but also by additional immigrants from Russia and Mennonites from other communities. The large majority of these people followed agricultural pursuits while others established themselves in the city. Some of the latter found it difficult to regularly attend the country church services and consequently the board, composed of the local ministers, arranged for occasional Sunday morning services in the private residences of these members. These circumstances resulted in a decision to build another house of worship. The cornerstone for the city church building was laid in 1901 and in April, 1902, the building was dedicated to the service of the Lord.

Inasmuch as the problems of a country church and those of a city church are not always alike, the desire to perfect a separate organization in the city became more and more manifest. This movement crystalized in the fall of 1925 and has since developed into the organization of a separate congregation. The city church property has been acceded to the new organization. The latter is known as "The Second Mennonite Church, Beatrice, Nebraska."

This body, with an initial membership of 96 members, has extended a call to Rev. H. T. Reimer and Rev. Jacob Wiebe of the mother church, to serve the new congregation. The call has been accepted and these brethern are now serving it with the Word of God. Articles of faith, based on the "Riesiche Articles of Faith," and a constitution have been adopted. The latter provides for the election of five members who, together with the ministers, constitute the board of trustees. Sunday school officials and teachers have also been elected and installed.

The new organization gratefully acknowledge the Divine Guidance in this movement and keenly feels the need of prayerful support for the continuation of this important work.

W. C. Andreas.

CHINESE NEW YEAR

This is the second day of the first month of the Chinese new year. Yesterday was the Chinese New Year and a real day it was. It is the big day in the year for the Chinese. They all buy meat and eat pao tzu on that day if at no other time. Also if at all possible they get some new clothes.

Pao tzu are made by rolling a combination of meat and vegetables upon a sheet of dough and either boiling or steaming them. They make real good eating material too. From our view point they would be improved with a little salt and by some other means of cooking but nevertheless they are good.

Our servants sent us in a dish full for breakfast in the morning. Our servants being rather poor they had to use dark flour which of course they apologized for. Incidentally the percentage of meat was rather too low.

During the day people constantly came to see us. First in the morning were the folks around here, and then after the morning service everybody else came. People flocked in by droves. Brown's and we entertained. The people were let in in bunches of about forty and came into the house (mansion from their point of view). Then they were preached to a little and given some peanuts, etc., and dispersed. I forgot, we also gave them some phonograph music.

After New-year's for two weeks everybody takes a vacation. During this time of course special attempts are made at evangelistic services because folks have time to listen. During next week they have divided the church members into two teams and they are going out to visit the surrounding villages. I may go along some day though I don't expect to go every day.

I guess last time I wrote I expected to be in Peking this Sunday but finally gave it up. The trains are so independable that you never know whether you can get one or not. The militarists take all the cars they want and engines and anyone else can go if they can find a train.

It makes a fellow tired the way these fellows do. They have no principle whatever underneath their actions except that of getting everything they can for themselves. Possibly you might except Feng Yu Hsiang and a few others but this applies in general.

Last year, for instance, Wu Pei Fu and Chang Tso Lin fought up north of Tientsin. Wu claiming that Chang was a traitor and all the bad things possible (probably true enough.)

Wu was finally defeated by Feng's "coup d'etat" as you remember. Now this year Wu has joined hands with Chang and they have become sworn brothers to exterminate the other selfish militarists. The same story takes place continually, now fighting this man to gain a higher place or to keep him from getting too powerful and the next minute joining with your old enemy to fight the man who you were partner with in the last dance.

All of the finance of the government is spilled into these parasites' treasuries. The worst type of men in the country are attracted into the army and so whether they are defeated or victorious they loot the district in which they are fighting. In any case the poor people whom they are fighting to save are the ones who do the suffering.

The present military system is the greatest curse in China, unless you want to except the original sin at the bottom of it.

Almost all the troubles of China can be traced to this or are influenced by it. It has a bearing on the poverty of the people due to the looting that always accompanies it, and to the poor transportation for goods. I just read in the paper the other day that cotton had fallen in price to a very low figure because of the impossibility of shipping it out.

Taxes are increased. In some places near here the taxes have already been collected for three years ahead of time.

The fight against opium was almost won ten years ago but now it is being grown on a larger scale than ever. The main reason is that it can be taxed at a very high rate and yields an enormous source of income to the military official who gets control of it. Hence its growth is encouraged and in some places has been forced upon unwilling people.

Education is terribly negiected in China. But even what schools there are cannot continue when the militarists get busy. The government schools in one little burg here are all closed now and used as barracks for the troops.

Even the big schools in Peking are unable to work properly because there are no funds to support them. The government is negotiating a $6,000,000 loan but has already informed the teachers whose salaries are months in arrears that they have no hope for more than a month's pay because the greater part of this will have to go for military expenses.

Politics is filthy. The military power in control puts their man in and ousts the other men. Even carrying on a mock election as in the case of Tsao Kun two years ago where $5,000 a vote were paid out. Theoretically the civil and military government are separate in China but what can the civil governor do when the military man has thousands of troops at his control.

There is one thing you folks will not be able to understand and that is the relation of the militarists to the government. You think of soldiers as enlisted by the government, paid by the government and used for the defense of the country.

But you haven't seen this system in action here. In fact I don't understand it myself very well. The central government has no control of troops nor does the provincial government. Instead any man who has a following can organize his troops and set himself up as the protector of his country.

If he is strong enough to lick everyone else he can establish a new central government. Militarists having troops just naturally take over any source of income they want. Railroads are profitable for them. They take all the earnings and savings and establish new rates as they please. Of course it is illegal but what can you do.—Floyd Pannabecker, in the Bluffton News.

AN EXPLANATION

N. E. Byers

I have been repeatedly asked why I do not make more effort to answer the unfair charges made against me by John Horsch, proof reader and translator for the Mennonite Publishing House, Scottdale, Pennsylvania. Perhaps a few words of explanation will not be amiss.

These charges are published by J. H. himself in pamphlet and book form. He represents no one but himself. He speaks for no church or church institution. These writings are not accepted by any church paper or published by any church publishing house. I understand that he distributes this material without cost to a large number of persons, many of whom do not care to receive it. I do not find that many take them very seriously, although, since he is responsible to no one, no one can stop him.

I have always done my work under the direction of institutions of the church where I have been responsible to able and wise men who have had the confidence of large sections of the Church. I am perfectly willing to leave my case in their hands. For twenty-eight years I have been continually employed by two Mennonite Boards of Education as administrative officer and teacher. I have never asked for a position and have never been dismissed from one.

I did not resign at Goshen College because of any difference with the Board in regard to fundamentals of the Mennonite faith. Four years after leaving Goshen I was asked by the President of the Board of Trustees of that institution, who came to Bluffton College to see me, to return to Goshen. My book on the Sunday school which expresses my views on education and religion was reviewed by me before the eGneral Conference of the "Old" Mennonites after I was Dean of Bluffton College, and it was ordered published and is still advertised and sold by the Mennonite Publishing House of Scottdale.

There was never any suggestion that Bluffton College should in any way depart from the orthodox Mennonite faith. The charter members of the Bluffton Board were all men of strong convictions on the point that the College and Seminary must be true to the faith of the Church. The organization of this Board was copied after the Goshen plan. The directors are elected by Conferences or by the Board itself, so directly or indirectly they are all representatives of the Church. As evidence of their concern in regard to this matter they placed in the By-laws governing the College this rule: "No person shall be elected to the position of instructor in this College who is not a firm believer in the Deity of Christ and the inspiration of the Scriptures."

I have had a place on the editorial staffs of the Christian Monitor of the "Old" Conference, of the Christian Evangel of the Central Conference, and of the Christian Exponent which has been approved by the Independent Mennonite Churches, who are known to be true to the orthodox faith. I have spoken before many Mennonite churches, conferences and conventions of all branches of the denomination. I think I have the reputation of speaking and writing frankly and without subterfuge. "In secret have I said nothing." It has not been difficult for even ordinary folks to know my position on matters of faith. I do not believe that it requires a professional critic to interpret any deceptive statement of mine. During my entire period of service I have been a member of four different Mennonite conferences, and I have never been charged by any Conference, church or church institution as being unsound in faith. I am willing to abide by their judgment.

No doubt J. H. is doing the Church a good service by warning against the dangers of certain modern theoretical teachings, but it is very obvious that when he turns on his own brethren and the institutions of the Church other motives are involved. He honors a few men too much when he blames them for the withdrawal of a number of congregations from the "Old" Conference, and he evidently wishes to discredit them so as to stem the tide of this movement which is not due to any departure from the orthodox faith but is a result of methods of discipline in regard to dress regulations. By quoting single statements and giving his own interpretation he makes us out to be modernists and then states all of the most extreme heresies that some modernists believe. Thereby he gives the impression that we also believe all they stand for and makes us out to be deceptive and dangerous.

When I am asked to speak on education and express high ideals for our schools he says I want to accomplish the whole aim of Christianity by education. Aha! He caught me! I am a modernist! I am asked to write an exposition on James 1:26,27. I naturally stress morals as involved in James' definition of "Pure Religion." J. H. doesn't say that I misinterpret James, but he says it sounds like modernism. Well that is too bad, but neither James nor myself meant it that way.

My long acquaintance with those responsible for employing

teachers, speakers and writers for our church institutions convinces me that they are wise and safe and do not need, and are not asking for the advice of a self-appointed critic and censor to inform them in regard to the standing of the workers that they employ, and I doubt if they at all appreciate the efforts, on such a large scale, to undermine the work of the institutions of the Church. At any rate the inducements for working for the Mennonite Church are not such as to attract those who do not have a real devotion to the faith of our fathers.

If I may give one suggestion to J. H. I would advise that, if he is so much alarmed about false teachings, he employ some of his zeal in using his good influence among the fundamentalists to lead them to accept the very fundamental teachings on peace as given in the Sermon on the Mount by the Prince of Peace. While it might hurt the sale of some of his books he would thereby demonstrate that he is really interested in the Mennonite cause. The true heroes of our beloved Church would have given up their lives rather than compromise on our historic peace principle in order to be a popular leader in a strong theological movement.

THE C. E. TOPIC

May 23.

How Is Christ Changing China?

Isa. 61 :1-3.

China is the most populous, the most ancient and the most conservative nation on earth. It has had a wonderful past and contributed much of the knowledge that the world possesses, but appreciates but little. It is the only nation that could possibly maintain its individual existence with other nations looking upon it as their legitimate prey for a century or more. Its religion differs from that of other Christless nations in that it is varied and has for centuries also included Jews and Mohammedans in its teeming population. There are numerous temples and shrines with their strange and fantastic images. The territory of this nation extends from the colder portions of the north to down near the tropics. The language is difficult to acquire and the written language is the most complex in the world. The people of China appreciated scholarship when our ancestors were wild, naked savages living in dens and caves of the earth. In many respects, China is one of the most remarkable nations that ever existed. However, it is peculiar that we of the West do not appreciate the Chinaman for all the possibilities that are in him. Generally, when you mention a Chinaman, people smile, as though he were a joke, when the fact of the matter is that the Chinaman must be taken seriously. The nation is like a sleeping giant and when once it wakes up as Japan did, it will make itself the most potent factor among the earth's peoples. That nation must be won for Christ or that nation will become the most dangerous enemy of Christianity and will domineer the entire civilization of the earth. When once its teming people begin to spread over the earth they will not be checked and they will engulf it like a flood.

Christianity was early introduced into China in the middle ages, first by the Nestorians and later by the Jesuits, but it disappeared in both of these forms because it had not the proper evangelistic ideals that Protestantism brings with its messages. Modern missions in China have had a remarkable development. The educational program of the Protestant missions was so extensive that the Christian schools and colleges have been turning out thousands of young people who became the leaders along multitudes of activities. The Christian element in China has proved itself the salt of the earth and already a large community, numbering several millions of Christians has been e s t a b l i s h e d. When one regards the conservativeness of China this is remarkable.

Any one who is familiar with the history of China during the terrible Boxer disorders that swept through it some years ago and knows the number and the faith of the hundreds of Christians who died at that time because they were Christians can not help but feel that the type of Christianity that has found footing in China is the stuff that martyrs are made of. The time when there will be a strong native church in China able to take upon itself the responsibility of evangelizing that vast empire may not be in our time, but that is what is surely coming. Chinese Christians who have no particular interest in our history of centuries back may not be in a position to appreciate the numerous divisions into which Protestant Christians are divided, but they are grasping the essentials of the Gospel and those of them who have accepted Jesus as their Saviour are endeavoring to apply His teachings to their lives. The Chinese Christian who has received his training in the Christian schools is rapidly coming into leadership and his superior intelligence and character fits him for responsible tasks that will help to make his nation a safe, sane and mighty one. We are sometimes inclined to look upon China as hopeless in many respects. True, the terrible curse of opium has a hold there, but it was introduced by those coming from the so-called Christian lands. And at that the Chinese had made sincere efforts to abolish the curse. True, also the nation is now in the throes of civil war, but these wars were made possible by the introduction of the military by the white men. Normally, the Chinese is a man of peace and in that if left alone he is ready to receive the Gospel of peace. One of the hopeful signs of the times is the wide distribution of the Christian Scriptures. The word of the Lord will not return unto Him void.

THE S. S. LESSON

May 23.

Isaac and His Wells

Gen. 26:12-25.

Isaac differs from the other Patriarchs in many particulars. He was a man of quietness and peace. He did not move about so much as his father Abraham and he lacked the aggressiveness of his son Jacob. However, he shared the faith of his father and preserved the knowledge of God in his life. In the first verse of the lesson we note the occupation of a fixed residence. He sowed and reaped. The result of his efforts was a hundred fold. Do we think of what an act of faith tilling the earth really is? The sower does his part, of course, but it is a little part when compared with what God does. Isaac's part was a hundredth part of what God did for him. This is always true. God gives the increase. He asks us to do our little part that He may do His great part. We may always measure God's part by the hundred fold. If we want a demonstration let us place one grain of corn in favorable and well tilled soil and then count the result. That grain of corn will most likely be twelve hundred fold or a thousand fold at least.

Note the progressiveness of the blessings that Isaac received —he went forward. That is the direction in which God sets us. If we go backward it is because we turn and not because God turns us. He grew—growth is the normal condition to be expected. We must grow or we will decline. The tree that ceases to grow has already begun to die. He had great possessions. Perhaps we feel that we are unlike him in this. Perhaps we do not have material possessions as Isaac did, but God has given us something better than that. He has revealed to us our knowledge of spiritual things through His Word, He gives a Christian land with Christian homes. We have the benefit of all the knowledge that was in the world before us. We have our talents and our opportunities. In a word, we are a thousand times richer than Isaac. The thing for us to do is to employ these riches in a way that they will do the greatest amount of good for ourselves, our fellow men and our God.

Next we note that his neighbors envied him. Envy is the common vice of those who fail to do the right thing with the means with which God has blessed them. Often envy is the sincerest kind of flattery that inferior persons can show us. We note that those who did the most for the world where the men and the women who generally had made the best use of their possessions and their talents. The Christian needs to strive to keep himself free from envy because envy is the root of the meanest and basest crime that man can commit. Envy is a characteristic of the devil. It was because of his envy that he brought about the fall of man, tempted our Lord, inspired His murder and aims at the destruction of our immortal souls.

No one, unfamiliar with the drought of eastern lands, can understand or appreciate the significance of a source of water. The digging of a well brings comfort to the one who is responsible for it and blesses future generations with its gifts. We observe that Isaac was a noted digger of wells. A number of places are mentioned where he located them. Each of these wells changed the entire community. Though he brought such blessings he was not wanted. Abimelech did not want him because he feared him. There was nothing to fear from Isaac but his quiet life of faith in God. A righteous man gets to be feared, not because of the harm he may do, but because his righteous life is a rebuke to the sins of the unrighteous. There is a power in righteousness that strikes terror into the hearts of the unrighteous. After all, the best way to combat evil is to live righteously, honestly and openly.

Time and again the wells dug by Isaac were stopped up. There was a temptation to become angry or to become discouraged. Isaac did neither. He just kept on adding his blessing to the world by digging more wells. He might have fought, surely if his neighbors feared him he had the strength to do so. He did not fight but tried another place. His patience wore out his opponents. Patience is an effective weapon if we do not abandon it. He might have been discouraged and quit digging wells. Had that been the case the one that was finally his would not have been dug. Keeping at it is a good proof of one's faith. God saw that it was so and after his final well, after the many temptations to quit or fight, God appeared to him and renewed the covenant of his fathers. He had proved himself worthy through his trials.

QUESTIONNAIRE

Data Urgently Needed to Prepare the Statistician's Report to the 24th General Conference of the Mennonite Church of North America.

(Please enclose a good kodak picture of your church if you have one.)

Name of Congregation and where is meeting house located? (Distance and direction from nearest town.)

Is your church a member of the General Conference?

Since what year?

Name and address of Elder or leader.
(State whether elder or not.)

Other ministers in your church

Membership January 1, 1923.

a) Church:

b) Sunday School:

c) Christian Endeavor:

Membership January 1, 1926.

a) Church:

b) Sunday School:

c) Christian Endeavor:

Number of meeting places and language used?

Total amounts of all contributions of your church, your Sunday school, your Christian Endeavor society, and Ladies' Mission Society, etc., as indicated, for the three years from Jan. 1, 1923 to Jan. 1, 1926. Give amounts in full dollars, omitting the cents.

a) Church support:

b) Foreign mission:

c) Home mission:

d) Relief:

e) All other purposes:

Kindly fill out the above blank under each heading and return to undersigned.

Franz Albrecht,
Conference Statistician.
R. 1, Beatrice, Nebraska.

CONTRIBUTIONS

Emergency Relief Commission, Month of April, 1926.

For Russia: John Epp, Whitewater, Kan., $27.00; John Epp, Whitewater, Kan., $27.00; H. J. Schroeder, Goessel, Kan., $10.00; Nick D. Esau, Buhler, Kan., $37.80.

General Fund: First Menn. Ch., Upland, Calif., $31.43; Immanuels Menn. Ch., Los Angeles, Calif., $80.-63; Greenfield Menn. Ch., Carnegie, Okla., $15.75; Herold Ch., Clinton, Okla., $10.93; Tabor Ch., Goessel, Kan., $25.02; Abr. P. Unruh, Chicago, Ill., $25.00; First Menn. Ch., Upland, Calif., $27.73.

For Siberia: Lepers of Bethesda Lepers home, Champa, India, $15.00; Bethel Ch., Inman, Kan., $36.90.

For Canada: First Menn. Ch., Mountain Lake, Minn. $28.75; sisters, Menn. hospital, Beatrice, Nebr., $5; Christian Ch., Moundridge, Kan., $52; First Menn. Ch., Aberdeen, Ida., $27.27; First Menn. S. S., Mt. Lake, Minn., $25.00; Brudertal Ch., Hillsboro, Kan., $36.70.

For Mexico: Ada Meschberger, Upland, Calif., $2.00; Mrs. J. Meshberger, Upland, Calif., $4.00; sisters, Menn. hospital, Beatrice, Nebr., $5; Emmaus Ch., Whitewater, Kan., $69.-50; Sister Hillegonda, Newton, Kan., $4.00; Christian Ch., Moundridge, Kan., $34.00; Salems-Zion S. S., Marion Jct., S. Dak., $49.00; P. H. Classen, Newton, Kan., $22.00; Menn. Ch., near Beatrice, Nebr., $272.56; Brudertal Ch., Hillsboro, Kan., $37.-05.

Kuhlman Mission: Peter Miller, Marion, S. Dak., $15.00; H. J. Dick, Elbing, Kan., $10.00; Henry von Steen, Beatrice, Nebr., $10.00.

Syrian Orphan Home: Sister Hillegonda v. d. Smissen, Newton, Kan., $4.00; Tabor Ch., Goessel, Kan., $12.

Balance, April 1st, $6.02.

Received during month for Russia, $101.80.

Received during month for General Fund, $216.49.

Received during month for Siberia, $51.90.

Received during month for Canada, $174.72.

Received during month for Mexico, $499.11.

Received during month for Kuhlman Mission, $35.00.

Received during month for Syrian Orphan Home, $16.00.

Total, $1101.04.

Paid out during month, $1,100.88.

May 1st, balance on hand, 16 cents.

Gratefully acknowledged,

C. F. Claassen, Treas.

FOREIGN MISSION RECEIPTS FOR APRIL

General Treasury

J. P. Andreas, Beatrice, Nebr., $30; Bethesda Ch., Marion, S. Dak., $16.00; Bethel Ch., Inman, Kansas, $33.53; Menn. Ch., Montezuma, Kan., $28.51; S. S., Eden Ch., Moundridge, Kan., $179.50; Immanuel Ch., Los Angeles, Calif., $134.83; S. S., Bethlehem Ch., Bloomfield, Mont., $349.04; Susan Tschetter, Yale, S. Dak., $25; friend, Aberdeen, Ida., $75.00; the S. Dak. S. S. Association, $17.89; Menn. Ch., Burrton, Kan., $7.50; C. Jantzen, Plymouth, Nebr., $15.00; S. S., Menn. Ch., Monroe, Wash., $16.-02; Bethel Ch., Fortuna, Mo., $39; Ebenezer Ch., Bluffton, Ohio, $200; Bethel Ch., Inman, Kan., $21.01; Salem Ch., Marion, S. Dak., $500.00; S. S., First Menn. Ch., Aberdeen, Ida., $46.81; Gnadenberg Ch., Whitewater, Kan., $32.00; East Swamp Ch., Quakertown, Pa., $25.00; Menn. Ch., Colfax, Wash., $56.00; First Menn. Ch., Upland, Calif., $49.15; First Menn. Ch., Paso Robles, Cal., $24.70; S. S., Menn. Ch., Upland, Cal., $31.06; First Menn. Ch., Reedley, Calif., $120.02; Menn. Ch. and S. S., Pratum, Oreg., $26.75; First Menn. Ch., Mt. Lake, Minn., $52.80; Alexanderwohl Ch., Goessel, Kan., $67.77; Bethany Ch., Quakertown, Pa., $43.75; S. S., Menn. Ch., Beatrice, Nebr., $352.73; Menn. Ch., Hillsboro, Kan., $52.42; S. S. Bethel Ch., Mt. Lake., Minn., $10.00; Tabor Ch., Goessel, Kan., $55.90; Isaac A. Sommer, legacy, Los Angeles, Cal., $368.40; John Becker, Aberdeen, Ida., $30.00; Selma Friesen, American Falls, Ida., $34.03; C. E. Soc., Salem Ch., Dalton, O., $240.00; Sichar Ch., Cordell, Okla., $17.00; Bethany Ch., Kingman, Kan., $22.86; Herold Ch., Bessie, Okla., $12.41; Menn. Ch., Vona, Colo., $10.63; S. S., Johannestal Ch., Hillsboro, Kan., $41.00; Grace Menn. Ch., Pandora, O., $66.26; Menn. Ch., Escondido, Calif., $17.45; Menn. Ch., Watowa, Okla., $7.48; Menn. Ch., Buhler, Kan., $49.79; Mrs. Anna B. Harder, Mt. Lake, Minn., $5; Bethesda Ch., Henderson, Nebr., $162.10; J. T. Reimer, Whitewater, Kan., $200.00; Bethel College Menn. Ch., Newton, Kan., $174.61; Menn. Ch., Hutchinson, Kan., $8.48; First Menn. Ch., Allentown, Pa., $50.00; Bergtal Ch., Butterfield, Minn., $36.00; Mattie A. Krehbiel, Clarence Center, N. Y., $20.00; Abe P. Unruh, Chicago, Ill., $50.00; Bergtal Ch., Pawnee Rock, Kan., $51.17; S. S., Christian Ch., Moundridge, Kan., $41.40; Bethesda Ch., Marion, S. Dak., $32.00; Rev. Bernhard Regier, Newton, Kan., (for Kuhlman), $10.00; Mr. and Mrs. H. H. Stucky, Grabill, Ind., $20.00; Garden Tp. Ch., Moundridge, Kan., $45.95; Goessel Menn. Ch., Goessel, Kan., $31.10; S. S., Menn. Ch., Roscoe, Nebr., $4.00; S. S., New Huttertahl Ch., Dolton, S. Dak., $62.32; S. S. New Huttertahl Ch., Bridgewater, S. Dak., $92.96; S. S. Zion Ch., Dallas, Ore., $25.10; Schweizer Ch., Whitewater, Kan., $246.08; individual subscribers to Mission Quarterlies, $1.25. Total, $5,137.87.

China Tamingfu School

Members of Menn. Ch., Buhler, Kan., $7.00.

Orphans, Teachers.

S. S., Menn. Ch., Aberdeen, Ida., $20.00; Loyal Workers' Class, Bergtal Ch., Pawnee Rock, Kan., $25.00; Jr. C. E. Soc., Menn. Ch., Deer Creek, Okla., $25.00; Sister Magdalena Wiebe, Beatrice, Nebr., $30.00; Sister Lena Mae Smith, Newton, Kan., $40.00; C. E. Soc., Bethel Ch., Inman, Kan., $35.00; H. J. Wiebe, Whitewater, Kan., $30.00; Jr. S. S., First Menn. Ch., Reedley, Calif., $30; S. S., First Menn. Ch., Allentown, Pa., $20; Bethel College Y. M. C. A., Newton, Kan., $25.00. Total, $360.00.

Sundries

S. S., Huttertal Ch., Dolton, S. Dak., for hospital, China, $87.00; hospital, American Falls, Ida., for hospital, China, $1281.95; sisters, Menn. hospital, Beatrice, Nebr., for hospital, China, $5.00; Rev. Albert Klaassen, Huntington Park, Calif., for hospital, China, $100.00; S. S., First Menn. Ch., Mt. Lake, Minn., for hospital, China, $25.00; hospital, American Falls, Ida., for hospital, India, $1281.95; sisters, Menn. hospital, Beatrice, Nebr., for hospital, India, $5.00; Rev. Albert Klaassen, Huntington Park, Calif., for hospital, India, $100.00; Bethel Ch., Mt. Lake, Minn., for hospital, India, $760.30; C. E., Bethel Ch., Mt. Lake, Minn., for hospital, India, $111.70; S. S., Bethel Ch., Mt. Lake, Minn., for hospital, India, $128.00; First Menn. Week-day Bible School, Newton, Kan., for hospital, India, $3.33; Menn. Ch., Inman, Kan., for hospital, India, $20.00; S. S., First Menn. Ch., Mt. Lake, Minn., for hospital, India, $25.00; Mr. and Mrs. Aaron W. Fehdrau, Inman, Kan., for E. Kuhlman, China, $25.00; Mrs. Elizabeth Lehman, Berne, Ind., for E. Kuhlman, China, $25.00; Isaac Lehman, Berne, Ind., for E. Kuhlman, China, $5.00; friend, Newton, Kan., for E. Kuhlman, China, $25.00; friend, Newton, Kan., for E. Kuhlman, China, $25.00; John D. Penner, Whitewater, Kan., for E. Kuhlman, China, $15.00; J. P. Andreas, Elbing, Kan., for E. Kuhlman, China, $5.00; S. S., Eden Ch., Inola, Okla., for Testaments, China, $15.00; Y. P., of the Independent churches, for Mary Y. Burkhard, $50.00. Total, $4163.86.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing societies, which is receipted by them.

April 1st, 1926. In Bank.....$ 3,290.47
Gifts for General Fund.....$ 5,137.87
Gifts for Orphans, Teachers, etc.,..... 360.00
Gifts for China Building Fund..... 146.44
Gifts for China Tamingfu School..... 7.00
Gifts for Sundries 4,163.86
Total receipts during April. $ 9,815.17
Money borrowed during the month.... 8,200.00

Balance and total receipts $21,305.64
Paid during the month 21,239.14
In bank on May 1st, 1926. ....$ 66.50
On May 1st, 1926, our Board has a debt of $18,700.00

Besides the above debt, we owe to our workers in India, $12,566.00 for which amount orders have been issued.

Gratefully acknowledged,

J. G. Regier, Treasurer,
Newton, Kansas.

JOTTINGS

Rev. W. H. Grubb, pastor of the Normal, Ill., church, began the sixth year of his pastorate Sunday, May 2.

Prof. Richert of Bethel College addressed a Parent-Teachers' meeting in Moundridge, Kansas, and made the address on April 6th.

J. F. Lehman, business manager of The Mennonite Book Concern, attended the National Sunday School Convention held in Birmingham, Ala.

Bro. Lester Bixel, of the Central Conference, who is returning to the mission field in Africa, was given a special farewell service and in connection with this service he was ordained to the full ministry.

Dr. Rosella Biederman is just closing a successful year as associate physician with Berea College Hospital. Dr. Biederman had been rehired for another year. Her friends will be glad to learn of her successful work in connection with this institution at Berea, Ky.

In his report of the Altoona Mission, Altoona, Pa., Rev. L. H. Glass presents the following items for the year's work. Baptized 22; received into the church 31; confessions 48; funerals 7. Sunday school has an average attendance of 103. Senior C. E., 27; Junior C. E., 36; prayer meeting, 22. There is also a meeting on Sunday afternoon attended by 16 Greeks. The workers have conducted meetings at the County Home, jail and hospitals. There are also Bible classes held every Friday evening.

The Lodge Committee of the General Conference has already sent out a questionnaire with the purpose of securing as much information as possible on the subject the Committee is investigating.

The Quarryville, Pa., Choral Society rendered the cantata, "The Crucifixion," by Steiner, some weeks ago. Rev. Daniel Unruh, pastor of the Mechanic's Grove Mennonite church was the bass soloist.

Dr. A. M. Lohrentz, one of our missionaries in China, has forwarded to us a clipping from the North China Star which gives some information concerning the opposition to Christian schools that is developing in that Christless country. The clipping says: "At the suggestion of the Anti-Christian Association, Mr. Yi Pei-chi, minister of education, has submitted the following three points to the cabinet meeting for approval concerning the regulation and control of foreign Christian schools and colleges in China. (1). All Christian schools, colleges and universities are not permitted to preach the Gospel or Christian doctrine to Chinese students. (2). Christian educational institutions must obey the laws and regulations of the ministry of Education as well as those promulgated by local governments. (3). Full freedom of action or movements must be granted to students of Christian schools. Violations of the above-mentioned rules will be punished by the withdrawal of permits and the closing of Christian schools."

Sunday school classes and individuals of the First church, Philadelphia, are supporting eight proteges on the mission field in India.

The choir of the Normal, Ill., church will render the cantata, "Sowing and Reaping", under the lead of Mr. L. I. King, with twenty-five voices, on the evening of June 6.

The little group of brethren at Perrytown, Texas, were visited by Rev. P. R. Voth of Buhler, who preached eight times and conducted five Bible studies. Communion service was also conducted while Bro. Voth was present.

Rev. David Toews, of Rosthern, Sask, who had been planning a visit to England in the interest of Russian Mennonite immigration to Canada, on April 10th was compelled to postpone his journey because of other business interests in connection with his work.

The pageant, "A Dream with the Mission", was given by the Ladies' Mission Society of Bethel College in the Bethel College church on April 18. Representatives from various countries were dressed in native costumes and special music were the features of the event.

One of the Indian Christians of the Cheyenne Mission in Montana, Vohokass, who visited the General Conference held in Freeman, S. Dak., died on March 11. His kindly interest and his sincere faith made a favorable impression on all who met him at the Conference.

In an address at the Sugar Creek, O., church, Dean Byers of Bluffton College spoke of the place of the denominational college.

While on his way to Oregon to conduct a series of revival services, Rev. P. R. Aeschliman stopped at Monroe, Wash., and preached two sermons in the Mennonite church last week.

On Thursday morning of last week, ground was broken for the new college building at Freeman, S. Dak. Everybody was very enthusiastic about the event. After the regular chapel period the students went out to the location and had their pictures taken and sang Alma Mater. The people of the neighborhood are assisting in the work and willingly giving their help in doing the necessary digging.

A new publication, The Christian Review, issued by the Rundschau Publishing House, Winnipeg, Man., has appeared under the editorship of E. S. Hallman, Guernsey, Sask. It is a sixteen-page weekly and contains several departments designed to bring such messages on Christian life and other information which may be appreciated in the home.

Rev. P. R. Aeschliman of Almota, Wash., writes: "Our Easter services were well attended. Our membership is about 70, but over 100 took communion. This was the last Easter Service in the old church, as we decided to build a larger and better equipped church and shall begin at once. The money to build is practically all signed up for.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, MAY 20, 1926. No. 20

NOTICE MISSIONARY SOCIETIES

Will all Missionary Sewing Societies of the Middle and Eastern districts send their goods for India to Mrs. E. A. Luginbill, Berne, Indiana. Through some misunderstanding, Mrs. E. P. Ruth, Reedley, Calif., asked that they be sent to her but that applies to the Western societies.

Mrs. P. R. Schroeder,
Sec. Ex. Com.

PAUL'S "ROBBING" FOR MISSIONS

"I robbed other churches, taking wages from them, to do you service." II. Cor. 11:8.

Dear Mission Friends:—As you will have seen from the treasurer's report in the last number of our church papers, we have again borrowed to the limit, and some of our missionaries are waiting for their wages. When we think of all the needs at home, and the big campaigns that are just now under way for the schools, aiming at a total of hot far from one million dollars, it almost looks like "robbery", as Paul put it, to collect these "wages" from our churches. But ever since Paul started this mission work, it had to be supported by such robbery.

But no one blames Paul for having started this, because no one suffers violence by it, no one is harmed by it. On the contrary, the very churches that are being thus robbed are doubly blessed. And besides, it is the only way to rob the enemy of his spoil. It is a holy war in which we are engaged, and war is always expensive and costly. While the greatest cost is not that of money but of the "travail of the soul" (Isaiah 53), Paul considers the wages also as part of the price. Missionaries like Paul, after all, rob themselves more than they rob the churches. Let us not forget this, and we will never be afraid of such robbers.

We are glad to report of nearly 300 baptisms during the past year of our mission fields. Some 400 more in India are begging to be baptized, but Bro. Thiessen writes that they are not well enough instructed to take this step. Who is willing to double his efforts in prayer and gifts that all of these and many more may soon become a "spoil", as Isaiah calls it, to Him who poured out His life for their salvation? (Isaiah 53.)

When we think of this precious spoil, who of us would want the forces on the field weakened by lack of support, even in the face of the present debt of $18,000 and a further obligation of $12,000 now due to the missionaries in wages, etc.? Read, please, the report of Doctors Bauman, who call for more help, before you decide how much you can add to your usual contributions to this work. Even without increasing the number of workers, we will have to increase our gifts as long as the need for buildings continues as it exists at present.

Now and then C. E. societies ask for special needs where to send their accumulated money. The same is true of other organizations. Well, just at present, the special need is the General Treasury.

Pentecost is at hand again, which usually brings larger gifts.

The Easter collections in Kansas seem to have been much reduced this year on account of the snow-blocked roads, making church attendance for many impossible. May we expect now a double portion during Pentecost? The Lord certainly gave a double portion on the first Christian Pentecost when He poured out His Spirit in answer to united and insistent prayer. Or do we expect too much when we speak of a double portion? As long as, on the average, the total gifts for the Lord's work do not exceed one-tenth of our total income, we hope that no one will accuse the board and the missionaries of expecting too much. Suppose we start doubling our prayer, for which Pentecost is a special inducement. In this connection we wish to call attention to the article on Prayer by McGregor in the next number of the "Mission Quarterly." Read it, please.

We thank all mission supporters for their usual splendid response to appeals made in the past. May the Lord bless you and make you a growing blessing!

P. H. Richert, Sec.

MEXICO

In accord with Resolution 4, 1-3, adopted by the General Conference at its 1923 session, the undersigned representatives of the Emergency Relief Commission met with representatives of the Mennonite Colonization Board on April 28 to consider matters relating to the Mexican situation. The meeting was for the two-fold purpose of securing information concerning the Russian Mennonite immigration into Mexico and the consideration of the state of those already in that country, with purpose of planning relief for them.

Large migrations and large colonization enterprises always involve large problems and great difficulties, and the immigration of the Russian Mennonites into Mexico is no exception to this. But there always remains the possibility of overcoming them when errors are avoided and patience is exercised and when responsibilities are met with a mighty faith in God. In relation to Mexico it is our hope that the problems and difficulties will not be too great for us and that in the end everything will be to the best interests of the brethren there.

With this faith in God and His leading and upon having informed ourselves concerning the state of affairs in Mexico we have resolved to call the attention of the churches of our General Conference to the following facts:

According to information we have secured which has also recently been noted in the press, the condition of the Mennonite settlers in Mexico is serious. The majority of them being without means and in absolute need of relief to keep them from starvation. There are at present about sixty families, totaling three hundred individuals who find themselves in this unfortunate condition. Until this time the Mennonite Colonization Board has endeavored, with the limited means at its command, to provide the necessary assistance, but recently conditions have arisen through the arrival of new immigrants that made it impossible for the Board to continue the necessary relief. The aim of the Board has been to provide $3.00 per person per month to meet the emergencies that arise. Recently, however, because of lack of funds this has been impossible. It is apparent to all that the relief given is meager. It would be better if more could be given. Imagine $15.00 per month for a family of five! Then, we call attention to the fact that provisions cost more in Mexico than in the States, for example, a fifty-pound sack of flour sells for $4.00.

These people must be assisted until they have had opportunity to reap a harvest. About half of the brethren live at San Juan and Las Animas, near Irapuato. Some of them had somewhat of a harvest last year but this was too small to assure a living after costs of equipment, seed and interest charges had been met. The late comers have not yet had a harvest to reap. This is especially true of those at El Trebol, near Durango. This group comprises such who could not settle at San Juan or Las Animas because the price of land and payments were beyond their ability to meet and they were compelled to select cheaper lands with easier payments which they found in El Trebol and upon which they moved last March. They are renters at present but have an option from the owners of the land which may be purchased at $5.00 per acre when they are able to do so. These families, numbering about sixty individuals, will need assistance until after the next harvest. In about two months the early crops at San Juan will be ready for harvest and in case they turn out as well as present prospects seem they will, very little assistance will be needed there after the crops are in. At Las Animas and El Trebol, however, the late crop must be depended upon. Since the land is without irrigation, it then follows that these settlers must be helped until October or November.

In order to meet the need for the necessary relief until next harvest, about $900.00 per month will be required for the next three months and after that until

October or November, half of the amount will be needed. As members of the Emergency Relief Commission and representatives of the General Conference we appeal to the churches of the Conference for a generous response. Let it be remembered that these poor people in Mexico are our brethren and let us prove our brotherly love for them.

Besides actual living necessities, many of the settlers are in need of farming equipment and seed. Without these they cannot get along. They stand ready to repay any assistance given to them as soon as they are in a position to do so. They would therefore gladly accept such loans as are available for them. The Emergency Relief Commission recommends that persons wishing to help these brethren make such loans possible. Our plan in this matter is to work hand in hand with the Mennonite Colonization Board in the matter of giving relief to Mennonite Colonists in Mexico. The first reason for this is that this corporation has hitherto been doing this relief work and, secondly, we have been in consultation with the representatives of this organization and have examined the books of the treasurer and thereupon come to the resolution to work together in an impartial and brotherly manner to the end that the means entrusted to us may be applied to best advantage.

All gifts should be forwarded to our treasurer, Bro. C. F. Claassen, Newton, Kansas.

With brotherly love,

John Lichti, chairman,
C. F. Claassen, treasurer.

DOCTORS BAUMANS' IMPRESSIONS OF INDIA

Champa, C. P., India,
April 2, 1926.

Dear Friends:—Greetings in Jesus' name! God has been very good to us. He has brought us safely to a land teeming with opportunies for service and helped us in adjusting ourselves to our new surroundings. The change of climate has not been noticed because the frequent rains have kept the temperature that of our accustomed summer. This is very unusual and all to our benefit.

The welcome we received when arriving here was equalled only by the splendid send-off we had in America. We thank all our friends for their greetings and good wishes in person or letter. All our steamer letters except an anonymous card from Allentown have been answered, nevertheless, we would make public mention of our sincere gratitude and appreciation of them. Only God knows how much they meant to us. May He bless you one and all.

We believe that our friends are most anxious to know what our first impressions of India are. We shall try to relate a few to you in this letter. Although we had not built any great "air castles" about India (the word vision is avoided lest some one misinterpret it), nevertheless we found India, living conditions, and the people nicer than we had expected to find them. One could not help notice the great contrast between the Christians and the non-Christians. It is worth a trip to India to see this change and to see the power of Christianity. The pitiable condition of the non-Christian I cannot describe. It is too dark for words. A camera will not tell half the story either. The lack of knowledge of the sinfulness of sin is greater than we had imagined. They rave and they rage over powerless gods who in their very selves breed immorality and sin.

Yet in all their darkness, they are more religious than we Americans are, that is, they yearn more after some kind of worship. They are religious though not Christian. We feel that many are seeking an unknown god as the Greeks did of old. Many are earnestly seeking the light and the truth. This is our great hope. In time the bonds of caste and superstition will surely be broken. The forces of Christianity cannot be resisted indefinitely.

The fact that our mission field is undermanned is very evident. The work is so great and the workers so few that there is great danger of overworking. We could use to very good advantage two more doctors, four more couples, and three or four single ladies. The harvest truly is great but where are the reapers?

Language study has first place this year. Still, one cannot help seeing hundreds of diseased and physical wrecks. Here we see actual specimens of some of the horrible pictures we had in our text books but never saw in America because there they come for treatment earlier. Here we have the horrible pictures of the last stages of disease. Many are in dire need of operations.

The poor we have with us always. Most of the people are very poor. We had never seen anything like it. Next to God they can make more out of nothing than we had ever seen before. They make use of everything. It also reminds us of the wastefulness of our people at home. Yet the little these people have and do, they have to have servants to do their work due to the caste system. They always have to pay for the service of those beneath them and pay tribute to those above them. Though ignorant and poor, they have considerable pride but no self-respect. Had they a little more of the latter they would make more of themselves.

Many are proving to us that there are great possibilities in the Indians. When they had a decent chance not a few are making good. This again proves to us that work done for God and in His name is not done in vain. They are worthy of our utmost efforts.

Some of you may be thinking that we are living on the other side of the world somewhere far away from civilization and away from everything we had loved and been used to. Wait a moment! We live but a mile from the railroad station of Champa. This road connects Bombay (our New York) and Calcutta (our Chicago). There are seven passenger trains a day and all except one stop here. We can get nearly anything we want, and have money to pay for, from Calcutta which is four hundred miles away. Telephones connect us with Korba, Janjgir, and Mauhadei. Our field is decorated with five Fords. We have made use of the ox-carts frequently but so far have not had an elephant ride. Walking is as good exercise here as in America, in case none of the other methods of travel are available or can be used.

Our coming to India has been all joy with no regrets whatsoever. We are glad the way opened for us and glad our friends helped us to this end. If there is any feeling of unhappiness, it is because of the fact that our capacities are so limited, our hands so few, and our equipment so inadequate that we cannot do full justice to the work. Much remains undone and much cannot be done the way we would like to do it.

Pray for our work, the Lord's work, in India. Especially would I ask you to pray for the work at the new Medical Station that it may prosper and fulfill its function.

Yours in His service,

Harvey R. Bauman, M. D.
Ella Garber Bauman, M. D.

BRO. M. M. HORSCH WRITES A LETTER FROM THE HIGH SEAS

Dear Brother Editor:—Did you ever take a long voyage? Did you stand upon the dock and say "Farewell" to your dear ones? Then, brother editor, you do know that it tugs upon your heartstrings. It is never easy to bid "Goodbye" to your dear ones. It is true, you are full of joyous anticipation, you are glad to go. You are happy because of the privilege to take this long voyage to enter upon your 6-months' furlough. You look forward with pleasure to once more see the dear old home across the water. All this is true, but when the great day comes, when "Farewell" must be said, you are glad when it is over.

The good ship Isis left her dock the evening of April 16th. She is a ship of the Hamburg American Line. She carries a cargo of 7,500 tons and just eight passengers. On this trip there are but six passengers. Seven were booked but one did not put in his appearance and the ship left without him. Personally, I regard this as very fortunate, yea, providential. I do not know what kept this fellow passenger away and made him send a telegram to the captain that he is not coming. This, however, I do know, that as a result I have a cabin all by myself and such a good and cozy one! Yes, brother editor, I look upon it as the good hand of our dear Lord upon me. He is good, may we ever be profoundly thankful for His goodness.

The cargo of the ship consists of copper, wheat, borax, cotton. Next Saturday the captain plans to stop at Champerico to take on a thousand tons of coffee and—an ox! Yes, we have some animals on board. Two porkers, a flock of chickens (they furnish fresh eggs for the breakfast table every morning) a lot of ducks and a number of pets owned by the crew. These consist of cats and birds, etc.

We few passengers literally have the freedom of the ship and are privileged characters. Twice every day, I take my exercise over the ship from bow to stern, from the captain's bridge to the crew's quarters. Remarkable how quietly and smoothly the comparatively small ship travels! Sitting in my cabin or in the dining room or parlor, you hardly realize that you are on the ocean. You feel the vibration of the powerful Diesel engines but faintly and feel a gentle, easy rocking motion. This, I suppose, is the reason why Neptune has not as yet exacted any tribute and the fish remain unfed. Fact is, the captain said that he never saw a passenger seasick on his ship. The Isis is quite new. She was built at Hamburg in 1922. Has a length of 396 ft. Her two Diesel engines are 1,550 horsepower each. The captain is quite proud of his ship and her crew. They keep her spic and span, cleaning and painting all the while.

Speaking of the captain, he is a very congenial, middle-aged man. During the war he was a prisoner of war in America. His wife in Germany had to take a handcar and go out to the country among the farmers and procure whatever eatables she could get to augment the meager government allowance for herself and the children. All of the ship's officers have a war history behind them. Speaking of the captain, Herr Cerstens, he has kindly blue eyes, light hair, a Van Dyke beard and a martial mustache. Off duty, he loves to mingle with the passengers and greatly enjoys a conversation. The first officer is Herr Krueger. He loves to crack a joke at the expense of the first engineer, Herr Nomensen. The latter has a special attraction for me. He is every inch a gentleman, always seems so thoughtful and always has a kindly smile. Several times now he took pains to find me and point out some interesting sight. It was a spouting whale the other day and again a far-away Japanese steamer. At breakfast this morning, he had drops of perspiration on his forehead. Someone jokingly remarked about it. He smiled his quiet smile and said in his fine German, "Already for two hours I worked in the terrific heat down with the engines." You could not have guessed it for he was immaculately clean.

These men and all of the crew have that genuine north German politeness. Wherever and whenever you meet them, the right hand flies to the cap and a bow is made. Yes, brother editor, this gives you a chance to brush upon your German. All the officers speak English but they never use it except to the two passengers who do not speak German.

The service is simply above criticism. The chief steward is an elderly man. He has charge of the passengers' and officers' kitchen and dining room. For this he has two helpers, a young man and a 15-year-old boy by the name of Hans. He is Hans here and there and everywhere, always willing, always polite, always at anybody's service.

Now, let me close for today. It is Wednesday, April 21st. We are on the way since last Friday. Expected to land at Hamburg before Pentecost. But yesterday, the captain said he has orders for two extra stops in Central America, so all hopes to land at Hamburg before Pentecost vanished. Herr Nomensen said that it is a great disappointment for the crew. They all hoped to spend Pentecost at home.

With many greetings to all the readers of the Mennonite, your,

M. Horsch

CORRESPONDENCE

First Mennonite Church, Upland, Calif., sends greetings. "Call unto me and I will answer thee, and show thee great and mighty things, which thou knowest not".—Jer. 33:3.

So it has indeed been proven to us, for the Lord has blessed us far beyond that we dared hope for.

Southern California has a good fruit crop. The winter was dry and on all sides we heard murmurings of surely this year we will suffer for want of rain. How prone we are to run ahead and borrow something to worry over. Was our Heavenly Father trying us, to see if we had implicit trust in Him?

For He did send us an abundance of rain, and we praise Him who doeth supply all our needs.

We are nicely settled in our new church building and are inspired to greater service for Him. We appreciate the separate class rooms for S. S. and C. E. work.

The California (Mennonite) S. S. and C. E. convention met in our church April 16, 17 and 18, one hundred and twenty-five delegates coming from the other six churches in the state.

In this year 1926, seven new members were added to our church. Four were dismissed, leaving our total membership 280.

Our S. S. enrollment is 240; our average attendance this first quarter, 200.

Our pastor, Rev. M. M Horsch, has been granted a 6-month leave of absence. A much deserved vacation, in which he plans a long anticipated pleasure of visiting his boyhood home in Germany.

Mr. Horsch sailed Friday, April 16, on the Hamburg American steamship Isis, from the Los Angeles harbor, traveling via the canal and expecting to arrive at Hamburg one month later, journeying to Wurzburg in south Germany where he expects to meet his sister and together visit the old home relatives and friends.

Then returning to the sister's home in Württemberg, from there visiting other places in south Germany. In July, on to Switzerland. Sailing for home August 3 on the North German Lloyd steamer Berlin, arriving in New York August 13.

A farewell for Mr. Horsch was in the form of the whole congregation gathering for mid-week prayer-meeting. Folks came early and were singing hymns when the pastor arrived. After the prayer service we gathered in the church parlors for music and refreshments, also the different organizations presented gifts for the journey, and wished him God-speed.

Rev. A. J. Mehl takes charge of the congregation until June 13 when Mr. A. J. Penner comes directly after his graduation from Bethel College.

The Ladies' Union Missionary society held an all-day meeting in our church, April 29.

The churches of Upland hold quarterly Union Prayer meetings which are proving a great blessing.

The Serving Others Circle, a missionary organization of 40 young ladies, gave a musical program Sunday evening, April 25. The offering taken is to start a found for a grand piano for the church auditorium.

Corr.

A STRANGE GROUP BAPTIZED

Bishop Keeney, of the Methodist Church in Foochow, China, tells the following story: A poor but industrious Chinese left Futsing with his wife years ago for Java, where he prospered in business and became very wealthy. Two other wives were added to his family, for one of whom he built an additional mansion where he regularly spent his week-ends. Four daughters were born to these three wives. The father was anxious that they should be educated not only in his native Foochow dialect, but also in classical Mandarin. He therefore sent back to his native city and asked a friend to secure the best teacher possible who could speak both languages. The only one who met all the conditions was a beautiful Christian young woman from the Methodist mission school. On going to Java she became a member of the family and surprised them all by not being afraid of evil spirits in the dark. When asked the reason she told her simple Christian experience. Two of the mothers and the daughters heard with gladness. It was not long before they believed in Jesus and under the influence of the beautiful Christian life of the teacher came to love Him. However, they could not openly confess Christ because of the opposition of the father, but they took advantage of his absence each week-end to attend the church and Bible school on Sunday. On the death of the father, wife number one made plans to take the remaining two wives and their four daughters back to her native city in China, that they might all learn more fully concerning the Christian faith and that the daughters might be placed in the school from which their Chinese teacher had come. Soon after their arrival Bishop Keeney baptized all but the third wife. —Gospel Herald.

THE UNIVERSAL BOOK

It should not be forgotten that the Bible was not written just for scholars, preachers or any special class of men—but like the salvation it proclaims it is for everybody, and if one can read at all, on its every page will be found treasures more precious than gold.

Moreover, it is so written that its truth is not plain to mere intelligence so much as to the spiritual mind. Hence one must not excuse oneself from careful study of its pages because no teacher is near. It is yours—God wrote it for you. Make bold to dig into its depths and you will be rewarded abundantly.

It is the voice of God. The Spirit of God is its best interpreter —Sel.

INDUSTRIES IN PALESTINE

Old forms of industries are being revived in Palestine. Mother of pearl from the Red Sea is made into beads for necklaces and bracelets. Glassware of primitive style and glass rings are made in Hebron. These articles find a good market in Jerusalem. Weaving schools are thriving in the vicinity of the temple area and the making of pottery has been revived. The peasant women sell the great earthen water and oil jars under the shadow of the Tower of David.—Publisher Unknown.

THE MENNONITE

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REPORT OF REV. DAVID TOEWS' VISIT

to Europe in the Interest of Russian Mennonite Immigration to Canada

April 29th, 1926

On the 19th of February I boarded the "Montclare" at St. John, after having stopped over at Winnipeg, Kitchener, Ottawa and Montreal for a short time for special commissions at these places. We had a comparatively good voyage across the sea, although the sea was somewhat rough. We landed at Liverpool on the 27th of February and after the usual formalities regarding permission to land and customs duties, we boarded the train for London. The 200 miles from Liverpool to London were made in four hours. A C. P. R. official met me at Euston Station and accompanied me to a hotel.

On Monday, March 1st, I started on the tasks allotted to me by Col. Dennis, Chief Commissioner of the Department of Colonization and Development of the C. P. R. It may be quite generally known that the object of my trip was to do everything possible for the rejects at present in Atlantic Park, Southhampton, at Hamburg and on the Lechfeld, in order to prepare for them the way so that they might be admitted to Canada at as early a date as possible. Some forty of them had been detained in 1923 when the first contingents of our brethren from Russia had come into Canada. There was a conference in the office of Sir George McLarin Brown, Chief Traffic Manager of the C. P. R., in London; Major Moore, of the Colonization Department, and Messrs. Dring and Baird, of the Passengers Department, attended this conference. Then there was a further conference with the chief physicians of the C. P. R. and Dr. Jeffs, the Canadian Government physician, also with Mr. Bruce Walker, the Canadian Commissioner in London for immigration matters. On Tuesday evening I boarded the train together with Mr. Emsley of the C. P. R., and also Mr. Baird, to go to Southampton and Atlantic Park, where 39 of our people were stationed who were rejected mostly on account of trachoma.

Atlantic Park was during the war a station built by the United States as a basis for air ships and after the war it was purchased by the C. P. R., White Star and Cunard Line for $150,000.00 and arranged for a camp for immigrants to Canada and the United States. In the buildings there is room for 5,000 to 7,000 persons. It is a quiet place and the big buildings there are surrounded by large beautiful lawns. At the time I was there, there were some 500 or 600 persons in the camps, some of them only for a few days in order to await their ships on which they were to sail. Others had been there for a longer period, some even as long as eight months. I had the pleasure to make the acquaintance of the camp manager, Col. Barber, and the camp doctor, MacGee. Both of these gentlemen have been very kind to our immigrants. I found that our people occupied the best rooms in the camp, and before my departure from England, I was told that these rooms should be renovated, cleaned and the walls painted. Our immigrants seemed to be quite contented with the way they were being treated at Atlantic Park. They all looked well. Dr. MacGee expressed the conviction that all of them would be fit to go within a short time. Outside of the 39 who were in the camps, there were three in a hospital, one on account of a tubercular knee, another on account of a blemished leg, and the third one on account of tuberculosis of the lungs. These three I visited later, and found that they were taken care of as well as it was possible under the circumstances.

After a further conference the next day with the Canadian Government officials and physicians, I started on Thursday on my trip to Germany, via Holland. In Hamburg I was met on the station by the brethren, B. H. Unruh of Karlruhe, and Fast of Berlin. The following day we went to the Ueberseeheim, where 18 of our immigrants were at the time being treated by German physicians. It was our privilege to comfort and encourage these people who had already waited so long for permission to come to Canada. It had been arranged in London that the C. P. R. official, Dr. Drury, should come for an inspection to Hamburg and to Lechfeld, and we hoped with them they would soon be fit to travel.

About the same time when I arrived in Hamburg there was a Bible conference on the Weierhof, in Southern Germany. As we expected to meet a number of brethren from Southern Germany, West Prussia, and Switzerland at that place we boarded the train at Hamburg for Marnheim, via Frankfurt and Worms. We arrived on Sunday about noon at Worms and were taken by auto to the Weierhof. Bro. Unruh delivered an address in the afternoon on Revelation and I was given the privilege to address the conference in the evening on our immigration work. On Monday there was a general discussion of problems confronting our German and Swiss brethren, and on this opportunity matters concerning the Lechfeld were also discussed. The management of the Lechfeld is at the present time going through a very serious crisis financially and it was a matter of keen interest to them also that the Dulag be liquidated as soon as at all possible. On account of the very heavy financial conditions in Europe in general and more particularly in Germany, the brethren did not find it possible to make definite promises for support of our rejects on the Lechfeld and in Hamburg in order to help defray the accounts that had run up in these places. I entertain the hope deprived from the attitude of these brethren that something will be done after conditions in Germany improve. I was very glad for the kind attitude of these brethren towards the need of our brethren in Russia. We received hospitality in the home of the venerable Dr. Christian Neff. The brethren in Europe have many problems to solve and we cannot well over-estimate the fact that they in very strenuous times arranged the Dulag on the Lechfeld and supported it almost exclusively from their own means, during the time when Germany was suffering so terribly from the effects of the armistice and the treaty of Versailles. Surely they will sometime reap the fruits of their seeds of love.

After this I was in the hospitable homes of the brethren Benjamin Unruh and Daniel Lichti for two days. We received word on Thursday that Dr. Drury was to arrive in Augsburg on Friday for an inspection of our people on the Lechfeld. We, therefore, also went there in order to acquire some knowledge of the condition of our people and, if possible, to give them some help. There were on the Lechfeld at that time 18 persons, including Sara Dyck, who is in the hospital at Augsburg on account of a tubercular hip.

We visited Sara Dyck in the hospital. It is not necessary to go into detail about German hospitals as it is generally known that they are very efficient in every respect. The same can be said of the hospital in which we found this girl. Bro. Unruh and myself went in to see the poor girl who is in general ward together with some 20 patients. Her bed is near a window and she had a beautiful sight of the surrounding district. Sara is a girl of about 15 years old, of a very contented disposition. She uttered no complaint about anything. She had only good things to say about the manner in which she was treated, as well as about the kindness of those who visited her from time to time. We realized that she was as well taken care of as it was possible under the circumstances. It may be quite generally known, that Bro. M. Horsch at one time assumed responsibility for payment of all the expenses in connection with the treatment of Sara Dyck. This he did in behalf of the Christen Pflicht, but as Bro. Horsch's organization has come into very serious financial difficulties, I was informed that the brethren in Switzerland had assumed responsibility to care for this girl. I shall endeavor to get definite information on this point. Under all circumstances everything possible will be done for this dear girl, so that she will be taken care of in every respect.

On the Lechfeld the inspection was carried on by Dr. Drury in the presence of Dr. Kraus, a German physician of Augsburg. The Brethren A. Braun, B. Unruh, and myself were also present. The result of the inspection was not what we had hoped it to be. There were only six who might have come forward, these on account of their eyes. But probably only one of these will come forward on account of the peculiar circumstances connected with the other five. Franz Dyck, a brother of Sara Dyck, will likely wish to stay on account of his sister. He has been offered a paying position on the Lechfeld. The Neufeld family, four in number, is not willing to separate from the helpless Heinrich Neufeld, 26 years old. We tried to persuade them to put their son into a Christian institution and come forward to the rest of their children, but they declined. This family will now have to be taken

(Continued on page 6.)

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THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

THE RELIGION OF THE LODGE

A Bible Study

New York Harbor has nothing more thrilling than that lighthouse standing on Robbins Reef, a half-sunken shoal between the Battery and Staten Island. That light was kept for many years by an old lady, Mrs. Katie Walker, the wife of one of the former lighthouse keepers. Persuaded to tell her story, it ran something like this:

"I was living at Sandy Hook when I met my husband. He was the keeper of the Sandy Hook light and he took me there as his bride. We were very happy there, for the lighthouse was on land, and I could keep a little garden. But one day we were transferred to this light on Robbins Reef. The day I came I said, "I cannot stay here. The sight of water everywhere I look makes me lonesome and blue." I told my husband that I would not unpack our trunks and boxes. But somehow after a while they all got unpacked and I stayed on. One night he caught a heavy cold while tending the light. It turned into pneumonia. They took him to Staten Island to the infirmary where they could give him better care than I could give him here in the lighthouse.

"One night as I sat there, tending the light, I saw a boat coming through the darkness. Something told me the news that it was bringing and I expected to hear the words that came up out of the sea. "We are sorry, but your husband is worse." He is dead, I answered. We buried him in the cemetery on the hill there. Every morning when the sun comes up I stand at that porthole and look in the direction of his grave. Sometimes the hills are green, sometimes they are brown, sometimes they are white with snow. But they always bring a message to me, something I heard him say more often than anything else. Just three words—"Mind that Light!"—Christian Cynosure, 6-25.

I. Ready with a Reason. (A result of "Minding that Light," the Bible.)

But sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." —I Peter 3: 15.

II. Our Task.

On some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.—Jude 22.

III. The Sufficiency of Christ.

And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

Whosoever believeth that Jesus is the Christ is begotten of God; and whosoever loveth Him that begat loveth Him also that is begotten of Him. —I John 5, 1.

And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?—I John 5, 5.

And now, my little children, abide in Him; that if He shall be manifested, we may have boldness, and not be ashamed before Him at His coming. —I John 2, 28.

IV. The Religion of Secrecy.

No room for Christ.

A. Freemasonry.

(a) "Masonic Sectarianism" in an old copy of the Masonic Review. "Others may quarrel over forms and ceremonies, and the shibboleths of parties; but Freemasonry unites in one grand fraternity, Christians, and Hebrews, Mohammedans and Confucians, demanding from all alike sincere belief in God, and rectitude of conduct, as he shall finally answer to Him. We never can have sects in Masonry."—Cynosure 12-25.

(b) "Extinguishing the Great Light," in Masonic Review. "The design of **Masonry** is not so much to regard the Bible as containing a complete system of theology, as to appeal to it as a standard of genrally admitted Moral Truths: The duty of recognizing God as the supreme Architect, and moral rectitude and philanthropy as the essential foundations of human happiness. **Masonry** says to every man: You may interpret the Scriptures for yourself, and come to your own conclusions of it, but you must receive the general truths it teaches:***It is this liberal treatment of a difficult question which has given Freemasonry its power and popularity in Protestant countries, Jew and Gentile, Catholic and Protestant, Orthodox and Heterodox, professor and non-professor of faith bow together at a common altar and form a brotherhood upon its simple but sublime confession of faith. 'I believe in God as the common Father and the Final Judge, I believe in the Brotherhood of man',"—Cynosure 12-25.

(c) Quoting "Mackey's Masonic Ritualist", pages 348, 349, on the Royal Arch Degree where he quotes II Thess. 3:6, 12. "Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly." **Verse 6.** "Now them that are such, we command and exhort that with quietness they work and eat their own bread." **Verse 12.**

Compare the above with the Scripture "Now we command you, brethren, in the name of our **Lord Jesus Christ,** that ye withdraw yourselves from every brother that walketh disorderly." "Now them that are such we command and exhort by our **Lord Jesus Christ,** that with quietness they work and eat their own bread." (II Thess. 3:6, 12.)—Cynosure 12-25.

(d) "Protestant Enemies of Freemasonry," found on page 19 of the Masonic Analyst for October, 1925.

"Freemasonry respects all true religion, even among men who attack us. This broad and tolerant attitude is one of the very things the narrow-minded religionists rave about, for in their paper-edged views of the Divine Creator they feel that He has sent mankind—made in His own image—only one Savior, and that Savior, to them, can only be Jesus of the Christians."—Cynosure 12-25.

(B) Maccabees.

Reply to a letter of inquiry from B. M. Holt in the Cynosure 10-25.

"If a little friendly advice from a party who has joined some twenty different fraternal organizations, and is thoroughly familiar with the Protestant Christian church, would be of any value to you, I would simply say drop the idea about Jesus Christ entirely; it is too big a task for any man to attempt to handle, and embraces too many opinions for a proper coordination."—(Signed) A. W. Frye, Supreme Commander of the Maccabees.

(C) Ladies of the Maccabees.

(Reply to a letter of inquiry from B. M. Holt, in which he "makes efforts at pronouncing only those saved who confess their sins and accept Jesus Christ as their Savior, and that all else should be downed.")

"Our society is non-sectarian, as I wrote you. All creeds are admitted and it is a very just thing; no matter what one's belief is, she is entitled to it, and it is the life one leads, in my opinion, which shows the character and the Christ spirit of the individual. I am really surprised, Mr. Holt, at your narrowness, and I am very glad indeed to advise you that the Ladies of the Maccabees is a religious, fraternal and philanthropic organization."

The Great Record Keeper of the Ladies of the Maccabees, Hon. Madam Emma E. Bower, M. O.—Cynosure 10-25.

(D) Woodmen.

Morris Sheppard in his volume, "Fraternal and Other Addresses", says: **"You can go to hell, but you'll find not a single Woodman there."** The Sovereign Visitor, the official organ of the W. O. W., May 1916, said: **"We believe that the Woodcraft gospel that we preach each month surely saves some unregenerates."** Commander Fraser says in a letter to the author: "Answering your last question, will say that if you are looking for a lodge that is not founded on some sort of religious teachings, you are looking for something that does not exist."—Prof. Theo. Graebner, Cynosure 12-25.

V. How Heavily does the Denial of Christ Weigh in the Balances?

He that honoreth not the Son honoreth not the Father that sent Him.—John 5, 23.

He that heareth you heareth Me; and he that rejecteth you rejecteth Me and he that rejecteth Me rejecteth Him that sent Me.—Luke 10, 16.

Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. —I John 2, 22.

If we receive the witness of men, the witness of God is greater; for the witness of God is this, that He hath borne witness concerning his Son. He that believeth on the Son of God hath the witness in him: He that believeth not God hath made Him a liar: because he hath not believed in the witness that God hath borne concerning His Son.—I John 5, 9-10.

Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward. Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: and he that abideth in the teaching, the same hath both the Father and the Son.—II John 8-9.

If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works. —II John 10-11.

For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.—Jude 4.

VI. What say the Scriptures, Will a Disciple of Christ Fellowship with Unbelievers?

Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? —II Cor. 6, 14.

Come ye out from among them, and be ye separate.—II Cor. 6:17.

I wrote unto you not to keep company, if any man that is named a brother be. . . . . an idolater. . . . . with such a one, no, not to eat. . . . . Put away the wicked man from among you.—I Cor. 5: 11, 13.

For what have I to do with judging them that are without? Do not ye judge them that are within? but them that are without God judgeth.—I Cor. 5: 12, 13.

And have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of.—Eph. 5, 11-12.

Be not ye thereof or partakers with them.—Eph. 5, 7.

And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues.—Rev. 18, 4.

Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; cleanse yourselves, ye that bear the vessels of the Lord.—Isaiah 52: 11.

What say I then? that a thing sacrificed to idols is anything or that an idol is anything? But I say that the things which the Gentiles sacrifice they sacrifice to demons, and not to God; and I would not that ye should have communion with demons. Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the tables of the Lord and of the table of demons.—I Cor. 10: 19-21.

The Sardis Church: "Hast a name that thou livest, and thou are dead. . . . . But thou hast a few names in Sardis that did not defile their garments

.....He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life and **I will confess his name** before My Father, and before His angels."—Rev. 3: 1, 4, 5.

VII. Forerunners of the Anti-Christ, Secret Societies have the Scriptural Ear Marks of such.

Who is the liar but he that denieth that Jesus is the Christ? This is the Anti-Christ, even he that denieth the Father and the Son.—I John 2, 22.

Beloved, believe not every spirit, hut prove the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God: and this is the spirit of the anti-christ, whereof ye have heard that it cometh; and now it is in the world already.—I John 4, 1-3.

VIII. Conclusion—Fellowship in Christ.

"Rev. A. L. Richards, recently the missionary on the Cando (Congregational) field, Sask., tells the following story:

I was at the little Russian-Greek church, about seven miles out of Cando, and I was conducting a funeral service. A Russian hymn was announced by a Russian brother which proved to be a translation of the old Welsh hymn, "Dyma gariad fel y moroedd"—"Here is love like the mighty ocean." The congregation sang heartily in their own tongue, while I, from memory sang in Welsh. An old Russian who stood by my side was much mystified; he knew I was singing with feeling, and yet it was not in his language. When the service was over, he turned to me and said: "You no speak Russian?" "No," I replied, "I was singing in Welsh!" "Welsh?" He had never heard of it! Then suddenly his whole face became illumined and, with the tears trickling down his cheeks, he said: "Me no speak Welsh, you no speak Russian; but me know Jesus and you know Jesus." With that he held out his hand. Humanly speaking, there was nothing in common between us. He had lived out the greater part of his life on the shores of the Black Sea. And yet, as we shook hands, how tensely real was our brotherhood in Christ. "Me know Jesus; you know Jesus." Nothing, absolutely nothing else matters."—Cynosure 12-25.

P. R. S.

REPORT OF REV. DAVID TOEWS' VISIT

(Continued on Page 4)

care of in some way by the brethren in Germany until for this family also a way will open. Let us hope that the Lord will open a way for them, where this is not possible for us.

Since the physicians were trying to get away on the train, our stay on the Lechfeld could be only of short duration. We had a short service with these people and then we went away with the doctors in order to be present in Hamburg at the inspection of those who were detained there. After a short conference the next day in the office of the C. P. R., the doctors Drury and Walter Meckson, Bro. Unruh and myself went to the camp, where our detained immigrants had already waited so long in order to be cured and then brought forward. A young man by name of Goertz had joined this group, he had also been rejected on account of his eyes. He had been treated for a while, but despairing of his condition he had looked around and found employment. He was also added to this group. The result of the inspection was not encouraging, it was not what we had expected it would be. There are, for instance, two elderly women whose families came into Canada in 1923. They had already waited almost three years in the hope that finally they would be admitted. About a year ago we received word that the Canadian government doctor, Jeffs, had declared them fit to go, but just at that time the doctors found evidences of tuberculosis of the glands, and she was put into a hospital. Her wounds were healed now, but an ulcer was found on her eye which detained her now. The other woman was also detained for some reason. When later on I saw Dr. Jeffs in London and reported on the cases, he was much surprised that these women were still there. The doctors and also the C. P. R. officials were urged to do everything in their power to bring these women and with them as many of the others as possible forward. There was a young man whose wife and two children have come forward in 1923. He was at one time declared to be fit to go and had packed his things but in the last minute some inflamation was again found in his eyes. I cannot continue to cite all the cases individually, suffice it to say that there are people of all ages, from one year up to seventy-eight years, and if all the physical and mental suffering which has been endured by these people during the time in Russia and then during the time of their detention in Germany, could be related, I believe, that very many people in Canada and United States would be moved with compassion towards these poor people. After hearing the reports of the doctors we were somewhat depressed because we had expected better results.

(To be concluded)

THE S. S. LESSON

May 30.

Jacob at Bethel

Gen. 28:10-22.

Golden Text:—"I am with thee, and will keep thee in all places whither thou goest."—Gen. 28:15.

Isaac desired to confer his principal blessing upon Esau, his favorite, but through deception and assisted by his mother, Jacob took advantage of his father's blindness and procured the blessing for himself. This fraud greatly angered Esau who threatened to take the life of Jacob as soon as Isaac would die. Here were two men, one ready to commit murder to satisfy his hatred and the other who did not hesitate to cheat and lie, both of them prizing the blessing of God for which neither of them was fit at that time. Esau's later life proves that, unsatisfactory as was the life of Jacob, it was infinitely better than his. God has a way of using unpromising material to suit His purposes and the failings of men will not defeat them.

Because of his deception, Jacob had to flee from home and seek refuge in the far east in the home of his uncle. He never more saw the face of his mother who was a party to his fraud and years of hardships were before him before he could again return to the land that God had made him heir to. "The way of the transgressor is hard". No one can hope to succeed in questionable conduct and get away with it without retribution and discomforts. It is always best to go straight and be able to live with the consciousness of knowing that the avenging hand of another is not lifted up against one and that conscience is not pointing the finger at one and saying, "Thou art the man."

In the journey from Beersheba to Luz we can imagine with what haste the fugitive moved, ever dreading the possible appearance of his pursuing brother. Finally we find him exhausted and tired, lying down upon the earth alone with the stars and the rocky hills that rose up before him. Fearful, tired and helpless we see him lie down. If ever there was a man who needed a friend, Jacob was that man at that time though he did not deserve one. A dream comes to cheer Jacob. God is gracious to those who do not deserve His favor and for that reason Jacob could enjoy that favor. May we ask, "Do all dreams indicate that God is making an appearance to us?" Hardly. Some dreams are but the result of indiscreet eating or other physical conditions. Yet, God can and often has made the dream the instrument of a revelation. Jacob may have dreamed many dreams in his life, but here was one of special significance because God intended that it should affect his whole future.

The ladder that Jacob saw was a symbol of the close connection between heaven and earth and the communications that go on between the two. To the child of God this thought is always helpful. He knows that God has an interest in him and that His help is available. To the sinner the idea of heaven and earth in communication is a bid to avail himself of the benefits that are possible. Jesus is the ladder by which we establish a relation with our Heavenly Father. This relation in Him is a reality, not a mere dream. Jacob at the foot of the ladder heard the voice, "I am the Lord God of the fathers", etc., with all the assurances that God had before expressed. Jacob was unworthy, yet God was not unfaithful. Jacob had much to learn and pass through in the years before him, but this promise was so wide that it covered all the experiences awaiting him. It was for the sake of the fathers and because God is ever faithful that the assurance was given.

Jacob's first thought was one of fear. He had been in the presence of God. It was only because that he had a greater capacity for spiritual things than his brother that Jacob received the promise. His next thought was that of consecration. The stone on which he lay marked the place where God had spoken. He called the place "the house of God". Everywhere where the believer meets with God is the house of God. Jacob had been impressed and helped but the experience did not change him much. He wanted to bargain with God. If he cares for me, feeds me, clothes me, protects me and brings me back again I will give Him ten percent. It was a selfish and an unreasonable attitude. All that he was to have would be God's, but then, in the face of all that God is doing and has been doing for us, how much have we given to God?

THE C. E. TOPIC

May 30.

Lessons from God's Pioneers in All Ages.

Heb. 11:10, 17-22.

We Americans take great pride in our pioneer forefathers. We feel that we owe them a great debt of gratitude and that they by their efforts greatly blessed the world. Their tasks consisted in subduing the untamed wilderness and making it blossom like the rose, contending with the bloodthirsty savages and wild beasts, laying the foundation of our present prosperity and giving to their posterity a God-fearing and God-loving character. All that they accomplished has the marks of privation, honesty, application to their labors and a mighty faith in God. The marvel of it all is that they accomplished so much with so many hinderances to contend with and with so little means at their command.

The Mennonite church is peculiarly blessed with having had so many inspiring pioneers. The founders of the church were the pioneers of the faith at a time when to oppose darkness with light meant danger of loss of life and goods and many made the supreme sacrifice for the truth. A Dutch Mennonite minister who visited America several years ago was so much impressed with the pioneer spirit of the American Mennonites that he wrote a book on "The Pioneer Life of the American Mennonites."

In our nation we have had numerous pioneers for great ideals whose efforts make us rise to call them blessed. Slavery has disappeared. God be praised for the noble array of men and women who spoke against it at the time, "when to breathe but a protest in silence was wrong." We have seen the nation going dry. There was a time within the lives of most of us when such a thought was visionary and thought of generally as impossible. Who can think without gratitude of the noble men and women who met abuse, ridicule and persecution for the sake of the great vision of temperance?

We are not past the time when wars and rumors of war are gone but we have had pioneers whose efforts will not have been in vain. Our fathers gave their all in proclaiming and believing in the principle of peace. The many youths who during the late war were big enough to be steadfast for peace in the face of a war-maddened age did not endure in vain. Their sacrifices made an impression upon thinking people that will have its influence in the time to come.

Some one has said that whenever a new thought or ideal was given to the world, there has had to be a Gethsamane. We do know that the paths of all pioneers, were they political, scientific or social as well as religious were over thorns. The names we honor as among our greatest are of those who in giving the world the blessings of their efforts had to endure without sympathy, suffer without reward and sometimes die without honor. But so long as the world has its pioneers progress and righteousness are possible.

No greater stories of heroism and loyalty to tasks can be written than those of the missionary pioneers. Every continent is rich in its history with the wonderful stories of those who brought the knowledge of Christ to those in heathen ignorance. Some endured, many suffered and died, but all of them earned a glory that God gives for He tells us that "those who turn many to righteousness shall shine as the stars for ever and ever."

We get the inspiration to pioneer living from God's word. There was Abraham who left all to obey God because he believed Him and did his part toward making his vision come true. There was Moses who responded to God's call and led a nation through its pioneer existence. There were the Disciples who heeded the command to "Go". There was Paul the herald of the Gospel in Gentile lands and so we might multiply examples, but the one thing to be impressed upon us by them all is that they had a mighty faith in God that never faltered in the face of any opposition or discouragement.

PROGRAM FOR THE SEVENTH ANNUAL OPEN DOOR S. S. AND C. E. CONVENTION OF WASHINGTON

To Be Held June 19 and 20, 1926, in Monroe, Washington.

Saturday Morning, June 19, 9 A. M.

Song and Prayer Service.
Informal Meeting. Discussion of Round Table Questions.
Questions:

1. What are some of the greatest hindrances to successful S. S. work?
2. What makes a successful worker?
3. How should S. S. teachers be elected?
4. What should the S. S. do to make the community better?
5. What can the S. S. do to encourage the young people to dedicate their lives to Christian service?
6. More prayer needed.
7. How to secure interest and cooperation of parents?
8. What are the tests of successful S. S. teaching?
9. How may the opening service of worship be made most helpful?
10. Why should a S. S. teacher continue to grow?
11. How should S. S. pupils be encouraged to study the lesson at home?
12. What can be done to encourage regular attendance?

Other questions that may be brought up.

This first meeting especially for S. S. teachers and officers and C. E. workers. Open for all. Special invitation to those from other states to participate.

Saturday Afternoon, June 19.

Song service led by Monroe music leader.
Devotionals.—Rev. D. D. King.
Welcome address.—Supt. of Monroe S. S.
Response.—P. C. Jantz.
Minutes of previous convention.
Music.—Menno choir.
Topic:—The Ideal Sunday School. Onecho S. S.
Open discussion.
Music.—Onecho choir.
Topic:—The Devotional Life of the S. S. Teacher.—Ruff S. S.
Open for discussion.
Music.—Menno choir.
Address.—D. C. Krehbiel, Reedley, California.
A report by the secretary from each S. S. represented.
Music.—Onecho choir.
Closing prayer.

Sunday Afternoon, June 20.

Song service led by Menno music leader.
Devotionals.—Alvin Rubin.
Music.—Monroe choir.
Topic:—The Model Christian Endeavor Society.—Mennon. C. E.
Open for discussion.
Music.—Ruff C. E. Society.
Topic: What Is the Mission of the C. E.? Has It Failed? If so, Where?
Open for discussion.
Address.—Miss Anna G. Stauffer, Los Angeles, California.
Music.—Monroe choir.
Business meeting.
Closing song and prayer.

Carl Waltner,
Secretary of the program committee.

N. B. Those coming to the convention will please bring this program with them.

PROGRAM

of the Sunday School and Christian Endeavor Convention, to Be Held in the Emanuel Church, Aberdeen, Idaho, May 30 at 2:30 P. M.

1. Song Service—10 Minutes.
2. Scripture and Prayer.
3. Music, in charge of Emanuel Church.
4. Topic—"The Importance of Regularity and Being on Time on the Part of the Scholar, Teacher and Superintendent." — Alfred Wedel.
5. Choir—First Mennonite Church.
6. Topic—„Das Verhältnis der Sonntagschule der Gemeinde gegenüber." —Eva Dirks.
7. Music, in charge of Emanuel Church.
8. Topic—"The Relation of Christian Endeavor to the Church." —Mrs. G. A. Wiebe.
9. Choir—First Mennonite Church.
10. Topic—"The Duty of Christian Endeavor Toward the Social Life of Our Youth.—Mr. F. L. Wenger.
11. Congregational Song.
12. Address by Miss Anna G. Stauffer.
13. Business Session.
14. Song and Offering for Relief.
15. Closing Hymn and Prayer.

There is to be a ten-minute open discussion after every topic.

The Program Committee.

MARRIAGES

The marriage of Miss Dora Lizy of Los Angeles, California, to Mr. Edwin Haury of Halstead, Kansas, took place at Aberdeen, Idaho, on the twenty-second of July, 1925.

Miss LaDeen Parker and Mr. Elmer R. Dettweiler were married on February 28, 1926 at the home of the bride at Lawrence, Kansas.

On February 24, 1926, the marriage of Miss Helen Will to Mr. Carl Schroeder was solemnized at the home of the bride. Miss Will is the daughter of Mr. and Mrs. John Will of Halstead. Mr. Schroeder is the son of Mr. and Mrs. John Schroeder also of Halstead.

DEATHS

Bahr.—Christian Bahr was born in Obervcimheim, Germany, April 23, 1845 and died at Halstead, Kansas, April 16, 1926. At the age of 14 he united with the Mennonite Church at Gaeligsheim, Germany. In 1872 he came to America, settling near Bloomington, Ill., until 1890, when he came to Kansas and united with the Mennonite church at Halstead. In 1883 he married Katherine Wieland of Danville, Ill. He is survived by his widow, three sons and three daughters. Funeral services were conducted by the pastor, Rev. H. T. Unruh.

Dyck.—Jacob Dyck was horn in Pletzendorf, West Prussia, Germany, October 20, 1850. In 1868 he united with the Mennonite Church in Liegenhagen. He immigrated to the United States in 1873. In 1877 he married Helen Riesen, settling on a farm near Halstead, Kansas, where he remained until 1909 when he moved into Halstead, remaining there until his death. He is survived by his widow, three sons, six grandchildren, one sister and five brothers. The interment took place in the Mennonite section of the Halstead city cemetery.

Schowalter.—Anna Kaufman Schowalter was born May 26, 1876, in Baden, Germany, coming to America with her family in 1892. When 16 years of age she was received into the Mennonite Church of Basel, Switzerland, on the last Sunday which she spent in Europe. On March 7, 1897, she married Abraham Schowalter. She is survived by two sons and two daughters. Funeral services were held in the Halstead Mennonite church. Rev. H. T. Unruh, the pastor, officiating.

Schmitt.—Elizabeth Baer Schmitt, widow of J. E. Schmitt, died at her home, south of Halstead, Kansas, on March 11. She was born in O'Fallow, Ill., March 20, 1854 and died March 11, 1926. She is survived by three children, nine grandchildren, two orphan boys, a sister and three brothers. Funeral services were held in the Halstead Mennonite church. Rev. D. J. Brandt officiated.

Schall.—Mrs. Mary E. Schall, aged 73, mother of Mrs. J. W. Lehman, passed away on February 2, 1926, at the home of her granddaughter, Mrs. Herman Bansemer.

She had been a resident of Halstead or vicinity since 1888 with the exception of a short time spent in St. Louis. For many years she made her home with her daughter but with the granddaughter when the fatal illness came. The funeral was held at the Mennonite church with Rev. H. T. Unruh in charge.

JOTTINGS

The Oklahoma convention was held in the Herold church, near Bessie, on May 2, 3 and 4.

A Spiritual Life Convention beginning on May 6 was held in the Berne, Ind., church under the lead of Rev. Joseph H. Smith of Redlands, Cal.

A successful missionary sale was conducted by the Zoar church, Inman, Kansas, in the local township hall. Articles for sale were made by the ladies of the Zoar church and school. The proceeds of the sale amounted to nearly $345.00.

On May 1, Rev. and Mrs. P. J. Wiens, Birra, India, visited the Hoffnungsau church, near Buhler, Kansas. Bro. Wiens first talked to the children and told them about their work in India. On the following Tuesday evening he showed pictures of the different missionary fields in India and on Wednesday evening he was at the south church.

The Halstead, Kansas, church received six young people into its membership by the rite of baptism on April 25. Others were received by letter. During the past year the Halstead church joined with the other Protestant churches of the town in conducting a weekday Bible school which proved very satisfactory. Influenza has been prevalent in this section. Among others, Rev. Unruh has been afflicted. During his illness Revs. C. E. Krehbiel and Janz took his place.

The Annual C. E. Convention of the Eastern District Conference will be held in the Zionsville, Pa., church on May 31.

The next World's C. E. Convention will be held in London at Crystal Palace and Albert Hall. O. F. Gilliom of Berne, Ind., who is a trustee of the United Society, will attend. He will also represent the 200 C. E. societies of the state of Indiana.

Mr. Albert Schumacher, formerly of Pandora, Ohio, now connected with Berea College, Berea, Kentucky, was chosen to represent the character Manson in the faculty play, "The Servant in the House". The play was given in Berea College two successive evenings before audiences that packed the large Tabernacle. This play is given every fourth year and to have a part in it means no little honor.

The first unit of the Bethel Home for the Aged at Newton, Kansas, was dedicated on Sunday, May 9. The Home is built by the Bethel Deaconess Home and Hospital Society, a Mennonite charitable institution chartered under the laws of Kansas whose office is at Newton. The society has about 600 members scattered over a large portion of the United States and though the membership is of the Mennonite denomination, it is not directly connected with any church governing body but is independent in its functions. The society owns and operates the Bethel Deaconess Hospital at Newton and the Bethel Deaconess Hospital at Mt. Lake, Minn.

An important business meeting was held in the Berne, Ind., Mennonite church when representatives were selected to represent the church at the meetings of the Middle District and the General Conferences. An executive committee was chosen and given power to appoint any number of sub-committees to take care of the General Conference delegates.

The net property and endowment holdings of Y. M. C. A.'s throughout the world, translated from Swiss gold francs into American dollars, total in value $193,236,000, of which amount approximately 80 per cent. is in the United States alone, according to the annual statement of the World's Committee. At the beginning of 1926, the report shows, there were 7,382 employed officers—151 more than a year ago. Of these, 5,026 were employed by the American Association.

The Eastern District Conference, in session in the First Church, Phila., April 29 to May 2, was well attended and the interest good. The Bible lectures by Prof. Quiring of Bluffton were delivered with the wonderful zeal and broad understanding of Scripture, so characteristic of Prof. Quiring. In connection with the Conference, the Women's organizations and the Men's Brotherhood had special programs. The First Church proved itself a wonderful host and entertained the delegates royally. Rev. Victor Boyer of Allentown, Pa., was chosen as President to serve for next year, when the Conference will meet in the Souderton, Pa., church.

On May 2, Bethel College church received thirteen members into the church through letter. On May 16, baptismal services will be conducted, at which time sixteen young people will be baptized. Communion service will follow two weeks later.

The Living Links Sunday school class of the Berne, Ind., church, composed of about 25 girls, gave their teacher, Miss Inda Sprunger, a wonderful surprise last week upon her birthday. The great feature of the evening was a large birthday cake frosted with class colors, green and white, and decorated with white candles.

In its report, the Sewing Circle of the First Church, Philadelphia, has the following facts to present: During the past year the sewing circle, which now has a membership of twenty-two, has met every Wednesday, except during June, July and August, to carry on its work. We have made in that time, thirty quilts, sixty-six aprons and eleven caps. A Pie and Cake sale was held which netted $66.-30 and this money with what was earned by the sewing was distributed as follows: Orphan Fund, $30. Home and Foreign Missions, $80. Christmas gifts to worthy individuals, $15. Local charity, $10. Freight and hauling of Christmas boxes to Busby, Mont., and Canada, $11.58. Total, $216.58. Two coats, two dresses and underwear were given to needy persons; and two boxes of worn goods were collected and sent to Russian Mennonites in Canada. A Christmas box was sent to the Montana mission.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, MAY 27, 1926 No. 21

ANOTHER TRIP

A little over one year ago we made a trip. "We", i.e., Bro. and Sister Suckau and their children, Mrs. Burkhard, Mrs. Penner and I. We have made another trip. This time Miss Lehman, Mrs. Penner and I. Please don't think that between the one, reported about one year ago and the one I am going to write about today, no other trips have been made. There have been a number of them, though not reported. The one I wish to write about today is of a different nature than the visit to Basna in January of 1925. It is different as to preparation, duration and object. That trip was made by our faithful Fords. No, I don't mean that exactly, I mean by "my" faithful Ford. Bro. Suckau's was decidedly "unfaithful and obstreperous. But I have long ago forgiven Mr. Ford for that nasty trick. This one was made by Pedes Apostolorum. That trip took about 10 days of our time, this one six weeks. That one was to see our new station near Basna and spend a few days with our fellow-workers at that place, this one to visit the many villages belonging to the Champa circle and to bring to those that are "afar off" the saving message of the Cross, the old and yet ever fresh story of love.

A missionary journey in the District always needs careful preparation. In this case, 3 buffaloes' carts were needed to transport all of the tents and other paraphernalia from place to place. A buffalo's cart, together with one pair of buffaloes and drivers, cost us Annas 12 per day. At a normal rate of exchange, about 25 cents. Whether we are moving from one camp to another, or whether we are stationed in a village, the pay is the same, Annas, 12 per day. I am sure no one will think this pay exhorbitant. We who are accustomed to the cheap labor of the East can hardly get over it when on furlough, we are required to pay for many of the services and needs a la fifty cents—one dollar, please. Two events stand out clearly in my experience at home. One was in New York. I had just left the boat. Two full suit-cases and a bag slung on my shoulder made my perspiration flow freely. A lad whose insatiable avarice I misinterpreted for sympathy for an overloaded missionary, said to me, "Mister, may I carry one of those suitcases for you?" I did not answer, but immediately handed him one of my suitcases. The place for which I was headed was nearer than I knew and so my "coolie" did not have more than two blocks to go. Upon arrival, I said: "Thanks, laddie", to which he did not say "welcome"; but "a quarter, please". He almost took my breath away, but I did not care to create a commotion on Broadway and so I paid my "honest" debt.

The other experience was in Omaha. I went into the lunch-room and ordered ham and eggs and coffee. I got it and besides the "lady behind the counter threw down a nice white slip with only one figure—80 cents." Whew! why 80 cents would give us here quite a number of meals of curry and rice. Just let me say here for the comfort of such who so liberally support missions that I have never after that ordered ham and eggs. Once bitten, twice shy.

But to return to my narrative. On the three carts were loaded the needed tents for ourselves and Indian co-laborers, and the bullock drivers. Next, all or at least a bountiful supply of foodstuffs, since not much in this line is procurable in the district. Bedding, clothing, furniture such as chairs, tables, bedsteads, etc., etc., comes next. Then a good supply of Christian literature and New Testaments and a few Bibles. Writing material and the typewriters are also taken along. The latter, however, I never put on the cart but give to a coolie to carry. The delicate mechanism can easily get out of order from the jolting of the cart. That there are other dangers for a typewriter my story will show. Carts thus loaded from one end to the other remind me a good deal of the circus wagons that used to come to the small towns. Buffaloes move along at the rate of 2 to 3 miles per hour—it depends a good deal upon the condition and nature of the road.

Our party, consisting of Mrs. Penner and myself, 2 evangelists and 2 Bible women, the cook, three children and the 3 buffalo drivers left Champa for the first camp about 8 miles north. Miss Lehman joined us a few days later. Because of the nature of the roads in the district, a car is almost useless and furthermore a Ford can not comfortably carry 7 passengers. So all of our work was done on foot. The first few days our party got a little bit tired but after we got our walking legs, we did not mind 5 to 8 miles in one forenoon and preach 3 to 4 times. Only once did we get very tired when the heat was oppressive and the distance more than usual, but no one complained. Jesus was tired also; "the servant is not above his master." I ought to say a word or two about our Indian fellow-workers.

SONSAI was one of our companions. He is a very efficient man and one who is never too tired to work. We have known him to sit up until midnight after a full day's work, talking to villagers to came to his tent. DHANAU, though doing some testifying and preaching, is yet not a fully recognized Evangelist, or at least one who still needs much experience. He is rather much more of a singer and in this evangelistic tour he has been of inestimable help to the cause. Dhanau has been won for Christ by SONSAI. Naturally, they are very much attached to one another.

Kallanbai, a Bible woman. She comes from a high caste, has had the advantage of a fairly good education, knows her Bible—hence **ought** to be a good asset in evangelistic work. Indeed, she is exceptionally good and clever. She can make her messages vivid and real. I have never heard that she lost in an argument with educated Hindoos or Mohammedans. But,—oh yes, that miserable "but" her tongue often runs away with her. Her uncontrollable temper is so clearly shown by the uncharitable words she uses. In our Champa missionary meetings, we have frequently considered her case, not knowing what to do with her. Then too, she is grouchy at times—and this for trivial reasons. We are praying much for her that God may change her so that she may be able to overcome her weaknesses and sin. How often she spoils by her words what might otherwise turn out to be a great blessing. Will you who read this pray for this Bible woman?

Lastly comes Elizabeth. Though not nearly as gifted as Kallanbai, she is a power for her Master. A more sweet-tempered Christian woman it will be difficult to find. About one year ago she was in the hospital in Bilaspur for some weeks. The doctor later told us that in Elizabeth she had had one of her sweetest and most grateful patients. God bless that Bible woman. We wish her husband were as good. As a whole, however, we believe that our Indian helpers are doing what they can to bring their own people to the light.

Our method of work was much the same as in previous years. Villages within a radius of 4 to 5 miles were visited and then our camp was removed to another place. Personally, I believe this method unsatisfactory, but the best under the circhmstances. I am of the firm conviction that more intensive and less extensive work ought to be done if we wish to see more visible results. What can an annual visit of one or two hours to each village amount to? The proper method would be to spend weeks in one center and thus get acquainted with individuals and not merely with villages. I am also sure that our sales of Scriptures would increase if longer time would be spent in a given center. But with the time at our disposal for evangelistic work in the villages and the working force at our disposal, we cannot do much different than we are now doing. Each of our 5 stations has many, many thousands of non-Christians to reach.

Entering a village, we select a place that is centrally located and where the villagers generally assemble to gossip. The lady missionaries and the Bible women go into some house or select

some other part of the village. To their meeting, women and children are invited, whereas, we speak to the men. A few songs quickly collects a crowd of curious people. Dhanau with his primitive "ukelele" was always a magnet. When the singing ended, Sonsai would preach. He can hold the attention of his hearers up to a given point and then the interest begins to wane a little bit. That point is when he has spoken 30 minutes. I have known him on one or two occasions to speak an hour. I have told him once or twice that he would say more if he would talk less. I am inclined to believe what Bill Nye says: "If a preacher don't strike oil in 30 minutes, there is none there." On one occasion, I told him that he had broken two commandments. When he expressed his astonishment, and asked me what I meant, I told him that because he had preached so long he had stolen my time. That was breaking the eighth commandment. Then because of his longwindedness, he had killed the interest and drove away over half of his audience. Here he had broken the seventh commandment. I am sorry to say that I did not reform him. Brother Sonsai's strong and effectual work lies in the personal line rather than preaching to a crowd.

(To be concluded)

REPORT OF REV. DAVID TOEWS' VISIT

to Europe in the Interest of Russian Mennonite Immigration to Canada

(Concluded)

Before continuing my report on other matters, I would briefly state what has been done for these people. When later I arrived in London, I reported to the C. P. R. and the government officials including the doctors. It was then agreed that all the patients from Hamburg should without any further delay be brought forward to Southampton (Atlantic Park) and those from the Lechfeld be brought to Hamburg. These latter will number about twelve who may have to stay in Hamburg until some ten or twelve have been brought forward from Atlantic Park and they will then also be brought to Atlantic Park. Our rejects will then be practically concentrated in one place, where we think that the treatment will be efficient and where also other conditions seem to be favorable.

In connection with this report about our rejects, I would call attention to what seems to me a fact that we have not done our full duty toward these rejected people. We should consider that there is a mental as well as a physical suffering which they undergo. We have to confide their physical sufferings to the doctors who give them treatment and to the Great Physician in whom we all trust. In order to relieve their mental sufferings all of us could do something. If we had these people nearby likely everyone of us would find time to visit them occasionally and speak a kind word or do a kind deed towards them. Wherever I come, I find that people are taking deep interest in the condition of these people. Now if we cannot visit them in person and speak to them and do something for them, could we not write letters to them with kind, comforting words? Could it not be possible for many of our ministers to write letters to the groups. These letters could be read to the groups and all the people there could be comforted. Why not scatter sunbeams into the lives of these people who have been deprived of so much, why not put some joy into their lives by showing them that there are people who have a Christian feeling of love for those who are less fortunate than they are? Why should they not be placed into the position to buy for themselves a necessary piece of clothing. Then, further, if anyone has a good book written in German, that he can spare, let us send it to them. We have the good saying, Where there is a will, there is a way. Christian love in a Christian will work the will and a way will be found. Let us do good and not tire, for at His time we shall reap without ceasing. If these people could be provided for abundantly, it would be far better than if they would have to complain about scarcity in any way.

We received a letter from H. Hildebrand, Atlantic Park, with a full list of those who are at present in that camp. I am writing to him today to report regularly on conditions there. Since I have seen these people and the conditions under which they live, I will be doubly interested in their welfare. I am enclosing to them a small sum of money as I can afford from our treasury. Let us continue to think with compassion of these people. The C. P. R. officials as well as the physicians have promised to do all in their power to help solve the problems in connection with these people. Perhaps everyone of the kind readers has at some time or other found comfort in the word which we find in Psalm 37:5. Commit thy ways unto the Lord, etc. I do not know that I have ever understood this word and others as well as did these people whose experience teaches them the full meaning of words of comfort such as this.

I have also tried to get in touch with brethren in Holland, Germany, Danzig, Free State and Switzerland. I have everywhere found the kindest treatment and hospitality on their part. We had a meeting with brethren in Southern Germany and Switzerland, also in the Danzig Free State, in which also some from West Prussia and Poland joined. Then further a meeting with the committee in Holland and everywhere I found a willingness to co-operate in every way possible, to the extent of their ability. It was my happy lot to shake many a hand which in late years has handed down to the suffering many a gift. Acquaintance with people and conditions will very often show that people who are thought not to be in full accord with us on doctrine and perhaps also in their mode of life, have a very kindly Christian disposition towards our suffering brethren. The Lord has done much during the last years when many of our brethren were steeped in misery and suffering, to create a feeling of unity between the different sections of the Mennonite church. If this feeling of unity could be cultivated by general efforts along different lines the bonds of love should certainly be strengthened. Love covers a multitude of sins and will foster active compassion and friendship in us all.

I had intended to start on my way home on the 1st of April but as Col. Dennis had cabled to await his arrival on the 10th of April, I had to postpone my trip home. These days were filled out in London in conference with different officials and a visit to Atlantic Park and the hospital at Atlantic Park. On the 10th we had a conference at Liverpool with Col. Dennis, Dr. Drury, Mr. Hampson and Mr. Baird. The plans were made for the work this year. Dr. Drury and Mr. Hampson were to proceed immediately to Russia for the inspection of those who wish emigrants from Russia. We hope to be in the position to bring over a large number of these people this year and possibly also the following year. This will mean further efforts on our part. Of course, we hope that our people all over the United States and Canada will stand united in a common desire to help those in need.

I have found that in Atlantic Park the officials and also the officials in London and elsewhere who have come in touch with our immigrants have expressed themselves very sympathetically. There seemed to be only one opinion: They are good people, and worthy to be helped.

On the 23d of April I arrived home. A large number of kind friends met me at the station. My family I found well. In the evening a choir, led by Mr. Franz Thiessen assembled before our house and expressed their feeling in a beautiful song which I will never forget. The best of a journey is getting home. I have seen many beautiful sights in London, Rotterdam, Hamburg, Berlin, Worms, Karlsruhe, Augsburg, Liverpool, Glasgow, Edinburgh, and I met many kind people in all these places, but I was a stranger in a foreign land. After having been away from home for a long time, we learn to appreciate the feelings of the author of the beautiful song, "Home, Sweet Home". Canada has become my homeland. For the time being I shall try to find my real enjoyment in the service of our people in Canada along various lines. May the Lord make me more and more fit to live a life of real service.

Fraternally,

David Toews.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil.4:6.

Since the Holy Spirit has set his seal of approval on the Bible as it is, who am I that I should become its critic and tear it to pieces?

EASTERN DISTRICT CONFERENCE

The 128th session of the Eastern District Conference was held in the First church, Philadelphia, A. J. Neuenschwander, pastor, on April 29th to May 2nd. The opening devotional service, Thursday evening, consisted of singing, "Break Thou the Bread of Life" and "Give of Your Best to the Master", followed by lesson, Phil. 3, read by Rudy Gehman of Bowmansville church and prayer by Daniel Unruh of Mechanic Grove. G. T. Soldner, President of Conference, preached a practical and Spirit-filled service from verses 13, 14 of the lesson read. Prof. Jacob Quiring, Bible teacher at Bluffton College, who gave a series of Bible lectures throughout the Conference, followed with a sermon on Matt. 5:16.

A song service introduced the

business session Friday morning. The secretary read Eph. 3. as the morning lesson, and led in prayer. The roll-call showed 24 congregations with 70 individual accredited delegates—several ministers being delegates of more than one church, and 105 votes—Roaring Spring was not represented.

Ordinations during the year were as follows: A. G. Moyer, deacon in Quakertown; William Shelly, deacon Second church, Philadelphia; A. B. Martin, First church, Philadelphia; Rudy Gehman, minister, Bowmansville; S. M. Rosenberger, elder West Swamp charge; Howard G. Nyce, minister and elder, East Swamp; Adam Wolf, elder, Mans Choice and Napier, Daniel Unruh, elder, Mechanic Grove; Harvey R. Bauman, as missionary.

The following were elected for the year: President, Victor B. Boyer, Allentown; Secretary, A. M. Fretz, Perkasie; Treasurer, E. S. Weiss, Willow Grove; Freeman Swartz was named assistant secretary. Letters were read—J. E. Hartzler of Witmarsum Seminary expressing gratitude for the progress of the work the Seminary is doing in the union efforts of the various conferences in the training of ministers and missionaries. It was a venture of faith and we are not disappointed. A continued interest in the work is needed. With the present demands from every part of the Mennonite church for trained workers, it becomes more and more evident that we must provide a place for training. Unless we do, we may expect other denominations and institutions to provide the training and with it take many of our best and strongest young men and women. The unity of the Mennonite church can not be maintained without our own training school." Rev. B. S. Graybill of the Richfield church, Juanita county, regrets his disability of attending Conference and expresses the hope of being able in the future and a prayer for God's richest blessings on the work of Conference.

The full amount of the closing year's budget was not quite reached. The budget for the ensuing year is $4,000, to be applied as follows: Home for the aged, $2,000. For purchase of Mennonite Historical Works $200. To Witmarsum Seminary, $1,800. (The secretary kindly asks for the budget committee's report so he may duly verify the given figures.)

Secretary N. B. Grubb of the Board of managers of the Home, gave a very concise report. During the thirty years of its existence, the Home had 98 admissions, 66 deaths; 15 in the Home now. Thirty-three were Mennonites; the others represented nine different denominations. The recently added hospital ward is very acceptable, liberal donors provided the three beds of the ward. Religious services were held regularly. Mr. Shalkop, the undertaker, made a contribution of at least $200 over actual cost on his bill. G. T. Soldner, Isaiah W. Gross, Norman Bechtel were elected as members of the Board. The Educational Committee recommended the following for Evangelist's license: Irwin W. Bauman, R. V. Stubbs. Bro. Stubbs is at present in the service of the American Sunday School Union as field worker in Virginia.

Friday evening, Bro. Gerig of Smith Corner spoke of his labors among the mountain people of his section of the state. L. H. Glass of the Altoona Mission church spoke of the good work in that city. A. S. Shelly and S. M. Grubb were elected on the Educational Committee. By motion of Conference, it was recommended that D. M. Landis, who has been serving as supply in various pulpits appear before the Educational Committee and by their approval be granted an Evangelist's license.

The Publication Committee reported verbally of their work in the issuing of the Year Book, now issued by General Conference. Various matters that this Committee may do were suggested, among which were the issuing of blank certificates for consecration of children and ordination of ministers and elders. The name of the committee was changed to: Publication and Historical Committee. S. M. Rosenberger was elected a member of same. To the orphanage work committee were added the names of three lady members, Mrs. J. B. Bechtel for three years, Mrs. H. D. Detwiler for two years and Mrs. Jacob R. Fretz for one year. F. H. Swartz was re-elected D. M. Landis and S. M. Rosenberger were elected on Home Mission Committee. J. R. Fretz on S. S. Committee and A. S. Shelly on program Committee, and I. W. Gross on Building Fund Committee.

A letter reporting the transfer by deed of the Bertolets Meeting house to the Bertolet's Burial Ground Association and asking for Conference approval of the transfer was read. The action of the trustees was approved.

A motion for the revision of the constitution of Conference prevailed. Souderton was selected as next year's meeting place. Prof. Quiring gave very studied and inspiring addresses at each session of Conference and the subsequent meetings. At the subsequent meetings—of Women's organizations on Saturday afternoon, Men's Brotherhood meeting in the evening, Sunday school and Christian Endeavor on Sunday afternoon—good and interesting programs were rendered. Sunday morning was a Conference communion service. We certainly spent a blessed Conference these days. God continue to bless our Conference work.

A more detailed account of the proceedings with various reports given in Conference will be published in pamphlet form, in the course of a month, for free distribution among members of the churches. Those not procuring any may write the secretary for such.

Allen M. Fretz, Sec.

Perkasie, May 7, 1926.

P.S. The report of the committee on resolutions is appended.

Resolutions of session of 1926 of Eastern District Conference.

Resolved:

1. That we express our thanks to the congregation and especially to the Ladies' auxiliaries of the First Church of Philadelphia for the splendid entertainment of the delegates and visitors of Conference.

2. That we express our appreciation of the highly spiritual and edifying messages brought by Prof. Quiring of Bluffton College.

3. That we desire the Brotherhood to express to its committee appointed to raise the money for the Conference budget our appreciation of its highly valuable services.

4. That we are delighted with the parochial reports presented at Conference, and that we take them as an indication of life and activity in the congregations presenting them.

5. A. That we heartily endorse the work of the promotion of peace as carried on by the united efforts of the Friends, Brethren and Mennonite denominations, that we heartily encourage the work, and that we recognize the individual participation in the past in these meetings by members of our Conference.

B. That we also recognize the worth of the All-Mennonite conventions and encourage participation at conventions in the future as a means toward closer unity in the Mennonite church.

6. That we recommend a distinctively missionary service in connection with every annual meeting of Conference, at which representatives of Home Missions tell of the work at their various stations, and likewise the Foreign Mission cause to be presented by missionaries on furlough or some one in their stead.

7. That we ask the churches of Conference to avoid if at all possible the unfortunate complications that may arise when a congregation proceeds to plan for an ordination of minister or elder without acting in strict cooperation with the educational committee, and in harmony with the rulings of Conference.

8. Resolved, by the Eastern District Conference of the Mennonite Church of North America, in conference assembled, that we hereby declare ourselves unalterably opposed to any modification of the Eighteenth Amendment or of the Volstead Act which would legalize the sale of intoxicating liquors in any form or to any extent.

Resolved further, that we declare it hereby to be our firm conviction that any such action would be a recession from the greatest forward step taken in the history of our country since the Emancipation Proclamation.

Resolved further, that a copy of this resolution be forwarded to the Senators and Representatives representing the Congressional districts of Conference.

Committee:

S. M. Rosenberger.
F. H. Swartz.
D. M. Landis.

EASTERN DISTRICT CONFERENCE

Favors Pensions for Missionaries and Ministers

In the report of the meeting of the Eastern District Conference appearing in this week's issue of The Mennonite, an item was omitted by accident. The item relates to a resolution passed by the Conference favoring the pensioning of missionaries and ministers and should have had a place with the other resolutions as recorded. Readers of the minutes will please remember this as a part of the Conference proceedings.

A. M. Fretz, Secretary.

It was not a holy organization that thinks to have mutual association with God on any other ground than realized redemption. —S. J. Patton.

THE MENNONITE

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EDITORIAL

It has been noted on another page that there is in course of preparation a manual giving data concerning our mission fields for use of young people's and mission study classes. The importance of such a work cannot be estimated. We know that there have been mission study classes in many of our churches for some years past and the work done by these classes was commendable, giving necessary information for exciting missionary interest and enthusiasm. The great task before us on the mission field calls for all the effort we can secure in order to keep alive the missionary spirit and enlarge interest and support for the work. However, much of the study material must come from non-Mennonite sources, for the reason that it is the most available. This leaves us very often in the position of knowing more about other missions than of our own. The dearth of our own literature on this subject has been a long-felt need. It would appear that, to begin right with the subject, we should begin with our own work and then, after we have learned what is to be learned, extend to other fields. This we were unable to do because there was so little material upon which to lay the hands. We are thankful that a right beginning has been made.

Visitors to Philadelphia, the Sesqui-Centennial city, this summer will find considerable of Mennonite interest in this historic town. In the first place, Germantown, the first Mennonite church to be established in America, is in Philadelphia. No Mennonite, no matter what his conference connection, should miss the inspiration of visiting this, the first place where our fathers erected their altar in our beloved country. Not far from the old meeting house one will find what is left of the original first building erected in America by a Mennonite, the Kunder House, in which the celebrated protest against slavery is said to have been signed. A mile away remains the house erected by the first Mennonite minister in America, William Rittenhouse. This is a national shrine, for here was born his grandson, David Rittenhouse, famed as a statesman, a scientist and a philosopher. Germantown Road, upon which the old church is located, is one of the historic roads of America. It has been said that it is the most written about road in the world. At any rate, place after place associated with the civil, religious, social and artistic development of America is met with as one travels along it. Here in Germantown the first Bible in a European language was printed by Sauer and, here too, much of the early Mennonite literature was produced. It was along this road that the famous Battle of Germantown was fought, the Mennonite church standing on the battle line and before its gate the Gritish general, Agnew fell. The three churches of our General Conference located in Philadelphia, will be glad to welcome all brethren from a distance who come to their services. Besides the three General Conference churches, there is a church of the Mennonite Brethren in Christ and one of the Old Mennonites. Near Philadelphia, too, within a radius of a hundred miles, are large settlements of Mennonites of all conferences.

MENNONITES AND PEACE

A. J. Neuenschwander

There has awakened in the church a new interest in one of the earliest of Mennonite principles, namely, non-resistance and opposition to war. We have cherished this teaching since it seems to us the only way of accepting and interpreting the teachings of Christ on this great principle.

Our fore-fathers have endured much for this principle, they left house, home and country many times at great sacrifice, until finally we found ourselves in this country where freedom of worship and conscientious convictions are recognized. In the past when all Europe was guided by the strong hand of militarism, and no one except our Mennonite fore-fathers and later a small group of Quakers, opposed this method of settling national and international difficulties. The only thing our worthy ancestors could do was to pilgrim from one country to another and thus follow the Scriptural teaching on this question. They sought to spread peace principles but no one was ready to consider or study seriously the importance of the principle. Today it is different. The principle is still the same as far as the Biblical teaching goes, but the spirit and attitude of the church has changed greatly and now we have many who agree with us.

Now would we be true to Christ, if we cease from spreading our peace principles and to work against the possibility of war? Would we be true to our fore-fathers if we did nothing in this respect, when they did so much?

These few words are called forth by an article that appeared in The Mennonite of March 25th, entitled, "A Word Relative to Peace". I wish to state that I agree with the author perfectly that we must not neglect nor forsake our duty to preach Christ as the only means of salvation. I am wondering, however, whether we ought not to add to this most important task the other, of seeking to spread the peace principles as they are contained in Scripture and according to our historic Mennonite position? We need indeed to do the former, but not to leave the latter undone.

If we do not want to have anything to do about opposing war and its evils, I wonder what we think of the church when opposition has been made against other evils in other ways than by first converting the opposition to Christ? Let me give just two illustrations. We are undoubtedly all agreed that slavery was wrong and contrary to Christ's teaching. The first formal protest against slavery in the United States was drawn up and signed by Quakers and Mennonites in Germantown, 1688. This was the beginning of a movement that led later to the liberating of thousands of slaves. No, the Civil War was not fought because of slavery, but because of the principle of States' Rights. That slaves were given freedom was an outcome and a result of the war. Today the South as well as the North agrees that slavery was wrong, but the awakening of the consciousness was brought about by Christians agitating and urging the question. While the church was leading the opposition against slavery the message of salvation was by no means neglected.

Another illustration where the church has been associated with local, state and national organizations for the welfare of men, women and children, without first converting the opposition to Christ, is in the Temperance movement. First individuals, then groups and later the church at large, have conscientiously opposed the drink evil that was threatening the physical as well as the spiritual welfare of the nation. Sentiment and conviction had to be aroused, the public conscience had to be awakened, many skirmishes had to be fought and won; until the nation was ready to pass the Eighteenth Amendment and write it into the Constitution of the United States. This is a reform movement. It was not expected that all men would gracefully submit to the law, but the Christian people felt the cause worthy and today thousands who are not Christians are, nevertheless, helped because the legalized sale of liquor has come to an end. Has the campaign hindered or interfered with the cause of preaching Christ as the only Savior of men? Indeed not. The two went hand in hand. Why was the church so seriously interested in this work? Simply because it is a religious as well as a moral question. We know that no drunkards shall inherit the Kingdom of God. We further agree that the injustice men do to themselves and to their fellowmen, because of drink, is wrong and contrary to the New Testament teaching. Therefore, by agitation and organization the drink evil has been outlawed. The conflict is not over yet, and the church needs to continue her opposition against this evil.

Now, to organize in the protest against war and to work for peace is, according to our Mennonite principles, Scriptural and necessary. It is not the idea that if wars are diminished and wholesale bloodshed less frequent, that it is "the salvation of this world". It simply means that orderly and peaceful methods should be employed to settle international difficulties, instead of the bloody sword which has thus far failed so miserably. War is a religious and moral question. There is no double standard to be found in the New Testament that distinguishes between the sin of one man murdering another or one nation massing a number of men to kill in wholesale manner the men of another nation. Both are murder and unless forgiven no murderer can enter into eternal life. Is it, therefore, not one of the duties of the church to help in every Christian way to lessen this possibility? We all know that war is born in hatred, envy and jealousy, and that soldiers are no good unless they hate their enemy. Does not I John 3:15 say:

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By

Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

S. S. AND C. E. CONFERENCE AT UPLAND

The seventh annual California Mennonite Sunday school and Christian Endeavor Conference was held at the new church in Upland on April 16, 17 and 18.

The conference was well attended and much interest was shown both by young and old. A good number of young folks drove down from Reedley, which added to the success of the conference and also pointed out that our young people should be given a more active part of the work.

The Samaya Mission Band and the Upland Christian Endeavor societies had a fine missionary exhibit. One of the outstanding displays of this exhibit was a reproduction on the sand-table of the Bethesda Leper Asylum at Champa.

On Friday, the Sunday school and Christian Endeavor held their departmental meetings, separately, which were very enjoyable and instructive. The Juniors gave a splendid program which was greatly appreciated by everyone. In the evening, an address on "The Price of Discipleship" was given by Professor Books of Beulah College, Upland. He based his talk on Matt. 16:24.

On Saturday, three topics were discussed, "The Winning of the Boy", "The Value of our Publications", and "The Relation of the Christian Endeavor to the Church and the Community". The address was given by Dr. Bert Foster of Upland, in which he related some very interesting experiences he had as a frontier missionary.

Recognition must be given to the young people of Upland for the success of the afternoon spent in recreation at Lone Hill and the banquet given in the evening.

On Sunday morning the regular Sunday school and church services were held by the local church. Rev H. J. Krehbiel delivered the morning sermon.

In the afternoon, the La Verne College Men's Glee Club gave a sacred concert which contained a number of familiar songs.

The installation of new officers was held at the opening of the evening service and was conducted by Mr. C. F. Mueller. This was followed by a vivid presentation of the World's Peace situation by Rev. H. J. Krehbiel.

In the business meetings a resolution was passed that two commissions be appointed to outline more definite work for the conference, the one to work out worth while plans that involve sacrificial service on the part of our Sunday school, the other to do the same for our Christian Endeavor societies.

A resolution was also passed to finance the compilation and preparation for publication of the "Foreign Mission Survey", which is being gotten up by Miss Anna Stauffer, and that we invite the support of the Oregon Mennonite Sunday School and Christian Endeavor convention, the Idaho Sunday School and Christian Endeavor convention and the Open Door Conference of Washington to participate in this project and to finance the publication of the "Hopi Mission Pamphlet."

The officers for the coming year are:

President—Luke J. Horsch, Upland.
First Vice-President—Rev. Henry Gaede, Shafter.
Second Vice President—Miss Levina Burkhalter, Los Angeles.
Secretary—Miss Emma Ruth, Reedley.
Treasurer—Mr. Gustav Toews, Paso Robles.
New member for Program Committee, Mrs. Herman Claassen, Paso Robles.

At a special meeting of the Executive Committee, a motion was passed to create the office, temporarily, of Superintendent of the High School and Junior College Department. Olin Krehbiel was elected to this new office.

O. A. K.

THE VALUE OF OUR DENOMINATIONAL PUBLICATIONS

I wish to develop this subject under three main parts.

First — What our denominational publications consist of. Second—What their value is. And third—How their value may be increased.

The first thing we think of when we consider our denominational publications is our periodicals. There are three of them, "The Mennonite", the "Bundesbote", and the "Kinderbote".

The "Mennonite" is the English official organ of our General Conference. It appears weekly and the subscription price for one year is $1.50. The editor of this paper is Rev. S. M. Grubb of Philadelphia. This paper is devoted to the interests of the Mennonite church and to the cause of Christ in general. In it we find letters from our missionaries, articles on current topics, reports, announcements, a discussion of the Sunday school lesson and the Christian Endeavor topic, a young people's page called "The Sower" which is gotten up by the Young People's committee of the General Conference, jottings which are items of interest, the editorials, and a few select advertisements of schools and our Book Concern at Berne, Ind.

The "Bundesbote" is the German official organ of our General Conference. It also appears weekly and at the same price as the "Mennonite". Both together may be had for $2.50 a year. The editor of the "Bundesbote" is Rev. C. H. van der Smissen of Berne, Indiana. The purpose of this paper is to promote the cause of our home and foreign missions. The greater part of this paper is given over to letters from missionaries and other correspondence.

Then there is the "Kinderbote" which appears every other week and is intended especially for Sunday school pupils. About one-half of it is English, the rest is German. These three publications together have a circulation of over 7,000.

The Conference also publishes a German Sunday school quarterly which has a circulation of 16,000. They also have published a number of Hymnals and just now they are working on a new church Hymnal which will be finished this summer or fall.

Then there are books and pamphlets such as: C. Henry Smith's "The Mennonites". H. P. Krehbiel's "History of the General Conference of the Mennonite Church of North America", histories of the Mennonites by C. H. Wedel, C. H. van der Smissen and others. C. H. Wedel's book, "Words to Young Christians" which has just been translated into the English language by his son. Menno Simons' works; the "Year Book" gotten out every year; Catechisms; Minister's Handbooks; a mission quarterly gotten out by the mission boards in both languages and which has about 8,000 subscribers; and many others. However, not all of these books have been gotten out by our General Conference.

The Publication Board which consists of six members, has charge of the publication interests of the Conference.

In coming to the value of our denominational publications the first thing of importance is the information they give. We usually are not interested in a thing we know nothing about and so it is very important that we be informed. Our publications inform us of the work of our conference. For instance: They acquaint us with our mission work and mission workers, our schools and school programs, our relief and immigration work, our publication work, our church work, etc. They also acquaint us with our principles, our history, our leaders, our churches, and current topics.

Information given with comment or opinion makes our publications more valuable because of the instruction they give. I think the last war taught us that we must not only be informed of our principles but that we should be instructed in them. Most of our boys knew that we stood for peace and good-will but when it came to whether they should take up noncombatant work or none at all they were puzzled.

From our publications we get the opinion and experiences of others but we are left to form our own conclusions. The people who are informed, instructed and have thought things out for themselves are the ones to whom we are going to look for our leaders, and we need leaders.

Our publications are valuable for the loyal and Christian spirit they cultivate. We must back up our leaders who represent us and then each one of us must do our part. Here we can well take a lesson from our college spirit in sport; cheer for, instead of sneer at the men who are trying to do things for the cause. This loyal spirit is what a great many of us lack, it is so easy for us to find fault. We also have a tendency to think that our denomination is so small and seldom thought of in this big world that we are even afraid to mention our name. This I think is the chief reason why we have been losing so many of our people. We must convince ourselves that we have something worthwhile.

Our publications are valuable for record. We need only to think what a treasure the writings of Menno Simons, Prof. C. H. Wedel and others are to our church and to the cause of Christ in general, and we will realize the value of our publications for their record.

Then, lastly, how may the value of our denominational publications be increased? We must get the people to take interest in the publications we already have. Many of our people know very little about our publications; some do not know that the "Mennonite Weekly Review" and many other Mennonite papers are not conference publications. Still others have probably never heard of the publication work the Conference is doing. We have a good many Mennonite newspapers that circulate among our Mennonites and they also have a value but they can not be classified under strictly denominational publications.

The use of our song books and quarterly should be encouraged. The use of our histories and other books written by our men as text books or for reference in our denominational schools should also be recommended.

More publications should also be encouraged such as: a Sunday School Quarterly in the English language; a separate paper for young people because, for lack of space, the "Page" in the "Mennonite" is not enough and does not give much opportunity for the young people to express themselves. We also should encourage people who have talent to write books, articles, poems and other literature. We have a wonderful field to develop along this line.

I have not said much about improving our periodicals because, what is improvement to one person may not be improvement at all to another. If people take an interest in them there is bound to be a steady improvement. Let me illustrate; here is a man who edits a paper in a certain manner and he has his friends, then he discontinues and another man takes his paper and edits it in an altogether different manner and he may lose some subscribers but he has his friends who may be greater in number than the first. Some may say that we need advertisements in our papers and others may say the opposite, so we must be very careful in making changes.

Therefore, I think if we consider our publications in a more appreciative manner we will find that they are valuable for their information, instruction, leadership, the loyal and Christian spirit which they cultivate and for their record.

Olin A. Krehbiel.

The First Mennonite congregation of Reedley, Calif., assembled at the church several Sundays ago and motored to the mountains on Squaw Valley road to a selected spot where a reception for twenty-two new members recently added to the church was given. Luncheon was served and the entire party remained to watch the sun set. No services were held at the church that evening.

MENNONITES AND PEACE

(Continued on Page 4)

"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him?" Therefore, to avert such mass hating and mass murder, and the sin that follows in the wake of every war, it seems every Christian's duty ought to be to oppose war and work for peace.

It seems, therefore, that the Mennonite church should stand solidly by its historic peace principle; and help banish war, not as a means of salvation, but to diminish hatred, murder and suffering and still be fervent to preach the unsearchable riches and salvation in Christ.

We had a Special Committee in our General Conference, to look after our young men in the camps, during the war period. It was dropped as soon as the war was over. As a denomination, we should have done something constructive during all these years in addition to helping our starving brethren in Europe and Russia. We made our position known during the war, but since then we have not spoken as a Conference to make our principles known. It is, therefore, hoped that this phase of work will receive sufficient support at the General Conference that we might have a committee through which to lend our strength in combatting some of the War Department's pernicious schemes. This Department is seeking through Military Drill in many of our colleges and universities to poison the minds of American youth that war is, after all, the only method of settling international difficulties. In most of these colleges and universities the military drill is compulsory for a degree. Sentiment is growing in many quarters that such drill ought not to be made compulsory. In fact a bill is now in committee to be brought before our Congress "prohibiting any course of military training from being made compulsory to any student in any educational institution other than a military school." The Bill is H. R. 8538. Write your Congressman to support the bill when it will be introduced. There is much other work that can and needs to be done to warn and save our fair country from falling into the snare of militarism. Let us be fervent to preach Christ as the only Savior; but also let our light shine on the Peace Principle, so that men might learn the folly of war and seeing their error, glorify our Heavenly Father. May the Prince of Peace be our strength and guide.

A WORD FROM THF FIELD SECRETARY OF THE PAC. DIST. CONFERENCE

Relative to the Compilation of Mission Field Data Now in Preparation by Miss Stauffer

For several years, Miss Anna G. Stauffer, a member of the Young People's Division of the General Conference, has been devoting much effort to a compilation of Mission Field data of our mission stations. The information thus compiled would prove of inestimable value both as a historical record and also as a mission study boodk for Sunday schools and Christian Endeavor societies.

The work has progressed slowly for two main reasons, viz., first, because Miss Stauffer could only devote her leisure time to this project, being regularly employed; second, our missionaries, being preoccupied with other extremely urgent duties, failed in writing up promptly the information sought. Thus, nearly three years have elapsed between the arrival of the first digest and the last one. Within three years certain changes have taken place, and consequently the earlier manuscripts must be submitted to revision. This will not take very long, provided Miss Stauffer can put full time on it.

The California S. S. and C. E. workers recognize the great need of a mission study book such as Miss Stauffer is preparing. Many of our young people are wondering what our mission fields are like in comparison to those of other denominations concerning which there is no lack of publicity and which, perforce, has furnished us with material for our mission study classes. Now we are given an opportunity to assist in the preparation of a comprehensive study of of our Foreign Missions, both at home and abroad.

The plan adopted provides for the raising of a budget of $750, which will be expended in the completion and getting under way this study of our missions in India, China and among the Cheyenne and Hopi Indians in the United States. The material from the latter field is practically compiled and may be published in pamphlet form very shortly. Thus it will be available by fall to be used in all our Sunday schools and C. E. societies.

Miss Stauffer is severing her connection with the Bureau in which she is employed and we have prevailed upon her to complete this task before taking up something else. Thus her time will be devoted primarily to this, while her leisure hours will be at the disposal of our mission in Los Angeles, where she has made herself indispensable.

As your Field Secretary for Sunday school and C. E. work, I beseech you all to enter into a convenant with each other, Sunday schools and Christian Endeavor societies, that will make possible this forward step in providing reliable information from our own missions. If every member enrolled in our schools will contribute 35 cents this year toward this project, it can be done. If for seven Sundays we bring an extra nickel, the budget is raised. One person said to me, "I believe in this project so strongly that I would be willing to put a month's salary into it to help make it possible." To what extent does it affect your and my heart?

Miss Stauffer will be at the Pacific District Conference. She will also be on the teaching staff of the Young People's Institute at Salem, Oregon. You will get all this information concerning the Mission Study project first-handed.

Please read carefully the resolutions adopted at the Upland Conference regarding the "Foreign Mission Survey" and Young People's Institute.

Be it resolved, that we, the California Mennonite Sunday School and Christian Endeavor Conference, undertake to finance the compilation and preparation for publication of the "Foreign Mission Survey", and that we invite the support of the Oregon Mennonite Sunday School and Christian Endeavor Convention, and the Open Door Convention of Washington to participate in this project, and to finance the publication of the "Hopi Mission Pamphlet." It was moved and carried to accept the resolution.

"Young People's Institute Resolution"

Because of the realization of the extreme value to the young people of California, and of the Pacific District Conference, of an intimate knowledge of our creed, a fuller knowledge of our denominational program, and a deeper spiritual life and faith, coupled with mutual understanding: Be it resolved: That this Convention strongly, and in all earnestness, urge each Sunday school and Christian Endeavor society to extend to the Institute to be held in Oregon, June 27 to July 11, its unlimited support, and to enlist in each the largest possible number of registrants for this Institute. We urge that a committee be appointed in each Sunday school and Christian Endeavor society to encourage constantly such support and registration.

THE C. E. TOPIC

June 6.

How May We Create and Spread Happiness?

Matt. 5:1-12: Acts 8:4-8.

Happiness is not just the mere possession of things or the enjoyment of the means we have in hand. It is a state of mind. There are as many unhappy people in the homes of the rich as there are in the homes of the poor and there are happy people who seem to be deprived of about all that the world strives after. To be happy is to be free from worry, to be in a position to get all that is possible out of life that is worth while and to have that sense of contentment of which Paul speaks when he says, "I have learned in whatsoever state I am therein to be content." You can restrain most anything but it is impossible to restrain true happiness when it is earnestly and persistently cultivated.'

We create happiness when we discover in ourselves the way to meet the hard and trying things of life and overcome them by a cheerful application to duty and a persistent continuing in doing our tasks well. The one who shirks duties or responsibilities cannot be really happy. One of the sources of unhappiness is the consciousness of not having done our part faithfully when the opportunity was before us. That man of whom the Prophet Jeremiah speaks who said: "The harvest is passed, the summer is ended and I am not saved", was the most unhappy person of his time. In his life there were present every element that tended to unhappiness. Mothers are generally the happiest people in the world, but mothers have crowded into their lives so much of concern for others, hard work and sacrifices, that one wonders how it could be. Perhaps among other things that make mothers so happy, service might be the secret.

Jesus came into the world to bless it with happiness. He did not abolish suffering. He did not remove poverty, neither did He make it impossible for bad men to continue to do evil, if they wanted to do so, but, He shared our lot, He suffered with the sufferers and wanted with the poor and endured injustice with those who are the victims of oppression. In doing all this, He found His happiness, which was the joy of doing the will of His Heavenly Father. There is no type of happiness possible for any one like the happiness of knowing that one is in right relation with God and is doing His will.

We compare happiness to sunshine sometimes. Now, sunshine is the servant of God to give life to the world, keep it pure and make things grow better and larger. We may make sunshine all around us when it becomes our task to bring the highest kind of life to those dead in sin and when our efforts are spent in making this a purer and better world in which to live.

A good way by which to acquire happiness is to associate with happy people. God designed that happiness should be a normal thing. He did not intend us to be a race of long-faced, grouchy people to whom smiles would be abnormal, so He not only made happy people, but He made happiness contagious. To be sure, we must be able to discern the true type of happiness. Eating, drinking, having a good time and enough to spend for all the luxuries we crave is the way to a broken body, mind and soul. We do not call that happiness that ruins. But to live with those who know how to find happiness wherever they are and with whatever means they have at their command, is to live in a paradise well worthwhile seeking.

Happiness is nothing to be bought. It must be acquired. One of the ways to be happy is to give. We do not say give money alone, for few of us have enough of that to supply our legitimate needs. Yet, we can give love, we can give sympathy, we can give service and we can give our forgiveness to those who have wronged us. Our Lord reminds us that it is more blessed to give than to receive. This means give everything that is at your disposal to give.

Spreading happiness is a joyful occupation. For this reason, those who are instrumental in leading others to a happy knowledge of their salvation in Christ have a joy superior to all earthly joys. God gives us many other means by which happiness may be spread. The cheery smile, the kindly word of sympathy or encouragement, the little lift that we may give our neighbor in bearing his load are all means by which others may be made happy and these means are within the reach of all who want to use them . Do we ever think how much we may be adding to the world's store of happiness by a friendly "good morning" or a hearty and sincere handshake? In a word, do we use the common means at our disposal in a way that reflects joy to others?

THE S. S. LESSON

June 6.

Jacob and Esau.

Gen. 33:1-11.

Golden Text: "And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:32.

The life of Jacob in his uncle's house was one of matching wit against wit. It was Jacob the supplanter all these years. There is little sympathy to be given to Laban for the treatment Jacob gave him. He was but receiving in the same coin in which he paid. There is nothing in the conduct of Jacob to be commended. He is the cheating, bargaining schemer he ever was. But the time came when the affections of the home land were strong and he sets his face toward the land of his father who was still alive and Esau, his brother. It is here that our lesson begins. However, the night before, he had experienced that wonderful vision from which he came forth with the new name Israel and a changed man. Fear and trembling had made him desire the blessing of God, but he had first to give his name—Supplanter. It was a confession of his unworthiness. It is here that all sinners must come before God. They must confess their sins before forgiveness and sonship are conferred upon them. After that we have the assurance, "He is faithful and just to forgive our sins if we confess."

Jacob anticipated trouble in meeting with his expected brother Esau and so resorted to making the best of it with a view of getting off as easily as possible. We recall that the reason for his twenty years' absence from his homeland was the threat Esau made against his life because Jacob had so craftily deceived him. The craft of Jacob crops out here. If danger was to come to his dear ones, the ones closest to him were to be placed as far away as possible. For this reason, Rachel is the last of the procession with her son. Jacob knew that unless something changed things, his brother would be a dangerous man to meet, particularly so since he was coming with his four hundred retainers. But the hand of God was in this meeting. Jacob, as we have seen, was changed and the harshness of his brother Esau had worn away with time. Time does change things. To most of us it would be best if we waited long before getting square with those who had injured us. We would then have worn off the rough edges of our tempers. No doubt, Esau was as much hurt by the deception of his brother as he was twenty years before, but he had come to that state when he realized that there was something in brotherhood that warranted forgetting and forgiving After all, vengeance is the most unsatisfactory thing in the world. Having had vengeance, what do we have for it? Nothing, at least nothing that is in the least worth while. Affection may lie unsuspecting in the human heart, but as the years roll on, we come to realize that it is not only a worthy passion but that it is also a necessary one for which the heart craves.

Jacob was rich, and Esau also had great possessions by this time. Their prosperity, however, was not the chief thing in their lives. There were other rich men who had gained their wealth as dishonestly as they The dearest thing that Jacob had was his family. Here was a blessing that outweighed all the other possessions. We may not be blessed with possessions but we have our dear ones, our friends and the members of our immediate families. These should be to us more precious than gold. It was also through these that the promises of God that all the families of the earth were to be blessed was to be fulfilled. The craft of Jacob in the end was not the factor in keeping them safe: it was the promise of God concerning them.

Just how much the heart of Esau was influenced by the sight of the presents in live stock that Jacob was bringing we do not know, possibly there was something in them that appealed. To Jacob, such possessions meant much and he may have felt in this respect his brother was like him. Again, there was Jacob's obeisance. He was humbling himself to the brother he knew he had wronged. When we want peace with our brothers, it would be a good thing if we did obeisance and humbled ourselves. Pride too often stands with stubbornness in the way of our living in peace with the brethren whom we have not rightly used. But, consider that time had softened the heart of Esau, and that he was impressed with the humility of Jacob and that the gift of cattle appealed to his love of possessions, we must believe that it was the directing hand of God that brought these two brothers together so happily and prevented the possible show of violence that Jacob had such good reason to expect.

The ministers of the Central Conference, living in District 2 of the Conference, formed a ministerial association which is to hold monthly meetings to consider ways and means of strengthening and developing the field forces of the six churches comprising the district. The Association held a meeting last week in the North Danvers church. The program was as follows: "Essentials of a Successful Sunday School"—Rev. W. H. Grubb; "The Challenge of the Sunday School"—Rev. H. E. Nunemaker; "Teaching the Bible in the Sunday School"—Rev. W. B. Weaver; Missionary Address—Rev. E. Sommer and Sunday School Evangelism—Rev. E. Troyer.

The suggestion was made at the S. S. and C. E. Conference at Upland, Calif., to give the young people of High School and Junior College age a definite part in the organization and program of the conference. In order to consider the action, a special meeting of the Executive Committee was called, at which meeting a motion was passed to create the office, temporarily, of Superintendent of High School and Junior College Department, the office to be held by a boy or girl of suitable age, (approximately between 13 and 20 years), who should be elected by the Conference from two or three nominees proposed by the young people (of inclusive age) attending the conference. Olin Krehbiel of Los Angeles was elected to this new office.

DEATHS

Ruth.—Henry Ruth was born in Germany June 27, 1847, and arrived in America with his parents in 1852 when they settled in Franklin Centre, Lee Co., Iowa. He was baptized in Zion Mennonite church, Franklin Centre, Iowa, Sept. 29, 1861. In 1863 he moved to Summerfield, Ill., where he married Mary Hirschler in 1870, who preceded him in death three years ago. In 1884 he moved to Halstead, Kansas, remaining there until his death. Funeral services were held in the Halstead Mennonite church, Rev. J. W. Kliewer in charge.

Amstutz—P. D. Amstutz of Pandora, Ohio, died at the age of 63. He was a teacher for 35 years. He served as rural teacher, high school teacher and superintendent of schools. In 1909 and 1910, he taught in Bethel College. He was very active as a Sunday school worker, having been President of the Putman County Sunday School Association for several terms. The funeral was held in Grace church, conducted by the pastor, Rev. J. M. Regier, assisted by Rev. A. S. Rosenberger and Rev. Diebert, the local M. E. pastor.

JOTTINGS

The Ladies' Aid Society of the Butterfield, Minn., Mennonite church celebrated its twenty-fifth anniversary on May 6.

Dr. J. W. Kliewer of Newton, Kansas, has gone to Hartford, Conn., where he will deliver a series of lectures in the theological seminary.

The Fifth Annual reunion of the Bluffton College Illinois club was held at Princeton, Ill., on April 24. Prof. B. D. Smucker was the guest of the club.

The Mission Band of Tabor College, Hillsboro, Kansas, recently visited the Band of Bethel College. John Suderman of Bethel acted as host and showed the visitors over the buildings. Dr. J. W. Kliewer then made an address on the subject, "Cooperation on the Mission Field."

Rev. and Mrs. Emil Sommer, missionaries to Africa under the Central Conference, visited the Normal, Ill., church last week. On the following Tuesday, Mrs. Sommer submitted to a major operation in the Mennonite Hospital, Bloomington, Ill.

At its last yearly meeting the Summerfield, Ill., Mennonite church voted to discontinue all German preaching. This was done with especial regard for the young people who are increasingly unable to understand German preaching. There remains still one German class in the Sunday school fro those who prefer that. On May 19, the Summerfield church will observe Children's Day.

Prof. B. D. Smucker of Bluffton College, who for a time served as mayor of the town of Bluffton, has recently announced his candidacy for the nomination as representative in the Ohio State legislature.

Bethesda, the pioneer Mennonite hospital in Kansas, located at Gossel, is planning the erection of a new building, the property of the Mennonite Brethren church having been secured for that purpose.

Prof. Jacob Klaasen, instructor of art in Bluffton College, recently completed a bust of the late Dr. N. C. Hirschy, the first president of the institution. The bust will probably be unveiled on Alumni and Old Students' Day, June 8.

In an address to the boys in chapel at Freeman College, last week, Prof. Waltner, speaking on the subject, "The Larger Self", said that self is taking into consideration myself and other folk and God. These three elements may be compared to the sides of a triangle; each is closely related to the other, if we have the correct larger self. We may develop our larger self by living fully. He further stated, our self includes our interests, the things in which we take pleasure. Unless we bring happiness to other people and God, we are not living in the highest sense. The test that will show whether we live the right self is: do we feel closer to a friend not related to us who is trying to live the Christian life than we do to a close relative who is not trying to live a Christian life?

On May 2, Rev. W. H. Grubb, pastor of the Normal, Ill., church, closed the fifth year of his pastorate.

Eleven young people are under catechetical instruction in the Medford, Okla., Mennonite church, Rev. John Lichti, pastor. Seven are young men and two young women. They will receive baptism on Sunday, May 23.

The C. E. Society of the First church, Philadelphia, had charge of the meeting at the Seaman's Institute on May 13. This gave an opportunity to see what is being done for the sailors who come to this port. On the 15th the Senior C. E. went on a Moonlight hike.

The following officers were elected at the California S. S. and C. E. Conference: President, Luke J. Horsch, Upland, First Vice-President, Rev. Henry Gaede, Shafter. Second Vice-President, Miss Levina Burkhalter, Los Angeles. Secretary, Miss Emma Ruth, Reedley. Treasurer, Mr. Gustav Toews, Paso Robles. Member of the Program Committee, Mr. Herman Claassen, Paso Robles.

The twenty-sixth annual commencement of Bluffton College will be held Wednesday, June 9th, in the college chapel. A class of forty-seven will receive degrees. Dr. George F. Zook, recently inaugurated president of the Akron Municipal University, will deliver the class address. The Baccalaureate service will be held on June 6, when Dr. Mosiman will give the address on the subject, "Power Needed for Today and Tomorrow."

At the Conference held in Upland, Calif., all the churches in California were represented. This is a remarkable record. Distances are large. Most of the delegates left home on Thursday morning and returned to their homes on Monday evening, thus involving an absence of five days.

Rev. Jacob Reimer of Kitchener, Ontario, has furnished the editor with a ground plan of a typical Russian Mennonite homestead. We are told that our brethren in Russia, when they built homes, followed a uniform plan that was distinctively Mennonite. The house, stable and all the farm buildings were under one roof. The dwelling consisted of what was called the large room, the corner room, the small room, the kitchen, the front room, the back room, the pantry, summer room and the entry. The latter led from the stable to the kitchen, where there was a stove built of tiles, three sides of which extended into the front room, the large room and corner room. The hired man's room was in the stable next to the space in which the well was located. In the stable one side was set apart for horses, the other side for the cows, while at the extreme end provision was made for calves, chickens and pigs. The barns for the storage of machinery, fodder, etc., formed an ell to the structure and on one side there was a shed for the storage of fuel. Pictures of these buildings show large, substantial and massively constructed structures. Trees and flower gardens surrounded the buildings, making them very attractive. Behind the buildinges were the garden and orchard.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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ADDRESS OF DR. WALTER KOEHLER

(The following is the address given by Dr. Walter Koehler, of the Theological Faculty of the University of Zurich at the 400th Anniversary of the founding of the Mennonite Denomination. This address was secured by Rev. H. J. Krehbiel, President of the General Conference and a representative at the Anniversary last summer. Dr. J. R. Thierstein has kindly translated it for The Mennonite but, because of the wider circulation it deserves, the article may be used by any Mennonite paper that might want to bring the inspiration it arouses to its readers.—Editor.)

Though it happens to be the church historian whom the theological faculty of our University has delegated to greet you upon this occasion, that does not imply a leap from the present into the past, as though Mennoniteism were merely an object of historical or antiquarian significance which theological science deigns to consider only from the historical point of view. No! Today science greets the living. It does not conduct an historical funeral, it celebrates an historical resurrection. Once upon a time it did bury, but today it knows full well that it must not do that any more. Nor does it have any desire to do it. On the contrary, it burns with zeal to remove one by one the coverings that tradition has wrapped around anabaptism, in order to behold it and understand it in the fullness of its purity and brightness. It grapples with the problems of anabaptism, it is fully aware of their difficulties but none the less also their wonderful charm. For the investigator who penetrates deeply strikes springs, the waters of which gush forth down to the present day, through channels that often follow strange courses.

In a truly surprising manner has the scholar's opinion concerning anabaptism changed. At the time when the older ones among us were students in the universities, mention of anabaptists was scarcely made in the lectures, and when this did happen the designation of "fanatics" with which the lecturer labelled them pronounced the verdict at the outset. They stood in a corner and could count themselves fortunate if they were found worthy of a single look. They were, as one of the church histories puts it, the **"deformation"**. In our day we have had the experience of hearing Hugo Ball tell us, "The Reformation is a deformation, whereas the anabaptist movement enjoys the highest possible valuing." How has this change come about? Naturally this cannot be exhaustively explained in a brief scholarly address of welcome, such as this one is intended to be. It is connected with the whole shifting of the scientific situation, in which theology as an organic unit had to participate. Out of a condition of intellectual over-satiation, present-day research has worked its way through to an understanding of those component parts of life that stand closer to life than thought or action, but are also more hidden and in the last analysis, really intangible. Here was obtained a view and an insight into the realm of ecstatic phenomena or into the tender flowers and blossoms of the "saint" that grow only in the quiet atmosphere of the conventicles. The "fanatic" lost the stain that had clung to his name. He came to be a rightful and legitimate branch of the large tree of the religiosity of mankind. Connected with this was a general lowering of the gravitation center of spirituality. No longer only the peaks, no, also the massive understructure, and it in particular, experienced a revaluation. From the sociological point of view, that means democratization, and church history ceased to be the history of the church, it came to be the history of Christendom; and there was room, ample room, specifically for those religious denominations (groups) that were not churches but knew Christianity and were its real representatives, and that, too, the Christianity whose claim to an apostolic origin now gained its acknowledgment, when the difference due to the passing of time came to be fully understood. To these belonged the anabaptist movement. The former deformity came to be understood as a sort of legitimate reaction, as history always reveals them when life becomes stiff in institutional formality. The anabaptists thus produced tendencies of varied types.

But tendencies operate only when persons act upon them and force the issue through, just as surely as they are willing to be guided by them. And in this particular, the history of anabaptist research reveals a lively competition for more light, on both sides of the globe. Here science has united what religion tried to separate. Small was the circle at the beginning, but it grew larger and larger until it has assumed international proportions and "church history" is made especially happy in being privileged to extend international greetings. For a long time **Dr. Ludwig Keller**, whose life work was devoted to the anabaptist cause, and who knew how to view them in their proper relation and how to lift them out of their isolation—let this be said to his honor—stood alone on the non-Mennonite side. Though he erred in viewing this connection as a chain of evangelical free churches from primitive Christianity on down to the present time, yet he was right in his conception of the necessity of an organic incorporation of the anabaptists into the history of Christianity, not to speak of the numerous detached opinions and views that Keller reached in his monographs and biographies. While Keller spun his thread backward, **Wilhelm Dilthey** conceived a far-reaching perspective into the future. Through his investigations these simple corner-Christians have advanced into the light of respected bearers of epoch-making thoughts pertaining to humanity. From among these prescripts and outlaws, and out of the ranks of these communistic Christians that were utterly unpolitic and at odds with the state, or even inimical to it, there have been born the most important political maxims: **Liberty of Conscience and Tolerance.** With one leap anabaptism has advanced into the front line of history, and the research work is still going on. It now centers around the most difficult problem in the history of anabaptism, namely how this modern trait may have found its way into the fundamentally so unmodern anabaptist doctrine, how anabaptism gave up its apolity. It was Ernst Troeltsch who with beautiful comprehensiveness and decisive pointedness raised this question, who in the history of Christian social doctrinism has won for the anabaptists a definite social type, and in addition to that has thrown much light on their entry into as well as their participation in the modern stream of development. Since then these questions have been put into ideo-historical form and are awaiting an answer.

This can only be given on the basis of facts, otherwise it will vanish as a fantastical construction. But fact research in anabaptism is difficult, exteriorly as well as interiorly. It means to uncover things that have fallen into oblivion, to separate the impure from the pure, to unmesh the badly tangled threads and to tie them up with their proper historic connections. But the weavers have bestirred themselves vigorously, international as well as interconfessional. To the side of the old-Catholic, Cornelius, has stepped the Lutheran, Alfred Hegler, who unfortunately passed away altogether too early, or the representative of the Reformed Church for Zürich and St. Gall, Emil Egli. From Austria Jos. Loserth of Graz, a man who though advanced in years has with youthful freshness sent his greetings in recognition of this memorial service.

Beside him stands Rudolf Wolkan, who has helped us to know the intensely sacred hymns of the anabaptists. The V. R. G. is planning the publication of the entire collection of anabaptist documents of Germany and Switzerland. The first volume comprising Württemberg is just being published by G. Bossert, and the first turn of the sod into the Swiss sources of material has been made in this year of jubilee by a young Swiss scholar. No less vigorously is the

work being pushed in Holland and America. Here Kappert or A. H. Newman may be mentioned. But most of the work is being done by the Mennonites themselves. Here one scarcely knows where to begin and where to end.

By way of Ten Cate on to de Hoop-Scheffer, from there to Cramer, from Cramer to Kohler, whom we are privileged to greet here today as the publisher of the particularly valuable magazine, "Doopsgesinde Byjdragen"; in America from the pen of Krehbiel, the "History of the General Conference of the Mennonites of North America" or the "Mennonite Church History" by Hartzler and Kaufman; also the clear-sighted critical, tradition-smashing contribution of the Hollander Vos; from Russia the historical representations of Isaac, Epp, Friesen. And if we pass on into Germany, it behooves us to remember first of all the estimable pastor van der Smissen at Altona, who unfortunately is prevented by sickness from participation in the festivities of today. To him and his "Mennonitische Blätter" must be given the credit for having rallied the widely-scattered Mennonites and for having strengthened their consciousness of unity. Not a little of that has come about through history of the denomination to which the "Mennonitische Blätter" referred again and again, and which they helped promote. Much valuable service was done also by the Mennonites of South Germany through "das Gemeindeblatt", the editor of which we have the pleasure of welcoming in our midst today. Even two women appear before us in this review and remind us that the congregational principle does not stop when it comes to women; for in Holland they have been given unlimited scope to serve in the ministry, and that, too, long before the state church extended this privilege, tolerant Switzerland not excepted. The women referred to are: Anna Brons and Christine Hege, each of whom has enriched the science of church history with a history of the Mennonites. And the science of practical theology must not forget that Theo. Fliedner's great deaconess work was incited by the Mennonite deaconess institution at Krefeld. But possibly the most beautiful salutation coming from the German Mennonites is the "Mennonitisches Lexikon", the first volume of which has been finished in this year of jubilee. Historical science owes it an especial debt of gratitude, i. e., particularly its two editors, Christian Neff and Christian Hege. And that the theological faculty of the University of Zürich warmly and unanimously feels this gratitude is to be expressed in a personal testimony by its dean.

In the "Mennonitisches Lexikon" the present status of anabaptist research is concentrated, the past being assembled, the future being shown the way.

"Fear not, little flock!" This might fittingly be the superscription of the history of the Mennonites. Today the time of fear is passed, of that this assembly is a sure witness. The significance of Mennoniteism in the past and its value in the present is an acknowledged fact. And when theological science sifts the yield of the past, in order to make it available for the present and the future, it gives thanks to Mennoniteism, for substance and person, i. e., for religious and social values which will slowly have to be understood and utilized; also for the researchers that assisted her in this work. With these sentiments kindly accept the hearty and joyous welcome of our faculty.

THE PULPIT

What Is Its Task Today? Is It Losing Power? If So—Why?

P. E. Franz

This subject divides itself into two parts. First, the task of the pulpit today; second, is it losing its power? These are two questions which people would answer differently, therefore, no dogmatic answer is in place.

First, then, what is the task of the pulpit today? This question seems to indicate that the task of the pulpit is different today than it used to be. Is this the case or not?

We ought first ask what are we to understand by the pulpit? I do not know exactly what the program committee had in mind. The idea undoubtedly is the preacher behind the pulpit, or more definitely, the sermon; or the preacher in the sermon. Our question would then be, What is the task of the sermon or the preacher in the sermon? In a certain sense preaching must be the same in all ages dealing mainly with the Gospel of divine love. In another sense preaching must differ at different times in that it must address itself to the changing conditions of life and thought. Every age has its peculiar problems and conditions to deal with and the pulpit must take cognizance of these. The task of the preacher is at all times the same in that he is as John says, A voice crying in the wilderness; or rather the voice of God. He is to interpret the Word of God and apply it in a practical way. The theme and subject of all preaching should be the kingdom of God, this is the only subject that Christ preached and taught. But this subject includes much, yes the whole of life and not only a part of it. We say, and justly so, that only Christ should be preached. But here we come to the difficult question: What does it mean to preach Christ? What all does that include? Paul says he preaches the crucified and resurrected Christ. What does Paul mean? Does he include the Christ that lived, labored, preached and taught here upon the earth, in other words, the Christ of the Gospels or Je- The task of the pulpit is to preach sus as man? If so, it is sufficient but if not, it is not sufficient. the whole Christ and not a divided Christ. In this the pulpit has failed to a large extent to this day. It has preached only a part of Christ, the Epistles have been emphasized much more than the Gospels. Should it be thus?

The Gospels contain Jesus' direct words. His time was limited, He could speak only a limited number of words; can we then not conclude that He taught and preached the most important divine truths? The pulpit should emphasize that most which Jesus emphasized most. What He preached and taught, we too, should preach, for He says in John 8:31: "If ye continue in My word then are ye My disciples indeed"; and in John 15:14: "Ye are My friends if ye do whatsoever I command you." This plainly shows that it is not enough to preach **only** the crucified and resurrected Christ, but also the Christ of the Gospels who labored and taught here upon earth must be preached in order to bring about complete discipleship.

Jesus must be considered the master preacher and the Sermon on the Mount is the model sermon He has left us. How little this model is followed! This sermon as well as His other discourses deal not only with theological questions but largely with social questions; not only with man's relation to his God, but also with his relation to his fellowmen. These two parts must not be separated. However, one part of Jesus' teaching, has largely been neglected. The pulpit has said very little about the practical every day Christian life of which Jesus had so much to say. This the pulpit ought to have done and not have left the other undone. The love to God and not the love to one's fellowmen has been emphasized. The result of this is that we have so many quarrels, divisions and unfriendly attitudes in the different congregations and denominations. To preach Christ means not only saying, Lord, Lord, but to work toward the doing of God's will. A noted English preacher in his lectures on preaching, says:

"Is it not known to all that one may cry, 'Lord, Lord', without ceasing and yet Christ be a stranger, and that another may not mention His name and the fragrance of Christ's garments be felt in the place?"

The will of God is to be done in all the relations of life not only in some. In the political, economical, social as well as in the religious life. Jesus was concerned about the whole of man. He went about preaching, teaching and healing. He desired that man should have a healthy soul, healthy spirit, healthy mind and a healthy body. The whole of man is to be saved and the whole life of man is to be a saved life.

What is then the relationship of the pulpit, to the political, economical and social questions of life. Some say the pulpit should have nothing to do with these questions, but should deal only with purely religious questions. Such people undoubtedly would not tolerate the prophets Amos and Isaiah behind the pulpit today. These demanded justice and righteousness in the political, economical and social as well as in the religious life. In so far the pulpit should today too, deal with these questions. Should the pulpit not deal with the war question, though that is a political question; or with the prohibition question, though that is a social question? Should the pulpit have nothing to say about the lawlessness which is prevailing today? Should it not teach that we give to Caesar what is Caesar's, as well as to God what is God's? Not that it seeks to solve these questions but that it indicate the spirit in which they are to be solved—namely the spirit of righteousness and justice.

In all this the pulpit should adapt itself to the present-day language and thought. The preacher should convey his message to his listeners in the present-day language; for this a translation of the Bible or the New Testament into the present-day lauguage is of great value. Of these there are several. Many expressions, otherwise difficult to understand, are in these translations clear and obvious. They are at the same time a commentary.

Further, the pulpit should adapt itself especially to the local conditions. The preacher should do as a physician—lay his hand on the pulse of his listeners, make a diagnosis and then prescribe the remedy; namely show them their needs, duties, tasks and responsibilities. In other words, show them what it means to be a Christian today; for it means more to be a Christian today than a hundred years ago, because life is more complex. The pulpit must also meet the needs of the young people today. Youth desires to learn and know rather than be edified. The needs of the child, too, must be met, therefore, we have at many places today a children's sermon.

But in all the pulpit offers it must seek to comfort, inspire, admonish, warn, teach, and edify its listeners. Charles E. Jefferson says that the main task of the pulpit is to get people to believe Christ above everything else. This means that they must first learn to know Him; for if they will know Him, they will believe in Him and love Him, and if they love Him they will follow and serve Him. If we ask why people do not love Christ more today we must say it is largely because they do not know Him, for he who really knows Christ will believe in Him and love Him. This, as already stated before, means that the whole Christ must be preached. The goal of all preaching should be to reconcile man with God, through Christ in that he accepts Christ as his personal Savior and evidences this by a saved life.

In the preceding a feeble attempt has been made to indicate what the task of the pulpit is today.

We now come to the second part of our subject. Is the pulpit losing its power? That is a question which cannot be answered so readily. To say anything definite would demand a thorough and wide study. We can only express our opinions. Some answer this question with yes, others, no. I have personally talked with several thinking and observing people about this question; some said they believed the pulpit has as much power as ever, others again it has not. Both views are probably represented here too. There are facts that seem to indicate that the pulpit is losing its power. It has been maintained that the pulpit of England is not as strong as it used to be. If this is the case in England may it not be so elsewhere? There are many people who formerly went to church but not today. I personally know people who regularly attend Sunday school but seldom stay for the services because they are not interested in what the pulpit offers. Formerly the people went to church whether the sermon was interesting or not but not today. John Watson, in his book on preaching, says: "Formerly the people went to church and listened to a sermon to please the preacher, today the preacher is apt to go to the pulpit to please the people. There was a time when the preacher could break out in terrifying language on his hearers for sleeping or being inattentive. Today people are too intelligent and well-bred to commit such breaches of good taste. They sleep at home. In the past a congregation was obliged to listen to their minister twice on Sunday, although he bored them nigh unto death. Now a congregation will attend once if they like the preaching and if not will read magazines at home."

Further, he says that we must frankly recognize that preaching is a much harder task today than it used to be. Not only must the sermon be more interesting but it also does not make as deep an impression as formerly. The blame is with the listeners as well as with the pulpit. Why does not the sermon impress the hearers today as it used to? Is it not because their minds are preoccupied with other matters? We live in a materialistic age, people are more materialistically minded so that when one speaks to them of spiritual matters, these do not find much room in their thinking. A further fact is that people have more opportunity today to read discourses on the Bible and religion and thus inform themselves; consequently the need of the pulpit for this is not as great as formerly. A young man told me not long ago that he had listened to fewer sermons in the latter years, but he had read more religious books—books on religion and the Bible than ever before. He thought he gained more by reading these books than by listening to the sermon. This young man is typical of many other young people. If the pulpit would offer what these books offer them they would be more apt to attend church services. The pulpit must offer more today because the listeners today are more educated and thinking people. This means that the sermon demands more preparation.

The foregoing facts, however, do not permit us to draw the conclusion that the pulpit is losing its power. It might be more profitable for us to enumerate the weaknesses of the pulpit and show how it can be made more successful.

(To be concluded)

Every man ought to admit frankly that each evening he is one day nearer God or one day farther away from Him.—S. J. Patton.

ANOTHER TRIP

(Continued.)

Our trip led us through most beautiful scenery among the hills some 20 miles north of Champa. One could wish that that late Gene Stratton Porter could find the setting for another interesting story in these hills among flowers and shrubs that she loved so well. These jungles too furnish abundant sport for people that are fond of big game hunting. I have not done much since I am in India, but this trip did give me one opportunity to bag a large black bear and her cub. The villagers of Jeeka were much troubled by three bears and they asked me to rid the village of them. Bro. Sonsai and I sat in a large fruit tree under which the bears were wont to come to have their supper. It was a clear moonlit evening at 9:30 when one of the animals came almost directly under our hiding place. One No. 12 ball killed the mother and the cub was captured and is now the pet of our leper boys.

When breaking camp our custom is to get all the carts loaded and see them off to the next camping place while the workers and we go on foot to the villages on the way. In each one a short service is held. We struck camp in LABED and gave orders to the cartmen to go to KHURDA, a distance of 8 miles. We meanwhile went on ahead intending to do one or two hours of work in the large bazaar in KHURDA. We arrived in KHURDA at 11:30 a.m. After a cold lunch, the Evangelists, Bible women and we began our Bazaar preaching under a very large tree. Great crowds pressed in upon us as we sang and gave our messages, First Sonsai, then Dhanau and then I. Then again Bro. Sonsai, etc. This gave us ample time to rest and clean our throats of the suffocating dust. The ladies and Bible women helped us sing and sell Christian literature. When the carts with all of our goods and the children had not arrived, the mothers, Kallanbai and Elizabeth became anxious. We did not have to wait long, for the reason of the delay of the carts. A villager brought us the Job's message, that one of the carts had upset in a river, that all the goods were wet and one buffalo drowned. A council was held and believing that the two other carts would not leave the disabled one and come to Khurda, we hurried back 3 miles to the scene of the accident. Upon arrival, we found the owner of the buffaloes sitting on the bank crying. In the water was his dead animal, representing a loss of something like fifty Rupies. On the bank were the goods belonging to us. Miss Lehman's tent and her goods were on the carts that had safely crossed the ravine. Likewise, the goods belonging to our Indian co-workers. For this we were grateful, but more so that the children were also on the carts that went through the water unharmed But, what we had hoped would not have been done had actually happened. The other two carts had gone on to Khurda and left the other one with all the soaked things behind. Here we were with all our goods wet the other dry tents and bedding gone and no cooking utensils. Night was coming on and it promised to be uncomfortable. I gave some money to our two Evangelists and ordered them to go to the nearby villages to buy straw and firewood. The plan was to dig into the straw for the night and if we did not manage to keep warm to sit around a fire. Straw soon came in large quantities and likewise firewood. Dhanau, the Evangelist, reported that the owner of the village where he had gone to buy straw and wood had refused his money, saying: "The Sahib has already had a loss, why should I take money from him?"

Investigation showed that most of my books and writing material was soaked. I am especially sorry to have lost my English Bible with its many notes. But the typewriter was not on the cart, the coolie had carried that from Labed and again back to the scene of the accident. But what about food? The rice, though wet, could be used. The ladies with the Bible women decided that we would cook this rice for the entire camp. But no cooking utensils.

(Continued on Page 4)

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EDITORIAL

At a social gathering at which the editor was a guest, the Right Rev. Dr. Robert Wesley Peach of the Reformed Episcopal Church in a fit of pleasantry made the pun: "Mennonites are 'Men-O-Mights'." Now a punster, even though a dignified Bishop, is inclined by some to be regarded as a sort of a wag, but in company where good feeling prevails, a pun is always a good take if it is a good one. We are grateful to the Bishop for the compliment and wish we could return it in kind but we have labored in vain to find anything that could be used in making a pun on so complicated a name as Reformed Episcopal Church. However, we will say that a number of Mennonite ministers, including the editor, owe a debt of gratitude to the Reformed Episcopal Church for having had the privilege of receiving their theological education in the Seminary of that Church and for the saintly and scholarly professors under whom they sat and received impressions for the truth and the highest spiritual ideals that cannot be forgotten. We are glad too to note that in both this church and its seminary, modernism is not a problem. The straight truth that involves the inspiration of the Scriptures and the divinity of our Lord is the only thing taught or tolerated.

Notice is given in another column of this issue of the next Young People's Retreat to be held in Bluffton College for the young people of the Mennonite church this summer. Here is another of those informal ways by which the young people of the various branches of the Mennonite church are finding themselves and discovering a way of working together for the establishing of the kingdom of God and the strengthening of our church. The unfortunate organic disunity that has marked those holding to the principles of the Mennonite church is a matter of regret to thousands of our people, while any plan for organic unity presents so many practical discouragements that it is hard to hope for much along that line at present. We see a light in the getting together of our people in efforts of the kind noted. A few years ago we found that we could join hands in assisting our unfortunate Russian brethren. The experience was a revelation. This followed several meetings of the All-Mennonite Convention and since last summer the Retreat. Perhaps the solution of our differences and the change of our attitude toward those of other Conference connections will not be brought about by official action very soon, but when our young people get the habit of meeting together and discussing, not our differences, but our likes, the unity so long wished for will hasten along and a newer and a stronger form of Mennonitism will take the place of our old inclinations to differ with one another and keep separate from one another.

A great deal of rejoicing seems to characterize the "Wets" of this country since the primary elections in Pennsylvania last week when a notorious political boss, Congressman Vare, received the Republican nomination for Senator. The opponents of prohibition pretend to believe that this indicated a very great "wet" triumph which will in the end sweep all dry legislation from our statute books. Vare gained his strength by the promise that he would bring in light wines and beers, as if a single member of the Senate could do such a thing when every intelligent person knows that the Constitution of the United States can only be changed by a vote of the majority of the legislators of the several states! It is a significant fact that his running mate, chosen by his party for governor, is dry, it is also important to note that notorious "wet" districts, like the hard coal district went against him The big victory that gives so much comfort to the "wet" element is to our minds a very hollow one. A little figuring will show that Vare was opposing two strong men for the honor of the nomination, one, the present Senator Mr. Pepper, and the other the present Governor Mr. Pinchot. Both of these men professed to be dry. The fight was a three-cornered one and the two opponents of Vare together polled a great many more votes than he, which means that the great majority of the Republicans of Pennsylvania registered their "dry" attitude when they voted against Vare. Another thing to be remembered is that a nomination is not an election, even in one-sided Pennsylvania. There remains the chance for the voters of the "Keystone State" to declare their loyalty to the Constitution at the polls next November.

ANOTHER TRIP

(Continued from page 3.)

Fortunately we had a large aluminum wash basin. This was scoured and was to serve as a cooking vessel. But before the rice could be put on to the fire, villagers brought us cooking utensils and so these were used, but we did use the wash-basin as a serving dish. We were about to sit around our flickering fire and enjoy our curry and rice meal when our two carts returned with the rest of our goods and the children. All's well, that ends well. We were very happy and could sing with gusto as we thought of God's loving care for His children. But we were reminded of Paul's experience after his shipwreck as we thought of the kindness and consideration of the non-Christians. "The Barbarians showed us no little kindness."

There were six happy weeks, full of work and full of rich spiritual experiences. What is the result, will be the question in the mind of such who care to read what I have hurriedly written during an enforced stay away from home.

Well, at the outset, I am sorry to say that there have been no conversions as far as we know, as a result of our six weeks' work. We are sorry that we are compelled to say this but you have a right to know. There have not even been any that have asked: "What must I do to be saved?" If this itinerary is to be judged by visible results, then it's been a failure and a useless expenditure of time, energy and money. But mission work cannot be measured and weighed by visible results, invisible results are also determining factors. Let me name a few. I am convinced that many non-Christians have placed more confidence in the Christian missionary than they did before our visit. Not that they did not know what we stood for, but renewed contact has again proven to them that we love the Indian and seek his temporal and spiritual welfare. This is not to be underestimated. I heard a missionary of wide experience say that it is an impossibilty to win a non-Christian for Christ if he has no confidence in the missionary. I believe this.

Another result has been that hungry souls have learned to know there is One who loves and One who cares and that One is Jesus Christ. After preaching in one of the villages before a large attentive audience, I offered portions of Scriptures for sale. Immediately, a man, who had been listening attentively, came forward and said: "I want to have that book which tells of the Jesus about whom you have spoken." I sold the Gospel of John. Offering him a small hymn-book also, he replied: "I don't want that, I want only the one that speaks about Jesus." I am wondering what has been going on in this man's heart. I wonder whether he does not belong to that big class of human beings that hunger and thirst after righteousness! In another village, the husband had recently died. The wife and relatives were almost heartbroken. How these dear people listened as the missionary told them that those that believe in Christ shall experience a blessed reunion with their loved ones. The non-Christian religions are without hope. Paul made no mistake when he said this.

Then, too, the missionaries who were privileged to be on this trip have gained valuable lessons.

1st. A new vision of the vastness of our field and the intense need of its thousands of non-Christians.

2nd. A substantiation of what many experienced missionaries claim, viz., that the villages ought to be more intensively worked by both European and Indian workers. Institutional work is apt to crowd this out.

3rd. The value of our Indian co-workers. Perhaps we had a good set of helpers—better than is sometimes the case, but often have we talked among ourselves about the great asset the Lord has in devoted, consecrated workers. God bless them!

4. The need for more missionaries and Indian helpers that give themselves exclusively to evangelistic work. Pray for these.

Yours in His service,

P. A. and M. Penner.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By

Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

THREE RETREATS

There are to be three Mennonite Retreats this summer. The one in the Pacific states will be held at Salem, Oregon, from June 27 to July 11. Those at Bethel College, Newton, Kansas, and Bluffton College, Bluffton, Ohio, will be held at the same time, from August 7 to August 15. A great deal of interest is being shown in the Bible Institutes, and increased attendance is expected. Those who attended last year are enthusiastic in their praise, and are speaking a good word for this work.

On May 2, there was a Conference C. E. and S. S. convention at the First church in Philadelphia. The following was the program:

Opening Song Service—Mr. John H. Wieand.
Devotional Service—Rev. S. M. Grubb.
Special Musical Selection—First Mennonite Church.
"The Dr. Bauman Bungalow Fund," —Rev. A. J. Neuenschwander.
Address—"The Youth of Today and World Issues"—Dr. Elmer E. S. Johnson.
Special Musical Selection — Second Mennonite Church.
Bible Lecture—"Intercessory Prayer, in Behalf of the Church"—Prof. Jacob Quiring.

A word of hearty appreciation is certainly in place for the efficient and pleasant manner in which the Conference visitors and guests were entertained at the Church. The committee that had charge of serving the meals had everything well planned and every one knew her place and filled it well.

On May 31 the Annual C. E. Convention was held at the Zionsville church, Pa.

The Oklahoma churches had a Singing Convention recently that must have been both interesting and inspiring. We wish some one might send us a report for The Sower. There is considerable talent hidden in our churches that should be put to more use in order to be developed and become an inspiration to others. At a recent ministerial conference at Moundridge, Kansas, a quartet consisting of violin, saxophone, clarinet and a fine accordion rendered several selections, giving variation to the program.

Following are notices illustrating the way the Young People's Conference of the Eastern District keeps in touch with the youths of that district:

Philadelphia, Pa.
April 19, 1926.

Dear C. E. Workers:

This letter is just intended as a few words of greeting to the various societies in the Eastern District Conference from this committee. We sincerely hope that each society can report progress in their work for the Master during the past year. Christian Endeavor should mean a great deal to the young people of the church. It is good training for those who take a part in it and a wonderful foundation to the bigger work of the church for the future. It gives everyone an opportunity to speak for themselves and voice testimony for Christ in their own words. And so this committee feels that these few words may arouse a stronger interest for Christian Endeavor work.

PRAYER—What would our meetings and all our undertakings be without prayer? What would our church and Sunday school be without prayer? It is the direct communication that we have with Christ but we must have faith in Him in order to do this. It is the guiding light in all our work for His service. It should be the guiding light and strength in all our daily vocations of life.

FELLOWSHIP—Every member who lives up to the principles of Christian Endeavor does possess fellowship. Fellowship in Christ is true love and true faith in Him. This will also be a big help in our fellowship with friends and people that we meet in everyday life. If we can carry this thought with us, our work will not be in vain.

Yours in the service,
Prayer and Fellowship Committee of C. E. Eastern District Conference,
Miss Florence Roth, Quakertown.
L. H. Rosenberger, Quakertown.
A. B. Fretz, Chairman, Phila.

Philadelphia, Pa.
May 17, 1926.

Dear Endeavorers:

The time is almost at hand when we shall again meet as a conference. This committee hopes that with earnest prayers and good fellowship every society can report progress for the past year. The work of Christian Endeavor has meant so much to the young people of the church that every day shows one step forward for this organization.

We would ask you to keep in mind the conference to be held in Zionsville on May 31st. Remember it in your prayers so that it will be a successful meeting and greatly enjoyed by all those who attend.

Yours for C. E.,
Prayer and Fellowship Committee of C. E. Eastern District Conference,
Miss Florence Roth, Quakertown.
L. H. Rosenberger, Quakertown.
A. B. Fretz, Chairman, Phila.

Allentown, Pa.
May 17, 1926.

For the President of C. E. Society.

Dear President:

Enclosed you will find program of our annual C. E. Convention to be held on Memorial Day at Zionsville.

At the afternoon session, there will be the time-honored roll call in which all societies take part. The Secretary of the Convention calls the roll and in response each society answers by jointly repeating a verse of Scripture or singing a verse of a hymn, as the various societies feel disposed.

Another matter I would like to call to your attention is the slight change of the basis upon which the banner is awarded. This banner, as you remember, is always awarded to the society having the highest percentage of its members present at the Convention. This year additional credit will be given for every three visitors registered counting as one member registered. This will give all the societies a fair chance at the banner.

The reason for this change was the Juniors and Intermediates who have been attending our Conventions but for whose registry no credit could have been given in the past.

Will your society get the banner this year? You have a fair chance. All that is needed is a good delegation. Let us have a rousing Convention this year. I shall look forward with the greatest of pleasure to seeing a large number at Zionsville on Memorial Day.

Yours for a greater C. E.,
Sincerely,

Norman K. Berky.

Convention Officers

President—Norman K. Berky, 1331 Linden St., Allentown, Pa.

Vice President—Ralph W. Berky, Bally, Pa.

Recording Secretary—Mrs. N. S. Schantz, Emaus, Pa.

Corresponding Secretary — Miss Verna Keiser, Quakertown, Pa.

Treasurer — Harold Rosenberger, Quakertown, Pa., R. D.

Mission Secretary—Miss Wilhelmina Kuyf, 244 Burrwood Rd., Collingswood, N. J.

Junior Secretary—Mrs. Harvey Rosenberger, Quakertown, Pa., R. D.

Tithing Secretary—Wilmer George, Quakertown, Pa.

Chorister—John H. Latshaw, Bechtelsville, Pa., R. D.

Organist—Miss Clara Swartz, Plumsteadville, Pa.

OBJECT

Extracts from Constitution of the C. E. Union of the Eastern District Conference, Article II.

1. The object of the Union shall be to advance the interests of Christian Endeavor among the societies and churches of the Eastern District Conference, interchange information and experience by means of conventions and otherwise, and to intensify the spirit of loyalty to the individual church and pastor.

2. The Union lays no claim to jurisdiction over any society or individual, believing that there is no discipline or governing power other than the church of which each society is a part.

The location of the Upper Milford Church is one-half mile east of Old Zionsville, situated on the Allentown-Boyertown highway.

The Perkiomen R. R. and the Perkiomen Auto Bus will take you to and from the place of convention. Bus leaves Allentown for Zionsville at 8:00 and 10:00 A. M.

There is a nice grove at the church. Just the thing for a picnic lunch. Bring your friends and enjoy the day. A suitable lunch can be had at reasonable cost on the grounds.

The Upper Milford Church is ideally located for a convention. Come and enjoy the holiday at one of the picturesque spots of Lehigh County.

CORRESPONDENCE

Ruff, Wash., Mar. 17, 1926.—Dear Readers: The last week in the old year, Rev. P. A. Kliewer of Monroe, Washington, was in this part of the state giving a series of sermons. Meetings were held in the Ruff Salem Mennonite church and Menno church, Schrag, Washington, February 11 and 12. Bro. P. R. Aeschliman was with us bringing us the message from above.

All that attended the meetings stated above felt well repaid for coming. A visit like the two mentioned is always welcome in our church. Not very many Mennonite ministers travel through this part of Washington. If some of our brethren should travel to Seattle on the G. N. R. R., they are welcome to stop off at Odessa, Wash., and some of the Mennonites living there will be glad to take them out to the Ruff church. The church members living at Odessa drive every Sunday a distance of thirty miles to attend the meetings at our church.

Many do not realize what a task it is to get little children ready every Sunday morning, especially in winter when the days are very short, and be on time every Sunday morning for Sunday school for a whole year or one year after another. The writer does not want to boast of the foregoing statements, but wants to let the readers know that we have a real problem out here with the small congregations to keep them together. Our little flock of less than fifty members live over a radius of forty miles. Our Rev. D. D. King, who serves our church, travels a distance of thirty-nine miles with his Ford every other Sunday and so far the King family have a clean record of no tardy marks in our Sunday school.

Our Sunday school has seven classes. The two adult classes are conducted in the German language. The Sunday school was reorganized somewhat at our last annual meeting. A cradle roll department with a superintendent was added and a superintendent for the primary was appointed. The Senior C. E. and Junior C. E. meet every other Sunday afternoon, when Rev. D. D.

King is with us, and the same Sunday afternoons the catechism class meets with Rev. D. D. King.

This past winter a number in our congregation were sick and some still have not recovered from their illnesses. We must say the Lord has been with us in the past year. We can report of no death case in the past year except an infant in the Abe Jantz family.

May the Lord keep His children wherever they may be.

Corr.

BOOK NOTICE

A Trip Through Europe.—We are glad to acknowledge the receipt of an interesting little booklet of 107 pages from the pen of Rev. H. J. Krehbiel, the chairman of our General Conference, who visited Europe last summer, attending the 400th anniversary of the Mennonite Denomination. To read the book is to go to Europe with its auther. He has a way of noting things and moralizing on them that is really human. One catches the author's interest in things and takes a share of it for himself. We feel sure that should the volume fall into the hands of any of the readers of The Mennonite, it will be read at one sitting and at the end of the last page the reader will wish as the editor did that the author had given us a larger book. Moreover, the angle at which peace is considered by the author, being the Mennonite attitude, makes one feel that here is another contribution to the peace literature of our church.

Is the Mennonite Church Free from Modernism?—A 62-page, closely printed pamphlet by John Horsch of Scottdale, Pa., who gives as a reason for its publication the refusal of certain Mennonite papers to continue his controversy with others whom he attacked in his previous pamphlet, "The Mennonite Church and Modernism". Because those whose influence and usefulness in the church he has endeavored to destroy have deemed it necessary to defend themselves and deny his accusations, the author feels his character and motives have been reflected upon. The book gives evidence of a diligent endeavor to smell out anything that might be construed as circumstantial evidences in attempting to convict of the crime of modernism. He brings out no evidences that those whom he attacks deny the inspiration of the Bible or the virgin birth of our Lord but he tries hard to have it appear that they are in sympathy with such evil teachings. In a word, having done his best to discredit a few who do not meet with his approval, he is making frantic efforts to fan the flame he started. With the diligence he manifests and the vast store of information at his command, we would feel that John Horsch might do the Mennonite church some real service by devoting himself to constructive things.

Christ Supreme.—A well written book by Arthur H. Carter, published by The Bible Institute Colportage Association, Chicago, that comes up to the expectation that the title suggests. It unfolds the Scriptures with the view of exalting Christ. In the opening chapters, the world-wide apostasy which exists in the world today is noted—the apostasy of denying the infallibility of the Bible and the divinity of Christ. These are followed by chapters dealing on the prophetic allusions to the coming of Christ as Messiah and Savior, with the view of strengthening faith and warming the heart of the believer. The last chapters deal with the life of Christ, of holding Him forth as the Man of Galilee who was sent forth the Son of God, Savior of the world and King of kings.

Six things are requisite to build a happy home: Industry must be the architect; tidiness the upholsterer; it must be warmed by affection; lighted with cheerfulness; and energy must be the ventilator, renewing the atmosphere and bringing in the fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice but the blessing of God.—Publisher Unknown.

THE S. S. LESSON

June 13.

Joseph's Fidelity

Gen. 39: 1-6; 39: 19-23

Golden Text:—"Seest thou a man diligent in his business? he shall stand before kings."—Prov. 22:29.

The life of Joseph is one of the most fascinating described in the Old Testament. There is something heroic about it, though he does nothing spectacular. The secret of his advances lies in the facts, first, that God was with him and, secondly, he was faithful to the trusts placed into his hands. There never seemed a more hopeless outlook for the future than when Joseph was sold by his brethren and carried off to Egypt and sold, as were thousands, on the slave blocks, to wear their lives out in hard service and under cruel conditions. The position of Joseph is like that of the sinner, a slave to his sins, bound to them with the chains of habit and sure to reap the wages of sin, death, in the end. Yet here we see an exception in the ordinary run in the lives of slaves. Joseph rises to honor and power, in spite of the handicap of slavery and, not in exceptional cases, but in the case of every sinner who becomes the servant of the Lord Jesus Christ and is faithful to Him, rises to the position of Son of God and a power at His throne. It is significant that Paul, in speaking of himself as the servant of the Lord Jesus Christ, in the original language, uses the word meaning slave. In this case it is better to be the bondman to the best and perfect Master than to be free and at the same time the slave of sin.

The condition of Joseph in the house of Potiphar when he was bought was just like that of any other slave, but Joseph soon rose above the condition of a menial to one who was trusted and enjoyed the liberty of a ruler over his master's estate. There was a reason for this. He proved himself worthy of confidence. No one's condition is so lowly that he cannot better it by faithfulness and honesty. The one who proves himself worthy of being trusted gets trusted. He realized that the best way he could serve his own interests was to serve the best interests of his master. Here is a lesson for all to learn. The man who looks after the interests of his "boss" is advancing his own interests. One of the reasons why people who work for others do not get along is because they do not appreciate the need of being loyal and honest in their attitude toward their employer. Joseph's great test came when he had to suffer unjustly for being true to his master. He possessed a character that made it impossible to wrong his master, even secretly, and the hard thing was that the master could not be in a position to appreciate Joseph and punished him when he should have been rewarded. Doing right when it does not seem to pay to do right, is a supreme test of character. It did pay Joseph to be faithful in the test as we learn when we follow the story of his life, but at the time there was no indication of anything but punishment for him. The temptation that his master's wife set in his way, from a worldly point of view, might have placed Joseph in a position of having great advantages, but Joseph was not a blackmailer and he preferred punishment to unlawful favor. There are times when sin appears to give the advantage, but the end of such things is always failure. We must not lose sight of the fact that God was with Joseph. This was because Joseph was with God. God does advance his servants, but they must be His faithful servants under the severest tests. Joseph may at first not have been conscious that he was being tested, but God was testing him to prove his fitness for even greater responsibility than he had in the house of his master.

It may be that Potiphar did not altogether have confidence in the story of his wife, at least he did not take the life of Joseph as he might have done for so great an offense. However, being imprisoned offered gloomy prospects for the young steward. who from a life of authority and comfort was thrust into chains. This would have broken any one except one whose faith in God was strong. Joseph was not lacking in this faith and he continued to use his abilities under the limited circumstances in which he found himself to best advantage. Under a new, and perhaps a harsher master, he continued to exercise his diligence and faithfulness. It paid to be a true man, even one unjustly imprisoned. Worth will tell under the most discouraging circumstances. In God's plan, the way to greatness and power for Joseph led through prison. Do we ever think that when we bend under the load of suffering and injustice that even then we may be on the way toward doing a greater and better work for God? John Bunyan went to prison, but Bunyan gave us the most wonderful book that has been a marvelous help to men and women in the Christian life. It was but a step to throne from the prison. The multitude of saints who suffered martyrdom had but one step from prison to heaven.

THE C. E. TOPIC

June 13.

How to Get Things Done

Neh. 1:1-3; 3:28; 4:1-6; 4:16-23.

The busy person does not always accomplish all that might be expected. There is an old saying that goes: "The more haste, the less speed". Hustle and bustle don't always mean anything. The hustler is sometimes discovered to be the veritable bull in the china shop. We all remember the fable of the race between the hare and the turtle. The turtle won because he had a qualification lacking in the fleet-footed hare.

Over-confidence sometimes stands in the way of accomplishment. The man who is too sure of himself is apt to plunge into matters for which he is not prepared. A lack of confidence, on the other hand, is a serious handicap to success. We want to know what we are about when we start something, then we want to keep in mind that there is always something to learn and that there are always unexpected circumstances which are bound to appear that must be met.

It is well in undertaking to do something to consider the way by which others attained success. Some people believe in luck and that accounts for the unusual amount of bad luck they meet. The successful person finds that diligence is a vital factor in the way to achievement. We want to learn the lesson of sticking at our task. "The rolling stone gathers no moss." We no doubt recall the little boy who set out to clean the deep snow from the sidewalk armed only with a coal shovel. When asked how he expected to get the path clear with that tool, gave answer, "By sticking at it, sir." In the Christian life, persistence is just as important as in other walks. When we realize that the devil is always on the job, we understand that we too must be keeping at it. He never sleeps and why should we be found "asleep on the job"?

Nothing can be done without a plan. If we go to build a house we must have a very definite plan in mind or we will never see it finished or be able to enjoy it. If we undertake a journey we must have a definite destination in mind or we will get nowhere. Someone has pointed out that those people who aim at nothing, hit it every time. Now, the church of God is spoken of under the figure of a building. Do we ever consider how many details must be taken into consideration in erecting a temple to God's honor? There is the place, then the material, then the workmen, then the means at command, then the possibilities of weaknesses developing, then the most reliable means of doing the construction, then the skill and the dependability, etc. All of this goes in making the plans before a single stroke of work is done. In other words, there must be forethought. Too many failures are recorded in the Christian life because there was not enough looking ahead.

Not only must we have plans, but they must be good plans. In the Christian life there the best ideals must prevail. The ideals must be so big that they will bring the greatest possible results to the glory of our Lord and Savior. It always must be not how little, but how much can we do to His glory.

In doing things for God, as in doing other things, we must consider the means. The workman considers his tools, the material and the time at his disposal. Now most of us have all the time we need. Let us consecrate it, consider it as belonging to God and regard that for every minute of it there is an account to be given. All of us have talents along certain lines. Let us discover just what they are and then develop them so that we can get the best possible use out of them. To some of us it is given to use men and women, directing their work and guiding them so that the best possible will come from what they do. In order to do this we must know men, their abilities, their inclinations, their weaknesses and their strengths and we must know how to lead them. More failure has been the result of poor leadership than anything we can think of at this minute. As God always has leadership in preparation, so let us in the days of our youth and period of learning go to our tasks of equipping ourselves for future leadership with a determination always to do our best for God.

There are various ways by which men and women of the world endeavor to accomplish their purposes or get things done they want to have done. Some of these ways are questionable and deserve nothing but condemnation. Not so in doing things for God. Such things must be done honestly and in the spirit of J' Son Jesus, who while upon earth taught us by word and example to be true, honest, unselfish and ever full of faith. The effort that cannot certainly have God's blessing upon it is not to one that the true child of God will be given to.

PROGRAM

Thirty-first annual convention of the Christian Endeavor Union of the Eastern District Conference of Mennonites on Memorial Day, Monday, May 31st, 1926, in the Upper Milford Mennonite church, Zionsville, Pa.

Convention Theme: Efficiency.

9:30—Morning Session—11:30

Song Service—Led by John H. Latshaw, Hereford Society.

Devotional Service—Rev. V. B. Boyer, Pastor Upper Milford church.

Business Session—Reading of Minutes, Reports of Officers and Committees, New Business.

Singing.

Special Music—Zionsville Society.

Topic: An Ideal Society—What Is It? (a) Efficiency—In charge of First Philadelphia Society. (b) Spiritual—Paul Stauffer, West Swamp Society. (c) Service—Ray Y. Gottshall, Hereford Society.

Discussion on Topic—Everybody.

Special Music—Lewis Rosenberger, East Swamp Society.

Offering—For Bauman Bungalow Fund.

Singing.

Announcements.

Benediction.

"Efficiency is Power"

Convention Verse: He giveth power to the faint and to them that have no might He increaseth strength. Isa. 40:29.

1:30—Afternoon Session—3:30

Song Service.

Prayer.

Vocal Solo—Miss Minnie Landis, Quakertown Society.

Exercises by Juniors—Led by Mrs. Harvey Rosenberger—Junior Secretary.

Discussion on Junior Work.—Rev. Howard Nyce, Pastor East Swamp church.

Discussion on Intermediate Work—Abram Fretz, First Phila. Society.

Special Music—First Philadelphia Society.

Roll Call—As the Secretary calls the Roll, each Society rises and responds with a verse of Scripture or hymn.

Topic: The Needs of Our Foreign Mission Fields—Allen R. Fretz, Deep Run Society.

Singing and Offering—(For Bauman Bungalow Fund).

Address—Dr. J. E. Hartzler, President Witmarsum Theological Seminary.

Special Music—Souderton Society.

Reports of Special Committees.

Awarding of Banner.

Singing.

Quiet Hour—Rev. S. M. Rosenberger, Pastor West Swamp church.

Benediction.

"Efficiency in Prayer and Efficiency in Service mixed with LOVE plus Knowledge of the Word equals a man well-pleasing in God's sight."

PACIFIC DISTRICT CONFERENCE, JUNE 22, 1926.

MONROE, WASHINGTON

Leader—Mrs. P. A. Kliewer.

1. General Song.
2. Scripture Reading—Mrs. P. A. Kliewer.
3. Prayer—Mrs. P. A. Kliewer.
4. Special Song—Monroe, Washington.
5. Roll Call.
6. Special Music—Paso Robles, California.
7. Poem—Onecho, Washington.
8. Special Music—Reedley, California.
9. Report of Mission (15 min.)—Mrs. Habegger.
10. Special Music—Pratum, Oregon.
11. Report of Los Angeles Mission (15 min.)—Anna Stauffer.
12. Special Music—Menno, Washington.
13. Address (15 min.)—Rev. A. Habegger.
14. Special Music—Upland California.
15. Offering.
16. Special Music—Aberdeen, Idaho.
17. Closing Prayer—Rev. J. W. Kliewer.

DEATHS

†PETER D. AMSTUTZ

While the evening sun was kissing the fragrant blossoms of orchards laden with bloom, where joyous birds of spring time were singing their sweetest vespers beneath a sky studded with clouds, fringed with purple, crimson and gold, the soul of Peter D. Amstutz slipped away from all this beauty and splendor into the land of eternal spring time where "he shall be partaker of the glory that shall be revealed." (1 Pet. 5:1).

Peter D. Amstutz was born May 30, 1863, near Pandora, and died at his late home in Pandora, May 12, 1926, aged sixty-two years, eleven months and twelve days.

He was married to Helena Steiner on October 15, 1891, to which union were born three children, Richard Mendelssohn, a student of Juniata College, Melvina Amstutz Burry, and Hilda, all of whom are living.

Mr. Amstutz taught school for thirty-four years; thirty-years in Riley township as a teacher in one-room rural schools and high school and Superintendent, one year as Superintendent of the Pleasant township schools in Putnam county, and one year as instructor in history in Bethel College, Newton, Kansas. He also held the position of Postmaster in Pandora, Ohio, from 1914 to 1922.

He received the larger part of his training in education at Ohio Northern University. In addition to his work there he took special work at Chautauqua, New York, Bay View, Michigan, Bluffton College and several major courses in correspondence work with the University of Chicago.

He was a fine musician, endowed by nature with a high, clear, resonant tenor voice which he trained by much practice; he was much sought after in musical circles and for community work. When his voice was in its prime, he was offered a very desirable position with one of the popular voice teachers in New York City at a lucrative salary. This offer also carried with it the position of tenor singer in one of the city's largest churches.

Few teachers had a finer school spirit than he. His excellent personality made him hosts of friends, among whom are some of the great educators in America. When at conventions of noted educators which he always enjoyed attending, he found himself at home. His easy, winning way of meeting strangers won their attention and respect at once.

He united with the Mennonite church when a young man and was an active member until his death. He was county and township Sunday School President for many years, holding the latter position at the time of his departure.

Though often misunderstood, few men had higher ideals or strove harder to attain them. Time, the just arbiter, will always place him as one of the great men of this community. Those who have been fortunate enough to know him intimately will ever remember him as a great teacher and friend.

The funeral services, which were held from the Grace Mennonite church Saturday afternoon, May 15, were very largely attended by friends from near and far. Revs. Regier, Rosenberger and Dibert had charge of the services. Interment took place at the Pleasant Ridge cemetery.

JOTTINGS

Dr Mosiman and Professor Smucker of Bluffton College were visiting in Berne, Ind., on May 19 in the interest of the college.

On May 6, Mr. P. H. Wiebe of the Canadian Board of Colonization met a large body of Mennonite immigrants who arrived on the S. S. Marbourn at Winnipeg.

On May 8, the Ruff-Salem, Wash., Mennonite Sunday school held its annual picnic in Black Rock. About all the Sunday school members were present. Everyone had a happy time.

A two weeks' series of revival services is in progress in the Bethesda church, Marion, S. Dakota. They are under the direction of Rev John C. Peters, and began May 23.

President Hartzler delivered the sermon at the baccalaureate service of Witmarsum Seminary. Commencement exercises were held on May 27. Dr. J. W. Kliewer of Bethel College delivered the address.

The Mennonite Historical Society of Bluffton elected the following officers: President, Prof. Hirschler; Vice-President, Prof. Whitmer; Secretary, Dr. Smith and Treasurer, Rev. J. W. Regier.

"Mennonite Immigration to Manitoba" was the subject of a paper read by Dr. C. H. Smith at a meeting of the Bluffton College Historical Society. The paper is a chapter of a book which Dr. Smith is writing and will soon be completed.

Rev. and Mrs. Samuel Goering, missionaries returning from China on furlough, passed through Philadelphia last week, stopping with the people of the First church for a meeting on May 30.

Miss Ruth Yoder, religious instructor in the public schools of Bluffton, Ohio, for the past two years, has been retained for the next year by the Bluffton Council of Religious Education. Although there are about eighty communities in Ohio which have week-day Bible instructions in the schools, Bluffton is one of the few towns where all the children in the public schools have voluntarily elected this study.

The Canadian Board of Colonization held a meeting at Winnipeg on May 3 and it was reported for April that 50 families were located on 19,105 acres of land. A total for the first third period for this year was 217 families on 57,264 acres. The deals recently concluded reported at this meeting were the Wady farm at Elm Creek of 522 acres which was sold to three Mennonite families, the Hills farm of 480 acres sold to two Mennonite families, and the Henderson farm at Macklin, Sask., of 756 acres, sold to two Mennonite families, the Kendall farm at Rouleau, Sask., of 1,420 acres, sold to four Mennonite families. There have also been four families recently located on 870 acres at Wembly, Alberta, in the Peace River district. The territory covered by these transactions extends over a thousand miles, from Winnipeg to the Peace River.

Rev. N. B. Grubb preached in the Second church, Philadelphia, during the sickness of the pastor. Many of his old friends were delighted for the opportunity of hearing him.

Prof. A. E. Kreider of Witmar-Seminary expects to spend the summer in Chicago. Having sold his home in Goshen ,Ind., his family will move to Bluffton, Ohio, in the fall.

The Women's Missionary Societies of the four Mennonite churches of Bluffton and Pandora, Ohio, met at the St. John's church, Thursday afternoon, May 6. A very interesting and helpful program was given. Each society furnished music and a talk. Mrs. Walter Shutz, a returned missionary, also gave a short talk in which she vividly described the mission work in Africa. The spirit of fellowship and unity was so much enjoyed that the societies decided to hold such a union meeting annually.

Twenty mothers of the Mothers' Class of the Bethel church, Newton, Kansas, held a meeting in the home of one of their number, Mrs. E. Penner, last week. Opening exercises consisted of devotionals and an article, "He's Just a Little Boy", given by Mrs. Penner.

Part one of "The Study of Child Life", by Washburn, was reviewed by Mrs. Henry Dyck. This is the book chosen by the class for study this year. "How to Know our Children" was the subject of a paper prepared and given by Mrs. J. H. Enns. A round table discussion and a short social period followed.

The Preparatory School at Mountain Lake, Minn., closed the year on May 31. At this time 23 completed the courses and received their diplomas.

Plans for the Second Young People's Retreat to be held at Bluffton, Ohio, are steadily going forward. The Committee hopes to make some important announcements soon. A descriptive folder will again be issued and there is every indication that a large increase in enrollment over last year's successful retreat will result. The date is August 7-15.

The Sunday school of the Second church, Philadelphia, is preparing to go on its regular summer schedule and hold its sessions in the morning instead of the afternoon. It is expected that the sessions of the school will be continued in the morning after the summer period, although the matter is but an experiment and complete arrangements remain to be made.

The Sesqui-Centennial, to be given in Philadelphia this summer, will bring large numbers of people to this city from all parts of the world. No doubt, many of the visitors to the General Conference to be held in Berne late this summer will want to plan to continue their journey to Philadelphia and visit the exposition. Those doing so will have an opportunity to visit the Philadelphia churches and participate in worship with the brethren. Besides the First and Second churches, Philadelphia claims the mother Germantown church which every Mennonite visitor to Philadelphia should see.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, JUNE 10, 1926 No. 23

PACIFIC DISTRICT CONFERENCE

The Pacific District Conference will be held at Monroe, Washington, beginning Sunday, June 20, coming to a close Wednesday afternoon, June 23d. The Monroe church heartily invites everyone to attend this Conference.

Monroe is located on both the C. M. & St. Paul, and the Great Northern railroad lines. Those from the south, who wish to come via railroad, can make connections at Seattle. In order to avoid a possible delay between train connections, a stage may be taken direct from Seattle to Monroe. The stage leaves from the United Stage Depot, 1610 3d Avenue at Pine St. The time schedule for the Monroe stage is as follows: 7:15 a. m., 11:15 a. m., 2:15 p. m., 5:15 p. m.

Respectfully,
Phillip P. Stucky,
Comm. Secy.

LETTER FROM THE "ISIS" ON THE PACIFIC

May 7, 1926

Dear Editor:

This travelling on a freight ship with passenger accommodations is very interesting, but by reason of a number of delays on account of loading cargo, it becomes somewhat tedious. The first ten days it certainly was most delightful. We travelled at the rate of about twelve miles per hour, steadily, contentedly. Then we stopped off a Central American port, expecting to load a thousand tons of coffee and sugar, and then our troubles began. We have moved from one port to another since, loading a little here and a little more there. We are now off the port of La Libertat, San Salvador, loading some more coffee. We are anchored about a mile off shore and the cargo is brought out by natives on lighters. It certainly is interesting to watch these people work. Because of the excessive and sultry heat, they wear nothing but trousers. The color of their skin is a shining brown like nicely roasted coffee. They are small of stature as compared with the crew of our ship. They take plenty of time for their work and do not get into a hurry like the Californians.

We are still three days' travel from the Panama Canal and will not get under way until late tomorrow. This delay, dear editor, exercises your patience and the dear Lord certainly knows why all this just "happens" on this trip. Nothing else to do but to quietly take it all out of His hands and make the best of it. At Colon, I want to send either cable or wireless, whichever will be cheaper, to the folks in Germany, telling them of the delay. It will not be middle of May, but beginning June until I arrive at the old home. It will materially change my plans. In order to be present at the General Conference in Berne, Indiana, I may have to sacrifice a trip to Switzerland.

Now, dear editor, if you want to travel with great comfort and convenience, enjoy the best of service and the freedom of the ship, then take a freight ship with passenger accommodations. Again, if you have no definite plan as to your time, the disposition of an angel and the patience of Job, then take a freight ship with passenger accommodations.

Just now, the good news came that we will start to travel again forthwith, just one more short stop to the canal. So let me close and the Lord willing, write you again when we are through the canal.

Greetings to you and all Mennonite readers,

M. Horsch.

CORRESPONDENCE

Donnellson, Iowa, May 24.—Dear Editor and readers of the Mennonite: Warm weather has arrived at last, for the past two weeks it has been quite warm, very dry and windy.

A good shower fell last Friday, which helped the gardens very much, the seed that had not enough moisture to germinate are now coming up.

Rains this spring have been of local nature, in this locality, the showers have been very light. Gardens have not done well, and the strawberry crop is injured to a great extent by the drouth.

Crop conditions are unusually localized and variable, ranging from fully up to normal to very backward.

April this year was coldest here in fifteen years, causing the season to be 21 days later than last year, and 8 days later than the average. However, we have a fine prospect for a large crop of all kinds of fruit.

The attendance at church and Sunday school services has come back to its usual standard since the roads are good again.

On March 29, the Men's Chorus of Bethel College, Newton, Kansas, was with us and gave us an excellent and well received program of classical music, splendid readings, chalk talk quartets and solos. It was a great disappointment because of the snow storm, the sacred concert which was to be given the following morning could not be rendered.

Due to the impassable roads on Easter Sunday, our congregation observed Holy Communion, in which a large number took part, the following Sunday.

In the evening the choir gave a Scriptural cantata, "Now is Christ Risen." The cantata, in two parts, consisted of the following numbers:

Part I—"Sing unto the Lord", "Palm Branches", "Have ye not heard?", "'Tis midnight" "When I survey the wondrous cross", "At the cross".

Part II—"Earth has no sorrow", "Nature Song", "On Easter morn", "The Easter Bells", "Sing the Triumph."

The choruses, quartets, duets and solos were all well rendered and enjoyed by all.

On April 18, the Senior C. E. society had charge of the morning worship, as Rev. and Mrs. Kaufman, with Miss Clara Krehbiel and Gladys Krehbiel were attending the 4th District C. E. convention, held at Muscatine 16, 17, 18. The party driving through in Rev. Kaufman's new Chevrolet Coach. The fidelity banner was won by our Senior society for the best record of achievement in carrying out the fidelity program, also the junior society brought back again the junior banner for best work done.

On May 3-5, the Iowa State Sunday school convention was held at Fairfield, at which our S. S. was well represented. The main speakers of the convention were Dr. F. G. Coffin of Albany, Mo., who gave a Bible message at each session. Dr. P. R. Hayward of Chicago, Ill., gave five lectures on the practical application of Christianity, and Prof. M. A. Houline of Pasadena, California, gave eight studies on teaching the Bible. Tuesday and Wednesday morning, divisional conferences were held, where workers of each department of the S. S. met to discuss their own problems and receive inspiration and encouragement and new ideas to carry out in their home Sunday school.

May 9, Mothers' Day, was observed Sunday morning and many were in attendance. During the Sunday school hour, many mothers took advantage of the invitation to visit the primary department, where a program was held in their honor. Following the church service, two infants were consecrated.

On May 11, the second annual mothers and daughters banquet was held and about 90 mothers and daughters enjoyed the event. A splendid program of special music, short talks and readings was rendered. Mrs. J. E. Reeser, wife of Rev. J. E. Reeser of Fort Madison, gave the main address.

The Daily Vacation Bible School will open June 7th at the Mennonite church. This year it is to be sponsored by the four churches with all the pastors working in the school.

Many are planning to attend the 6th annual Get-Together meeting at Noble, June 1st. These Get-Together meetings by the four Mennonite congregations of Iowa, Pulaski, Wayland, Noble and Donnellson, are always looked forward to with great anticipation.

With best wishes to the editor and readers,

Mrs. A. D. Krebill, Corr.

God never requires of us any work which He will not give us strength to accomplish. He never calls for self-sacrifice without manifestation of His presence.

WOMAN'S WORK

UPLAND, CAL.

I will try and give a short report of our mission sewing society for the year of 1925.

The past year has been a very encouraging one to us, although we have had a lot of extra work owing to the building of our new church.

We must say, the Lord has richly blessed us in many ways. All glory be to Him, the Giver of all things. We now have a nice room in the new church, where we have our meetings. Twelve regular and two special all day meetings were held during the year.

At our regular meetings we sew for Janjgir, India, and at our special meetings we gathered and packed clothing for our Mennonite immigrants in Canada.

We raise our money by free will offerings at our regular meetings, special collections, or subscriptions for special purposes.

The society supports two Bible women and two orphans in India.

In June we have our annual picnic at some park to which all are welcome. After the noon lunch, a missionary program is given. We try to get some missionary as speaker for this occasion.

In November we gave a thanksgiving program. The collection taken goes for mission work.

Two showers were given to two visiting missionaries; three post-card showers were given to members of the church. The membership committee made 165 visits to the sick and gave 138 bouquets of flowers. One hundred and eighty-seven garments were sent to India.

1164 pounds of clothing were sent to Canada; 20 pounds of clothing to Germany to a Deaconess home; 868 pounds of fruit were sent to China, India, and distributed among the needy at home.

Our general collections, donations and subscriptions for the year amounted to a little over $1,000.00.

We remembered the stations in Oklahoma, Arizona, Montana and Los Angeles each with $5.00 at Christmas time, and all the missionaries with a cheerful letter. Forty-five letters were received and read at our regular meetings. Most of the women take garments, and make them at home, on the sewing machines. We have two sewing machines in our sewing room and often make good use of them, but find that if we should do all of our work at the meetings we would not get it all done.

I can say with my whole heart, I believe that we have all enjoyed the work very much, and we trust in the Lord that He will help us to enjoy the work more and more in the future, as we work for His kingdom.

Mrs. P. J. Hiebert, Sec.

THE PULPIT

What Is Its Task Today? Is It Losing Power? If So—Why?

P. E. Franz

(Concluded)

I have often heard laymen say that they hear the same sermon Sunday after Sunday, year after year, although in connection with a different text. They say they usually know before they come to church what they will hear in the sermon. This fact weakens the pulpit. There are so many saving truths that one can preach for many years before one has touched upon them all. Jesus says: "I have yet many things to say unto you, but ye cannot hear them now." The preacher, too, should be able to say: "I have yet many things to say unto you", but to be able to do this he must stand in such a relation to Jesus that Jesus can say those things to him today, which he could not say to His disciples. Not enough time and energy is put into the sermon before going to the pulpit. Too much is depended upon that which will come to mind while speaking. New and fresh thoughts are the result of thorough thinking; God gives only him new thoughts who earnestly strives for them. The preacher should be thoroughly acquainted with present-day conditions, questions and problems in order to meet the present-day needs. He should also know what has been written about these conditions, questions, and problems.

The pulpit is also being accused that it is often too dogmatic. People revolt against dogmatism. Those who think and believe differently as well as other denominations are often condemned and criticized by the pulpit. Such a spirit is not uplifting. It is also said that the pulpit concerns itself too much with controversial questions. This causes enmity and drives the spirit of Christ away. The un-Christlike spirit between preachers has a very harmful effect upon the power of the pulpit. If preachers act thus what can be expected of the laymen? The preachers do not put forth enough effort to live that which they preach. They preach love but how much is love lacking among them. Some are over-pious in the pulpit and then the opposite afterward. That weakens the listeners' faith in the message of the pulpit. Further, the pulpit is accused of dealing with matters of less importance and neglecting the important, as Jesus says in Matthew 23:23: "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith. These ought ye to have done, and not to leave the other undone." Forms are stressed and the right spirit is overlooked. The pulpit also speculates too much about questions which no human can know and which are of no special importance to know either. The pulpit is up in the air too much—it is too other-worldly and does not concern itself enough with the life here and now. The congregation wants to hear also that in the sermon which will help them with the difficulties of every-day life.

Furthermore, the demands of the pulpit are not definite enough; its demands and language are too general. In other words, as already stated, it does not deal enough with the practical, Christian life as Jesus did. The listeners see the connection between the Sunday morning service and their every-day life with difficulty. Too many pious expressions are used which are largely a foreign language to our youth.

We, as preachers, must realize that we are responsible for the future welfare of the church—whether it shall go forward or backward. If it shall progress we must especially try to win the youth for the church and God's cause. This, however, can surely not be done by only pointing out and criticizing the mistakes and peculiar characteristics of today's youth; that discourages rather than encourages. We win them only if we give them our confidence and sympathy and try to understand them. First, faith and confidence that they are not indifferent but are also, in a sense of their own, sincere, seeking souls that they also desire the right and secretly nourish the spiritual life even though they seldom talk about it or show it outwardly. Secondly, sympathy and understanding for their viewpoint of life which is different than that of their elders. Only then can we meet their needs, and only then will the Gospel of Christ be a reality and power for our youth and the church of God advance.

When the pews in our churches are empty and the young people fail to come out, we preachers should not seek to excuse ourselves so readily by thinking: "Oh, they don't want to hear the truth," or "They do not hear what suits their frame of mind and, therefore, stay away." Instead, we should earnestly ask ourselves whether we really offer our congregation the spiritual food for which their souls hunger and thirst. Whether we really give them the bread of life or whether we offer them the bread of life, or whether we offer them only a stone. Let us humbly bow before our heavenly Father and ask Him for His Spirit that the same may show us our mistakes and weaknesses as well as our responsibilities and tasks. Then may He also give us the power to earnestly and sincerely strive to meet these tasks.

THE DEAR OLD HOME

Bishop W. M. Weekly

Looking backward a half-century and more, I gaze upon the most impressive of all scenes collected with my early life. It was our family group—father and mother and six of us children—seated about an old-fashioned fire-place in a Virginia log cabin.

When it was time to retire, father would say, "We will now get ready for bed." Then all was quiet. Family prayer meant something to us. Father usually sang, "A charge to keep I have"; then we all went upon our knees. To this hour I can hear father, as priest of the family, pouring out his soul in supplication and intercession for the group of humble worshippers. He nearly always referred to Calvary and the agonies of the Savior thereon.

At other times, he would quietly kneel alone, and remain a while in secret devotion. The very hush of death seemed to be upon us during such moments. It would be impossible to describe with pen or tongue the influence of such scenes and experiences upon my young heart. How blessed our home where the sweet incense of prayer continually ascended to the Heavenly throne! God was there. Nor were we without a guardian angel, for mother was there, too. A part of us slept in the trundle-bed at her side, and we could scarcely move without her knowledge. A tear never came to our eyes but what she saw it, and knew why it was there.

It was at a protracted meeting held in our old log church that she came to me one night and begged me to become a Christian. I accepted Christ that very hour. I couldn't help it. Though that was nearly fifty years ago, I can feel yet the touch of her hand on my head, and hear her tearful, pleading voice.

Once, after I was grown, I spoke a word to her that sounded harsh. Her tender reply cut me to the heart. Though she hastened to forgive me, I have wished a hundred times that that word had remained unuttered. * * No pictures on earth stand out in such impressive grandeur as do the forms of father and mother.

The hour of worship in such a home, though that home was poor and lowly, was of inestimable value in character-building. It entered into the very warp and woof of our moral makeup. But for such a Christian home, with its restraining influences, I might not be in the ministry today. If on this side of perdition, mine might be a life of sin and shame.

Dear old home! Fount of so many blessings; the young life's safeguard; the place of sacred ties and holy fellowship; the inner sanctuary of God; the antechamber of Heaven itself. Oh, for such homes, with their consecrated altars! Christian songs, and sacred seasons of Heavenly communion! How we need more old-fashioned Christian mothers, who think more about getting their children ready for church, and for Heaven, than for the social party and "smart" society; mothers who know how to pray, and who teach their children to lisp the Name; mothers who, when dying, can tell of their hopes and prospects, and who will extort from their surrounding loved ones the promise to be faithful to the Lord.

The family is the heart of the world. Everything worthy of recognition is built in and around it. The church, the state, the nation, will be precisely what the home is. Indeed, home is a triple miniature, including the church, the state, and the world, transmitting to each its own essential characteristics. This means much every way.—Religious Telescope.

LYNCHINGS IN THE UNITED STATES

Washington, March 24—"Mob law has thrown down the gauntlet to the churches and all other organizations standing for law and order and justice through the courts," says the Commission on Race Relations in announcing its fourth annual Non-Lynching Roll of Honor.

Seventeen lynchings were recorded in 1925, showing an increase of one over the preceding year, when sixteen were reported, the statement points out. All the victims were Negroes.

"Furthermore, the goal of achieving a lynchless land in 1926, for which the Churches were striving, cannot be reached this year, for already during January there has been one Negro put to death by a mob," the report says. Two unusual events are recorded. For the first time in the records of the evil Texas was free of lynching and Utah had its first lynching in forty-one years.

"During the past year five states which had previously been on the Honor Roll, namely: Arkansas, Ohio, Virginia, Alabama and Utah, lost their places because of mob murder within their borders," continues the document. "In the case of Utah, there had not been a lynching previously since 1884. Texas was placed upon the Roll because for the first time since the beginning of full records of lynching in 1882 this state was clear of lynching. Four states, Illinois, Kentucky, South Carolina and Tennessee, which had been on the Roll in former years, were restored because their borders were free of lynching in 1925. Thirty-eight states were free of lynching in 1925 and ten states disgraced by it.

"The fourth annual Roll of Honor of the states free from lynching in 1925 is as follows:

"States that have NEVER had a record of a lynching: Massachusetts, New Hampshire, Rhode Island and Vermont.....4

"Additional states that have no record of a lynching since 1886; Connecticut, Maine and New Jersey. 3

"Additional states that have no record of a lynching during the past twenty years: Delaware, Michigan and Wisconsin.....3

"Additional states which have no record of a lynching during the past ten years: Idaho, Indiana, Iowa, Maryland, Nevada, New Mexico, North Dakota, Oregon, Pennylvania and South Dakota 10

"Additional tates which have no record of a lynching in the past five years: Arizona, California, Colorado, Kansas, Minnesota, Montana, Nebraska, New York, Washington, West Virginia and Wyoming 11

"Additional states which have no record of a lynching in the past two years: North Carolina and Oklahoma 2

"Additional states which have no record of a lynching during 1925: Illinois, Kentucky, South Carolina, Tennessee and Texas 5

"TOTAL STATES FREE OF LYNCHING IN 1925.....38

"TOTAL STATES STILL HAVING LYNCHING.....10

"An encouraging fact is that a number of states have continued to be free of mob murder for increasing number of years. Thus a new class of states that have had no record of a lynching during the past twenty years can be added to the Roll this year, and three states: Delaware, Michigan and Wisconsin, are placed in this new class. Furthermore, four states moved up into the five-year class, namely: California, Kansas, Minnesota and West Virginia; and one state, Oklahoma, moved up into the two-year class.

"Special mention should be made of Texas because of a determined state-wide effort made by the newspapers, the interracial committee, the churches, women's organizations and several courageous sheriffs to place the state on the honor roll. In a ringing editorial early last year one of the leading newspapers said that the entrance of Texas clean-handed upon the Federal Councils Honor Roll was a consummation earnestly to be sought.

"A study of the figures compiled by Prof. Monroe N. Work of the Department of Records and Research of Tuskegee Institute, shows three additional significant developments, two favorable and one unfavorable, which should be noted in last year's experience. Two of the Negro victims lynched were insane; three had been formerly released by the courts after examination or trial; ten of the persons lynched were forcibly taken from the hands of the law, two of them from jails and eight from officers outside of jails.

"On the other hand, there were thirty-nine cases reported in which officers of the law prevented lynchings; seven of them in Northern and thirty-two in Southern states, and in thirteen of the preventions armed force was used against the would-be lynchers.

"The second favorable trend is that in three instances during the year persons accused of being connected with mobs were indicted, forty-one persons in all being before the courts, and twenty-one of them receiving sentences ranging from thirty days in jail to eight years in the penitentiary."

AGGRESSIVELY ONWARD IN THE PHILIPPINE ISLANDS S. S. UNION

Rev. A. L. Ryan, D. D., General Secretary of the Philippine Islands Sunday School Union, will arrive in New York from Manila on furlough with his family about May 19. In addition to being the representative of the World's Sunday School Association and the Methodist Board of Sunday Schools, Dr. Ryan is President of Union Theological Seminary, Manila. The journey from the Philippines is via Ceylon and Egypt, that a detour might be made to Palestine for intensive study of that country. A postal was received at the headquarters of the W. S. S. A., 216 Metropolitan Tower, New York City, indicating that the Ryans reached Jerusalem. During the absence of Dr. Ryan, Rev, Proculo Rodriguez, the Assistant Secretary, will be acting General Secretary of the Philippine Islands Sunday School Union. Assisting secretaries are Cipriano Navarre and Manuel Adeva.

All the work of the Union will be carried aggressively during the absence of the General Secretary. Special features will be Daily Vacation Bible Schools, Teacher Training, and the development of Family Worship. Sunday school lesson material must be prepared continuously for the various courses. The demand for this material is so great that much larger editions are required. Helps are prepared in various dialects as well as in English. Numerous institutes will be conducted in the provinces for there is always great interest in such informational and inspirational meetings. A very important item of editorial work is the preparation of the "Sunday School Journal", a monthly publication of 16 pages. This periodical is the best means of contact with the workers in all parts of the Islands. An ever increasing number know English; at present there are more than 1,000,000 in the public schools of the Philippines who are studying in English.

The five orphan children who were brought to Kansas five years ago by Rev. H. P. Krehbiel, then the secretary of the Home Mission Board, and were placed in Christian homes, met in reunion at the home of Mr. and Mrs. Jacob Schmidt last week. An interesting part of the gathering was the songs played and sung by these adopted children, every one of whom has much to be thankful for to their foster parents and they all took pleasure in showing their appreciation to their benefactors.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

It is the usual thing to regard the Mennonite church as a rural church and the prospects of it ever becoming strong in the cities is not very promising, even at present, though a number of the branches of the church are doing something along the line of city missions. In Philadelphia, there are several well-established churches besides the old Germantown church. Beside the General conference, the Old Mennonites have a congregation and the Mennonite Brethren also have one. It does seem strange that in the over two hundred years of the establishment of the Mennonite church in Pennsylvania, there should be so little strength in the very city in which Mennoniteism began in America. The answer is that, although Germantown was established so early, the immigrants who came to Pennsylvania in the colonial period went on the land as soon as the way was open for them. In later years, there was a continual inflow of young people into the cities but the fathers of our church did not have the vision to see that for the existence of the church it was important to establish the church in centers of population. The result was that a change from the country to the city meant a loss to the church of those who made the move. The other city churches we have are of a later date and in some cases, are the result of attempts to conduct city mission work. However, we have yet to succeed in establishing a city church by purely city mission methods. In the localities, particularly smaller towns, where we have churches, the work began and prospered because a group large and prosperous enough to undertake the work established themselves. In some instances, a purely rural community became a town and in such cases the work simply continued. As we look over the past we cannot but conclude that the Mennonites have missed their chances and what might be now a strong asset to the church has not materialized. We cannot regain lost ground, but we can take advantage of opportunities as they still remain. If we are to gain strength in the cities, those of our people who live in the cities must be willing and able to make large sacrifices in money and effort. We have in mind the city of New York. There there are living a number of persons who still regard themselves Mennonites and who have come from many parts of the country. Besides these there is a group of Russian Mennonite refugees who are loosely holding together. There are also scattered individuals who have migrated from Holland. Taken all together, there might be material for the establishing of a Mennonite church in New York, but this involves matters of nationality and language as well as expense. If these people were to feel that the preservation and continuation of the faith of their fathers is worth an effort and a sacrifice of large proportions, it would not be impossible to establish a church. There would be required a minister of tact and ability who could handle the job, then, there would also need to exist a spirit of harmony that would make working together possible. With it all a vision would be needed and the determination to make the vision come true. Perhaps such a dream might be realized, but not without ceaseless effort and boundless enthusiasm. In some of the smaller denominations, a condition similar to ours exists. They feel that strong city churches are needed as a matter of existence, believing that the large financial support of the churches and interests must come from strong churches in large centers of population. Some of these churches have been willing to make the sacrifice and do the work and the results have not been discouraging. For example, a denomination that is not at all strong in the East wanted a church in Philadelphia. They selected a location in the newer and better portion of the city, built a sixty-thousand dollar church, located an able pastor and then told him to go ahead. There were none of their people in the community at the time of the selection of the site, yet in a few years a strong and well-established congregation functioned at that place Those of their scattered members who lived far apart were willing to travel great distances to service regularly and to give the work a liberal financial support. If other churches find such an effort possible, we ask, why could the Mennonites not do the same thing?

WORLD-WIDE SUNDAY SCHOOL NEWS

KOREA SUNDAY SCHOOL ITEMS

Recently the Korea Sunday School Association office was moved from Pyengyang to Seoul, which city is the headquarters of most of the denominational missions and their publication societies. Rev. J. Gordon Holdcraft, D. D., is the General Secretary. During the year this secretarial staff has been strengthened by the employment of Rev. P. S. Hahn, a native pastor of the Southern Methodist Church as Secretary for the Daily Vacation Bible School Department. Rev. James K. Chung is Assistant Secretary of the Korea Sunday School Association.

In addition to the original Sunday school work which has been fostered since its organization, the K. S. S. A. is now everywhere in Korea recognized as being the general church agency for promoting Daily Vacation Bible Schools, Week-Day Church Schools and for Religious Education in the home, and more help is being asked of the Association along these lines. The Sunday School Association has definitely sought to enter these fields and has received a cordial welcome. Opportunities for advising day schools, Bible classes and Bible Institutes, as to courses in religious education are frequent.

The most notable step in the better occupation of the field has been the formation of auxiliary Sunday school or religious education associations. Eleven of these are now in existence, eight of which were formed in 1925. Each such association is coterminous with the bounds of the Presbytery, District Conference, or other such well recognized territory, and these associations are enlisting much enthusiasm and intelligently directed effort on the part of their members. Four of them employ paid general secretaries. We are hoping that such associations will be formed in the bounds of each Presbytery or District Conference and that they all will become affiliated with the Korea Sunday School Association.

Among specific tasks accomplished, none is more worthy of report than the work done in connection with the Daily Vacation Bible Schools. These schools were conducted for four weeks, six days a week. Reports have been sent in from 256 such schools which enrolled 1,927 teachers and a total of 24,548 children. Anyone acquainted with the wild, free life of multudes of Korean children, especially in the summer, cannot but be grateful for this work. It has caught the imagination of the young men and women as is shown by the fact that practically all of the 1,900 teachers were volunteer teachers, and in nearly every case they ended their work with the deep conviction that they had had a thoroughly satisfactory summer.

PROBLEMS OF THE SUNDAY SCHOOL SECRETARY IN INDIA

Rev. A. G. Atkins is the General Secretary of the India Sunday School Union and just a few of his problems concerning travel are noted in a quotation from his report:

"After a week at desk work in Coonoor, the second tour was started. Difficulty on account of the floods was encountered from the beginning. A journey to Dindigul and Madura, towns mid-way across the southern peninsula, which should have taken something like fifteen or sixteen hours, actually required three days, and in order to commence the tour, I had to go right out to the east coast, take steamer down the coast, and get rail connection bringing me to the first center from the opposite direction to that usually taken from Coonoor. This delay meant that I had to cut Dindigul out of the tour. It enabled me, however, to spend a day at Cuddalore, where I again had the opportunity of addressing the students of the Danish Mission Theological Seminary."

"My visit to the American Madura Mission at Aruppu-kotai coincided with memorial services held in connection with the death of a missionary who had built up the work there. The occasion gave a peculiar opportunity of appealing to the workers to endeavor to maintain and develop the work built up by one whom they loved, by more earnest efforts among the children. Here I was given the opportunity of observing some of the Scripture work in the day school, where attempts are being made to develop this side of the work along modern lines. Another school in the town, for non-Christian children, was closed on account of a festival, but the scholars rallied to a special session for my benefit and gave a demonstration of splendid Scripture memory work and singing."

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

THE INNER LIGHT

A ship in the middle of the Atlantic Ocean is loaded with many miles of telegraph cable to be laid on the bottom of the sea. One end of the cable is fastened at the station on the shore; the steadily-moving ship forces the miles of insulated wire to run off yard by yard and mile by mile out of the hold where it had been carefully coiled.

It is very iniportant in laying the cable to know that no break occurs and that no accident severs communication with the shore station. How is the cable engineer to know at every moment of his progress across the wide ocean that he is connected with the cable station? In a small room in the heart of the ship is a delicate instrument called the mirror galvanometer, responsive to an electric current which comes from the shore station, through the miles of cable under the sea, and then through the great coils of eable in the hold of the ship, into the galvonometer in the testing room. While the cable remains unbroken a peneil of light is thrown from the mirror and falls steadily on a graduated scale on the opposite wall. This light witnesses to the presence of the continuous current, and while the light glows the watchers know that the communication is intaet. Every half hour the spot of light suddenly leaps sidewise and runs around the room, a pre-arranged signal from the shore for confirmation.

In the deep recesses of the soul of a Christian gleams an inner light, fed by the ceaseless current of Divine grace. This is a trustworthy witness of our abiding communion with the living God, wherever we may be borne on the ocean of life we will bear within our believing hearts the sure evidence of our union with Christ in an assurance vouchsafed to us by our heavenly Father.

One of the priceless treasures of a child of God is the promised assurance of our sonship; and no professed Christian should be content to live without this constant gleam of light from God witnessing to the fact of his salvation through Christ. "God sent forth His Son . . . . that we might receive the adoption of sons into our hearts, crying Abba, Father." The inner light of assurance is pledged to every trusting sinner. It is his heritage as a child of the Father. "The Spirit Himself beareth witness with out spirit, that we are children of God."

Re-inforcing this constant glow of the inner light which witnesses to our sonship there comes at intervals the flash which confirms our faith and enriches our assurance. The light floods our believing souls with fresh revelations of God's love and grace and power and indwelling presence. Thus assured, thus encouraged, we push across the wide unknown seas, knowing that we cannot drift beyond His love and care. In His light we see light and are satisfied.—Rev. George Burlingame.—Expositor.

Earnest, conscientious effort never results in complete failure.

CONSECRATION

Rev. B. F. Durling

"I beseeeh you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, aceeptable unto God, which is your reasonable service."

From this language we must suppose that it is addressed to Christians. He urges these "brethren" in Christ to a duty as yet beyond their present attainment. Do you ask, "How could these persons be real Christians and not already have consecrated themselves unto God?" In some sense they had already presented themselves to God. But right here it may be well to notice the differnce that exists between the offering made by the unsaved one and that made by the Christian. The offering made by the sinner is a surrender. That made by the real Christian is a consecration. The sinner lays down his arms of rebellion. The Christian presents himself. The unsaved one comes for pardon, his sense of condemnation often being intolerable. All his spiritual powers are dead in trespasses and sins. In penitence his eye at length beholds the Lamb of God as sacrificed for him. The Spirit whispers, "Thy sins are all forgiven," and his dead powers are touched into life.

He now is prepared to receive the apostle's exhortation. Up to this point those to whom the apostle was writing seem to have advaneed. He then urges them to go still further and present their now living powers unto God. The object sought in this dedication is evidently that the entire being may become the abiding of the divine Spirit. This was the high experience to which Jesus would lead His disciples when He said, "Tarry ye until ye be endued with power from on high." And at another time His words were, "For He dwelleth with you and shall be in you." And these were those of whom He said: "They are not of the world, even as I am not of the world," and also, "They have kept thy word." Could words declare more plainly that they were already Christians?

Yet it is to sueh that the apostle addresses that further word of exhortation—yea, that beseeching word. For while that is the great end sought—the indwelling of the Spirit, we eannot suppose that the Spirit would take possession of a life not wholly eommitted to Him, in the sense of making the heart His temple.

We may next observe that when the Spirit does come in to abide, He will prepare the home for its occupant. He will not tolerate that which is out of harmony with His own divine and perfect love. Hence come those deep convictions of the heart's unlikencss to God and those struggles to come into harmony with Him. The Spirit once convicted of sin. He is now convicting of righteousness, of the need of becoming conformed to God's will in heart and life, thus becoming fit for His indwelling. This leads to the consecration here spoken of.

Let us now notice more closely the nature of this offering of ourselves to God. The writer speaks of presenting our bodies. This undoubtedly is used as representing the whole being. As it is written "the body without the spirit is dead," so the body without those deathless principles within would be nothing. It is the human yet immortal spirit which enters into a union with the eternal, divine Spirit. The heavenly Bridegroom comes into a marvelously close and dear relation to the bride, the human spirit. Can any conception be more precious? Is not such an experience worth the giving of our entire being for its attainment? Yet, while we yield our whole life to God, it is a process which concerns us as to its details. To be more specific we should yield our wills, our minds, our imagination, our reason, our love, our friends, possessions, time, yea, if we may so express it, every atom of our being.

Until our wills are yielded nothing is really given. As the poet has said, "Our wills are ours to make them Thine." Yet we shall find that when these have been really committed to God they have become more really ours than ever before. Divine love will have made His will so dear to us that it has become our own higher will.

When the will is fully yielded the committing of the other powers should be more easy, since that may be considered as the great commander-in-chief of all.

As already noticed, our minds should be made His that they may be transformed to think the thoughts of God in a way that would have been impossible otherwise. This is strongly set forth in the words, "Let this mind be in you which was also in Christ Jesus." This when broadly interpreted may pertain not only to the things of salvation but also to His mind as related to His works in earth and heaven. Beauty and sublimity abound. Wonders without and within present themselves, all which need to be studied under the Infinite Teacher. Mind and imagination may revel amid these things, the pleasure being increased by association with the Author of all these. Indeed, when looking upon star, ocean, forest, stream or flower, he may realize that all are from his Father's hand; yea, that the apparently limitless universe belongs not only to his Father, but also that he himself has an interest in them, since the infinite Son of God and he himself are joint-heirs of these wonderful possessions. Thus in giving himself to God he finds that he has made a marvelous exchange and is an inheritor of inestimable riches.

In this enumeration the reason should also be ineludcd—that power so dear to many. On many a pleasant exeursion have we gone forth with Reason. Still its power is far too limited to compass all the extent of the divine knowledge and work. It soon reaches its horizon. To most, that is found in the faraway conclusions of a Euclid, a Newton or an Einstein. Yet how very far short do fall even these supreme efforts of the human intellect from measuring the resources of the Infinite Reason. Indeed, is not the ultimate already present to the divine mind, without any intermediate process leading to the conclusion? Yet there are those who say, "I will not accept anything as truth the evidence of which I cannot see." When saying this, is one following reason? Great as human reason may appear to many, yet how comparatively feeble it is. Still it may occupy its own legitimate sphere and exercising itself therein may grow eternally. Yet, when reaching its limit, consecrated reason will take the hand of faith and together go to the Infinite and nestle in that Bosom.

Thus, under the guidance of the Spirit, all the powers of one's being are dedicated to the Father, to Him who has given Himself unreservedly to us. So, through the long summer-time of eternity shall we be one.—Chr. Witness.

SCHOOLS

William A. McAndrew, superintendent of the schools, Chicago, has recently given to the press an interview worth reading It deprecates the tendency to neglect moral training in the public schools, with material advantage emphasized.

Professor McAndrew will have appreciative approval of his sturdy demand that character building have a more important place than "money-grubbing" in the teacher's world. If the idea that to be illiterate is to condemn one to menial occupations, that a high school graduate is certain of employment at good wages, and that a college diploma is insurance of a still larger salary, could be forgotten, there would be less of disappointment when the eaglet first essays to fly.

The basis for moral training is, of course, in the home, but with parents careless, indifferent, or lacking in moral responsibility, their progeny must present barren ground unless their environment can be changed.

The value of the classics and the sciences is one of mental training, in itself an asset of inestimable advantage in any walk of life. The educated man has in it a treasure of which no one can deprive him, but if materialism is the chief end of education it is self-deceptive. The young man or young woman who entertains it will be satisfied with a diploma, whether earned or not. Anything to "get by," but an awakening most certainly follows if one cannot make good. The diploma is no certificate of genuineness or worth, ability or possibility, and

the student who insists upon appreciation according to its face has something yet to learn—From The Dearborn Independent.

THE C. E. TOPIC

June 20

How Much of a Goal Should Money Be?

Matt. 6:19-24, 33

Like everything else that is useful, money may be used or abused. There are those to whom money is a blessing and those to whom it is a curse. The little that the early churches could gather for the relief of the poor of Jerusalem was a blessing in several ways. It was a blessing to be able to give. It was a blessing to the mother church at Jerusalem in that it enabled its poor to gain a relief from the poverty that was oppressing them. The rich youth who could not do as the Master suggested, and sell all that he had and give to the poor, was cursed with his possessions because they stood between him and the prospect of a blessed eternity. In our time we note with what great results the work of the kingdom of God is advanced because many good people have it on their hearts to give of their abundance that it may be advanced. The numberless institutions of relief, education and culture, as well as numerous churches and missions are a magnificent monument to the love that prompted the donors who made these things possible. On the other hand money is the curse to multitudes. Many a youth is leading a useless life, or worse for no other reason than that money came to him too easy. Some of the horrible examples of our modern life, had they been compelled to go out into the world and earn a living, instead of having unlimited control of their wealth, might have become an honor to society instead of being a shame to it. Let our attitude toward money be the same as it is to all gifts that a kindly heavenly Father bestows. Let us consider it a sacred trust to be administered for God and with the knowledge that the time will come when we must give a strict account of our stewardship.

There are those who value everything by its money worth. A garment to them is only considered a good one when it costs a good price, a man or woman is to be respected according to the size of the bank account and everything else is thought of only in terms of dollars and cents. Some times you will even hear ministers of the Gospel graded as fifteen hundred-dollar men, thousand-dollar men, etc. There are many things, however, that cannot be measured by money and one will find that these things are the best in life. You cannot place a money value upon character. "A good name is rather to be chosen than riches." The faith of a little child, or the weakest Christian is worth more in God's sight than all the offerings in gold or silver that have been brought into His treasury. Jesus illustrated the use of money in the case of the poor widow and the rich donors in the temple. The widow used her money right, though there was little of it, because she gave in the right spirit, while the rich ones used theirs wrongly, even in the service of the Lord, and so missed the blessings that might have gone with their giving.

They tell us that we are living in a material age which means that the dollar is held in greatest esteem. It does seem that there are those whose chief concern is about money. They sell their very lives for money or in money getting. Yet with money as an end there is nothing more unsatisfactory. Money can be lost. It does not bring peace of mind or peace with God. All the money in the world cannot buy the esteem of one's fellows. Money, for which so many sacrifice their health, cannot insure health. The one who has the use of a strong, healthy body and a clean, clear mind, is infinitely better off than the one who has just money. It does not mean that we should despise money altogether, but it does mean that we should have a right estimate of its worth and its use. Were it not for the monies that are contributed for missions the missionary cause could not be advanced, but, with that money, there must go faith and the sincere consecration of those who carry the message of salvation. Money is but a means to an end in this matter. The same is true in other relations. Money can buy comforts and necessities and enable us to help the unfortunate but money alone will accomplish nothing to our spiritual development.

In our church work it is frequently necessary to make appeals for money. We need much of it and all should give as much as they possibly can. But it is possible to emphasize the money end way out of all proportions. In our religious life we need to give our time to meditation, to the study of the Word, to prayer and to services of love. These things are apart from the mere money end of our service, but they are more important than all the contributions we can bring. There are church members who think that if they are liberal in their giving they have done their full part. They have done nothing of the kind. They must learn to do the more important things.

THE S. S. LESSON

June 20.

Judah's Plea (Joseph and His Brethren)

Gen. 44:18-31.

Golden Text:—"A broken and a contrite heart, O God, thou wilt not despise."—Psa. 51:17.

When the sons of Jacob left Egypt, they were recalled by a servant of Joseph and, upon examination of their sacks of provisions, the cup of Joseph was found in the sack of Benjamin. Joseph previously entertained the brethren in his house, generously feasting them and the inference to be drawn from the cup was that it had been stolen. To be sure, it had been secretly placed there by the servants of Joseph in order to furnish an excuse for bringing the party back. They did not know this, neither did they as yet suspect that this great man Joseph was their brother. Naturally, they were alarmed for Benjamin, whom they felt sure would be severely punished. Judah, who had assured his father that Benjamin would be brought back even though he would have to remain in captivity as a ransom for him in the lesson text is making a plea for his brother. The speech is one of the most impressive pieces of eloquence recorded in the Bible. Every word breathes an earnestness that is compelling. The speech deserves a place with the masterpieces of eloquence.

Judah's humility here is something more than the ordinary courtesy of the Orient. He realizes that compared with the ruler before whom he is making his plea, he is an insignificant creature and that any favors he might ask could only come because this ruler deigned to be gracious to him. In a sense, he represents the sinner before his God. The sinner has nothing to recommend him to His mercy and, like Judah, he is guilty of offenses that deserve the severest punishment. Judah had enough wrongs of his own for which to plead without pleading the cause of his brother. The sinner cannot make a plea for others before his heavenly King before he has made right his own wrongs. Judah did not realize that this Egyptian prince knew all about his sin and the sin of his brothers, neither did he know that when the brethren gave expression to a feeling that their troubles came upon them because of the wrong they had done to Joseph, he heard and understood all they said. When we plead with God we must remember that every wrong we have committed is known to Him and that He also knows every pang of conscience we experience.

In a few but comprehensive sentences, Judah pictured to Joseph their entire experience, relating to their coming to Egypt, making reference particularly to the fact that Joseph had set as a further condition of their continued assistance that they must bring their younger brother with them. Now, Benjamin was the son of the same mother who was Joseph's mother. He was born after his having been stolen and naturally Joseph was most closely drawn to him. The great longing for his nearest relation, even in Joseph in his high station, illustrates a natural human passion. God has made family ties the most sacred on earth and one who is deprived of them is indeed unfortunate. Position and power does not compensate for the fraternal love that the heart desires. We should appreciate this blessing when God gives us brothers and sisters. In Joseph and his brethren we have the contrast between brothers who are unworthy of the name and a brother who endeavors to be all that a brother should be. He should be an example of fraternal honor and in every home emphasis should be laid upon the right brotherly and sisterly relation that should be fostered.

Some years before, Joseph had related to his brethren the dream of the sheaves and the stars bowing down before him. Then they thought themselves superior to him and regarded the dream with scorn. Now, about fifteen years or less had passed, and we find them doing exactly what was the import of the dream. It was a prophecy, though the brothers did not recognize it as such. But in this case, as in all the prophecy that God inspires, there came the time when prophecy came true. It is with a certainty of its full realization that we must regard every prophecy that God has given us.

One thing about Judah. He was a changed man. Now he was willing to take the place of a brother and suffer in his stead.

The hard experiences through which he and his brothers had passed had something to do with the improvement in their characters. Perhaps, if we would only look at it in that way, we might discover that every severe hardship, instead of being a curse to us, has a purifying effect.

PROGRAM

Of Ladies' Sewing Society of Northern District Conference—to Be Given June 21st in Freeman, S. Dak.

Opening Exercises—by Chairman, Mrs. W. S. Gottschall.
Music—Salem-Zion Society.
Recitation—Mt. Lake Society.
Address—Mrs. S. J. Goering.
Music—Salem-Zion Society.
Letter—Mrs. Linscheid.
Music—Avon Society.
Letter—Miss Niswander.
Recitation—Henderson Society
Song—Class of Girls, Freeman.
Address—Mr. S. J. Gocring.
Song
Benediction.

Committee.

PROGRAM

Of Young People's Conference to Be Held in Berne, Ind., June 12 and 13

Saturday, 2:30 P. M.

Song Service.
Devotional Hour—Rev. J. Quiring.
Opening Remarks.
Business Meeting.
Special Music—Wadsworth, O., C. E.
Address—Rev. E. L. Reiner.
Saturday evening, 5:30 to 6:00, Fellowship Supper in church basement.
Short Banquet program, 6:00 to 6:30.

Saturday Evening

Organ Prelude, 7:15.
Evening Service, 7:30.
Retreat Sketches:
A Boy's Viewpoint—
A Girl's Viewpoint — Magdalena Fankhauser.
A Pastor's Viewpoint—Rev. A. R. Keiser.
Report of Treasurer.
Report of Nominating Committee.
Special Music—St. John's C. E.
Discussion, "What Definite Work Shall We Undertake Next Year?"
Closing Devotional—Rev. J. Quiring.

Sunday

Group Discussions—
Group A—Rev. Keiser, Topic: "Senior Christian Endeavor."
Group B—Miss Helena Liechty, Topic, "Intermediate Christian Endeavor."
Group C—Rev. Hostetler, Topic, "Prayer."
Group D—Topic and speaker pending.

Sunday, 2:00 P. M.

Music Service—Berne C. E.
Devotion.
Discussion, "Our Faith"—Rev. Hostetler.
Closing Service—Rev. Hostetler and Rev. J. Quiring.

DEATHS

Stauffer—On May 18, 1926, in East Greenville, Pa., Henry L. Stauffer, aged 83 years, 1 month and 25 days. His wife, Sarah Elizabeth, nee Weidner, preceded him into the life beyond a little over 31 years ago. Their married life had been blessed with 16 children, of whom 10 survive the father. The deceased was a member of the Hereford Mennonite church at Bally, Pa., from the days of his young manhood to the close of his life. He had the satisfaction of seeing two of his grandsons enter the ministry, though not in his own denomination, yet as ministers of the Gospel of Jesus Christ. Funeral services were held on Sunday, May 23, when E. S. Shelly, the assistant pastor of the congregation, spoke at the house, and A. S. Shelly, the former pastor of the deceased and his children, at the church. Interment in the adjoining cemetery.

CONTRIBUTIONS

REPORT OF HOME MISSION BOARD TREASURY, MARCH-APRIL

General Fund: Pratum, Ore., ch. and S. S., $28.25; Friedensberg ch., Avon, S. D., $20; First Menn. ch., Upland, Calif., $52.70; Shafter, Calif., Sew. Soc., $75; Pulaski, Iowa, ch., $19.16; Mr. and Mrs. Karl Friesen, Oraibi, Ariz., $3; Christian ch., Moundridge, Kan., $20.65; Bethel ch., Perkasie, Pa., $13; Escondido, Calif., ch., $13.10; Aletta H. Krehbiel, Clarence Center, N. Y., $20; Hebron ch., Buhler, Kan., $25; El Reno, Okla., ch., $8.21; Salem S. S., Dalton, O., $38.23; Sr. C. E. Soc, Berne, Ind., $32.87; Mission Boxes, do., $32.40; D. Bixler, do., $25; Albert Zuercher, do., $4; First Menn. ch., Philadelphia, Pa., $32.02; A Friend, Beatrice, Nebr., $20; Bethany ch., Kingman, Kan., $13.10; San Marcos ch., Paso Robles, Calif., $54.47; Henry T. Reimer, Holmesville, Nebr., $25; Grace ch., Pandora, O., $18.45; Burrton, Kan., ch., $8.75; Buhler, Kan., ch., $34; Hillsboro, Kan., ch., $38.81; Herman Jantzen, Plymouth, Nebr., $20; Bethesda ch., Henderson, Nebr., $108.38; I. A. Sommer Estate, Los Angeles, Calif., $368.40; Halstead, Kan., ch., $70.94; Salem ch., Marion, S. Dak., $250; Deer Creek, Okla., ch., $17.76; First Menn. S. S., Aberdeen, Idaho, $15.60; Ebenezer ch., Bluffton, O., $100; Sisters in Hospital, Beatrice, Nebr., $5; Oraibi, Ariz., Mission ch., $12.26; Immanuel ch., Los Angeles, Calif., $97-.65; S. Dak., Menn. S. S. Association, $28.50; Bethlehem S. S., Bloomfield, $17.90; Refund from Coupon, Pa., $20.

Special Funds: Zoar ch., Waldheim, Sask., repayment of loan from Church Building Fund, $500; Immanuel ch., Los Angeles, Calif., (L. A. Building Fund) $73.49; West Zion S. S., Moundridge, Kan. (City Missions), $51.53; Bethlehem S. S., Bloomfield, Mont. (Poor children), $85.

Total receipts $2,498.14
Balance in bank, Mar. 1..... $6,507.86
Total disbursements 2,308.06
Balance in bank, May 1..... 6,697.94

Gratefully acknowledged
J. E. Amstutz, Treas.,
Trenton, Ohio.

REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES

For April, 1926

For China Building Fund: Bethel Mission Sew Soc., Mt. Lake, Minn., $25; Sew. Soc., Almota, Wash., $8; Sew. Soc., Butterfield, Minn., $25; Sew. Soc., Inman, Kan., $17; Sew. Soc., Upland, Calif., $25.25; Tabea Sew. Soc., Tampa, Kan., $15.

For Current Expenses of the Ex. Com.: Salem Ladies' Aid, Marion, S. Dak., $6; Tabea Sew. Soc., Tampa, Kan., $1.50; Sew. Soc., Almota, Wash., $1.60; Eden Sew. Soc., Inola, Okla., $2; Sew. Soc., Inman, Kan., $.85 Ebenezer Sew. Soc., Gotebo, Okla., $1; Sew. Soc., Ebenezer, Bluffton, O., $2.

Miscellaneous: Bethel Mission Sew. Soc., Mt. Lake, Minn., Foreign Missions, $75; Sew. Soc., Ft. Cobb, Okla., Biblewoman, India, $12.85; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $25; Liberty Sew. Soc., Hebron ch., Buhler, Kan., Teacher, India, 100; Bethesda Sew. Soc., Henderson, Nebr., Kuhlman Mission, China, $25; Sew. Soc., Butterfield, Minn., Hospital, China, $25.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR MAY

General Treasury

Zion Ch., Elbing, Kan., $387.25; S. S., Menn. Ch., Summerfield, Ill., $5.00; Bergtal Ch., Corn, Okla., $81.86; Menn. Ch., Wisner, Nebr., $33.76; C. E. Soc., First Menn. Ch., Newton, Kan., $33.88; Bethel Ch., Lustre, Mont., $6.67; John B. Fast, Mt. Lake, Minn., $80.00; S. S., Friedensberg Ch., Avon, S. Dak., $40.00; A. P. Neufeld, Inman, Kan., $20.00; C. E. Soc., Alexanderwohl Ch., Goessel, Kan., $10.98; friend, Halstead, Kan., $35.00; Hoffnungsau Ch., Inman, Kan., $39.21; Tabor Ch., Goessel, Kan., $278.47; Einsiedel Ch., Hanston, Kan., $10.45; Eden Ch., Inola, Okla., $19.28; West Zion Ch., Moundridge, Kan., $60.00; Menn. Ch., Pulaski, Iowa, $44.99; Menn. Ch., Deer Creek, Okla., $25.59; First Menn. Ch., Geary, Okla., $23.15; B. F. Wehy, add. legacy, Tacoma, Wash., $69.41; Hebron Ch., Buhler, Kan., $33.94; C. H. Regier, Elbing, Kan., $100.00; First Menn. Ch., Aberdeen, Ida., $10.80; First Menn. Ch., Upland, Calif., $32.62; Amish Menn. Ch., Milford, Nebr., $25.65; friend, Rosthern, Sask., $20.00; Bethlehem Ch., Bloomfield, Mont., $33.40; First Menn. Ch., Halstead, Kan., $82.27; P. M. Claassen, Newton, Kan., $15; Menn. Ch., Menno, Wash., $26.30; Bethel Ch., Mt. Lake, Minn., $200; Menn. Ch. and S. S., Pratum, Orc., $20.40; Gnadenberg Ch., Whitewater, Kan., $47.40; Bergfeld Ch., Mt. Lake, Minn., $29.19; Mission boxes, Menn. Ch., Berne, Ind., $54.80; birthday money, Menn. Ch., Berne, Ind., $0.06; Sr. C. E. Soc., Menn. Ch., Berne, Ind., $36.75; Mrs. Jacob Nussbaum, Berne, Ind., $5; Intermediate C. E. Soc., Menn. Ch., Berne, Ind., $5.75; Jennie Miller, Berne, Ind., $35.00; First Menn. Ch., Reedley, Cal., $72.63; Bergtal Ch., Pawnee Rock, Kan., $30.16; S. S., Hoffnungsfeld Ch., Moundridge, Kan., $55.00; Greenfield Ch., Carnegie, Okla., $17.-71; S. S., Brudertal Ch., Hillsboro, Kan., $74.47; S. S., Johannostal Ch., Hillsboro, Kan., $57.84; Menn Ch., Buhler, Kan., $40.83; Schoental Ch., Kismet, Kan., $9.24; Salem Ch., Ruff, Wash., $7.91; Ebenezer Ch., Mt. View, Okla., $19.10; First Menn. Ch., Mt. Lake, Minn., $23.60; Bethesda Ch., Henderson, Nebr., $116.78; J. J. R. Claassen, Beatrice, Nebr., $50.00; Busy Bee Club, Menn. Ch., Donnellson, Ia., $50.00; Sister Ida Epp, Mt. Lake, Minn., $5.00; San Marcos Ch., Paso Robles, Cal., $50; S. S. class, No. 3, Salem Ch., Dalton, O., $5.35; First Menn. Ch., Bluffton, O., $400.00; Herold Ch., Bessie, Okla., $7.39; Okla. Convention, held at Herold Ch., Bessie, Okla., $83.53; J. J. Penner, Beatrice, Nebr., $25.00; Menn. Ch., Hillsboro, Kan., $57.28; Mr. and Mrs. Jacob R. Duerksen, Halstead, Kan., (notes $3050; cash, $950), $4,000.00; Menn. Ch., Watova, Okla., $1.60; C. W. Claassen, Newton, Kan., $25.00, friend, Geary, Okla., $50.00; home mission board for Mission Quarterlies, $69.37; Salem Ch., Munich, N. Dak., $43.80; Mrs. T. B. Unruh, Great Bend, Kan., $50.00; Menn. Ch., Medford, Okla., $26.47; West Swamp Ch., Quakertown, Pa., $55.40; Catherine Roth, Quakertown, Pa., $25; friend, Newton, Kan. $125.00; Swiss Ch., Whitewater, Kan., $258.35, Goessel Menn. Ch., Goessel, Kan., $55; Menn. Ch., Canton, Kan., $30.77; Conference trust fund, $355.62. Total, $8,549.48.

Treasury for Orphans, Teachers, etc.

Mrs. Wesley Delzell and Nora Dieffenbach, Pulaski, Ia., $30.00; S. S., Goessel Menn. Ch., Goessel, Kan., $30.00; C. E. Soc., Menn., Upland, Cal., $30.00; A. P. Froese, Buhler, Kan., $35.00; Sew. Soc., Menn. Ch., Bloomfield, Mont., $36.00; S. S., Menn. Ch., Hillsboro, Kan., $30.00; C. E. Soc., West Zion Ch., Moundridge, Kan., $50.00; Daniel Meschberger, Stafford, Kan., $60.00; Mr. and Mrs. K. A. Richert, Newton, Kan., $25.00; S. S., Alexanderwohl Ch., Goessel, Kan., $60.00; I. C. E., Grace Menn. Ch., Pandora, O., $30; Somayo Mission band, Upland, Cal., $15.00; Catherine Roth, Quakertown, Pa., $75.00. Total, $506.00.

Treasury for India Station.

Friend, Meno, Okla., for hospital, $10.00; S. S. class, Menn., Berne, Ind., for hospital, $5.60; S. S. class, Menn. Ch., Berne, Ind., for hospital, $9.25; Bethel Ch., Mt. Lake, Minn., do., $500.00. Total, $524.85.

Treasury for China Station.

Friend, Marion, S. Dak., for Ch., Tamingfu, $25.00; S. S., Menn. Ch., Escondido, Calif., for church, Tamingfu, $15.00; First Menn. Ch., Berne, Ind., for church, Tamingfu, $1080.81; Mrs. D. F. Lehman, Berne, Ind., for church, Tamingfu, $10.00; Musical Soc., Menn. Ch., Avon, S. Dak., for hospital, $12.53; C. E. Soc., Second Menn. Ch., Beatrice, Nebr., for girls' school, Tamingfu, $15.00. Total, $1158.34.

Gifts for Sundries

Mrs. P. Peters, Winkler, Man., for E. Kuhlman, for tent, $12.00; W. C. Voth, refund, $44.23; J. R. Duerksen, refund, $25.00. Total, $81.23.

Bal. in bank, May 1, 1926..... $ 66.50
Gifts for:
Feneral Fund $8,549.48
Orphans, Teachers, etc. 506.00
India Station 524.85
China Station 1,158.34
Sundries 81.23

Total Receipts during May.. $10,819.90
Money borrowed during mo. 6,000.00

Bal. and total receipts..... $16,886.40
Paid during mo.:
On orders $12,956.80
On debt 800.00
Notes receivable.... 3,050.00

$16,806.80

Bal. in bank, June 1, 1926..... $ 79.60
On June 1, 1926, our Board has a debt of..... $23,900.00

Gratefully acknowledged,
J. G. Regier, Treasurer.
Newton, Kansas.

JOTTINGS

Rev. and Mrs. S. J. Goering, missionaries to China on furlough, stopped in Philadelphia on the evening of May 25th, and addressed a meeting in the First church.

On May 23d Rev. A. S. Shelly, pastor of the Germantown church, was absent from his charge on other duties. Rev. N. B. Grubb preached on that occasion.

In a Prince of Peace Declamation Contest in the Trenton, O., Mennonite church, Catherine Hinghaus won the bronze medal. She was also judged to be one of the five best in the Butler county contest in which ten contestants took part.

Bethany church, Freeman, S. D., is conducting a six weeks' Daily Vacation Bible School, which began on May 24th. The school is under the supervision of Rev. Elmer Basinger who is being assisted by several other teachers.

Last fall the Bethel Hospital of Mt. Lake, Minn., began the construction of a Sisters' home, the plan being to complete the basement up to the first floor. It is now proposed to continue the erection of the building and complete it.

A special re-opening service of the remodeled Trenton, O., Mennonite church was held on Wednesday evening, May 26. Dr. Kliewer, president of Bethel College, was the speaker of the occasion. Dr. Kliewer preached the dedication sermon of this church 18 years ago. While the church was being re-modeled the congregation has been holding its services in another church in town for a period of almost two months.

Nineteen young people were admitted into membership of the Hoffnungsau, Kan., church by the rite of baptism on May 23d.

Prof. P. E. Whitmer of Witmarsum Seminary gave the Commencement Address at Freeman College. His subject was: "Life's Objectives".

Six new members were added to the Mennonite church of Berne, Ind., on Sunday, May 23, one of these by letter from a Mennonite church in Switzerland.

Prof. G. A. Haury, Sr., of Bethel College, who recently underwent a serious operation, is reported to be improving rapidly and his early recovery is expected.

Ten young people were received into the First Mennonite church of Mt. Lake, Minn., by the rite of Baptism, and one member by the right hand of fellowship on May 23. On June 27 the annual Children's Day Festival will be held.

Rev. N. B. Grubb, who was instrumental in establishing the Mennonite Home for the Aged at Frederick, Pa., after a service of thirty years on its Board of Managers, declined nomination for another term at the recent meeting of the Eastern District Conference.

Rev. S. M. Musselman of Bluffton, O., was in Cleveland last week attending the national trustee's meeting of the United Society of Christian Endeavor of which he is a member.

The Berne, Ind., church recently lifted a collection of $1,054.81, the amount contributed toward building a church at Taming-Fu, China, where Miss Frieda Sprunger, a member of the Berne church, is located.

The Christian Conservator, organ of the United Brethren church, gives the following bit of history:

"William Otterbein was born in Nassau, Dillenburg, Germany, March 6, 1726"—this from Henry A. Spayth's history, (on his tomb stone it is recorded that he was born June 4, 1726). His parents were eminently pious. An older brother was a minister and author. William was called early in life His zeal, devotion, and earnestness surprised his friends. He was fearless in reproof and at once it aroused the spirit of antagonism in the church he was serving—the German Reform church. In 1752 he came to the city that is now known as Lancaster, Pa.

Martin Boehn was born in Lancaster county, 1725. His parents were members of the Mennonite society. His parents before him were strict observers of the rules of the society. He was called into the ministry by casting of the lot, before his conversion. This was in the year 1758.

Splendid revivals sprang up wherever these men went. After working separately for some time they met in a great meeting held in Isaac Long's barn in March, 1775, and the foundation for the church of the United Brethren in Christ was laid.

Prof. G. A. Lehman was in Berne, Ind., lately on business in connection with the publishing of the forthcoming Mennonite Hymnal.

Dr. D. Neufeld of Bluffton College will be in Philadelphia for the summer working as interpreter at the Sesqui-Centennial now in progress in that city.

In order to meet tax obligations against the property, the Salem church of Butterfield, Minn, was reorganized. The property has not been in use for some time as the greater portion of the membership had withdrawn to organize the Mennonite church of Butterfield. It is not known whether the new organization will maintain itself after the reorganization or whether it will disband.

The Ladies' Aid Society of the Butterfield, Minn., Mennonite church celebrated its twenty-fifth anniversary last week, on which occasion Rev. N. F. Toews, formerly of Alsen, N. Dakota, spoke to the gathering. Rev. Toews, who is now located at Mt. Lake, Minn., had been active in helping to organize the society. A number of the local friends who had been helping in the work of the society were present.

If you think children are incapable of learning the meaning of reverence and devotion, compare the conduct of those who have had training along these lines with those who have not had it.

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, JUNE 17, 1926. No. 24

MIDDLE DISTRICT CONFERENCE

The Middle District Conference will meet at the Ebenezer church near Bluffton, Ohio, August 15-18. A large attendance is desired at this conference.

D. W. Bixler, Sec.

JULY 4TH AS A DAY OF INTERCESSION

(A resolution adopted at the recent annual convention of the World's Christian Fundamentals Association at Toronto, Canada.)

"Whereas, the apostasy from the faith on the part of the pulpit, the worldliness and unspirituality in the pews, the alarming conditions morally throughout the nations, the breakdown of home life, the lack of respect for all authority in community life, the atheistic philosophy of the schools, the putrefaction of contemporary literature, and the indecency and damning influences of modern amusements, reveals the need of a sweeping revival; and

"Whereas, in this day of appalling need we call upon Christians everywhere throughout the world to pray earnestly and prevailingly for a Heaven-sent, world-wide revival that shall awaken the Church, put the pulpit on fire, make soul-winning the chief business of Christians, bring conviction of sin upon the sinners and the fear of God upon the community and the nations;

"Therefore, we call upon Christians on every continent to keep the Fourth Day of July, 1926, as a day of prayer, when churches and homes be opened everywhere for importunate prayer. We urge all Christian magazines and newspapers in every country, and in every language, to broadcast this appeal, and every evangelical pastor to announce the appeal and preach on 'Prayer and Revival' on the Sunday that precedes the day suggested for prayer. Shall we not have such a day of prayer as the world has never seen, and which will bring about results so far-reaching that hell shall be poorer and Heaven richer, and earth encircled with blazing revivals that shall bring multitudes to the Christ of Calvary?"

BRO. AND SISTER KARL FRIESEN RETIRE FROM THE MISSION FIELD

Oraibi, Arizona,
May 25, 1926.

Dear Friends:

You will have seen the notice in our church papers some time ago that owing to the state of our health, we have to leave this work. When accepting the call to the mission field of Arizona about seven years ago, it was with the expectation that here would be our life work. And we have considered it that until only a short time before we handed in our resignation. Therefore, we still regret very much that we have to leave the Hopi work. But we can also say that when the Lord made it plain to us that such was His will, He also gave to us the willingness to abide by it, having received the assurance and comfort from Him that, "This thing is from Me."

The purpose of this letter is to express our thanks to the many, many friends of the Hopi mission work for all the interest and love shown. We can not write to each of you personally, but wish that you might accept this as a personal message to you.

You have manifested much interest in this work; you have given much evidence of your love for the native Hopi Christians and for the lost as well; you have prayed for them and for us; you have sacrificed for them; you women have labored for them in your sewing societies, that they might have full evidence of your love; and you have sent to us personally messages of cheer and gifts of your love.

For all this we thank you. The many evidences of your love and confidence will always remain among our most cherished memories.

And may we ask that you continue in your love for and interest in the work here. Undoubtedly, you have already many times thanked God for the wonders of His grace in saving a number of the Hopis and making them His own dear children. But there are still so many who remain unsaved. Please continue to pray for them that every influence possible may be brought to bear on them and they too be made to confess Christ as Savior and Lord.

The Lord willing, we shall leave Oraibi about June 1st, with California for our first destination. It is our fond hope and expectation that Mrs. Friesen and I both may feel sufficiently rested by next fall to permit my entering a Theological Seminary as student. We also fondly hope that some of you may wish to continue praying for us in the future.

With greetings of Christian love, sincerely yours,

Mr. and Mrs. Karl Friesen.

WITMARSUM SEMINARY HOLDS COMMENCEMENT

The twelfth annual commencement of the Witmarsum Theological Seminary was celebrated Thursday evening at the Mennonite church at which time degrees were conferred upon five graduates.

Joseph Shellhaas of Elida, O., received the degree of Bachelor of Divinity; Miss Aganetha Fast of Kai Chow, China, the degree of Bachelor of Theology. The following were recipients of the Master of Arts degree from Bluffton College in recognition of work done in Witmarsum Seminary: LeRoy Mitchell, Lima, Ohio, Jerry Sauder, Grabill, Indiana, and William Unruh of Newton, Kansas.

The President, Rev. J. E. Hartzler, in his annual report of the work of the Seminary, reported very good satisfaction with the work of the past year and expressed very encouraging hopes for the next year.

The commencement address was delivered by Dr. J. W. Kliewer, President of Bethel College, Newton, Kansas, on the subject, "Feeding the Flock." "Despite the competition offered by the press, the radio, and religious influence from general sources," says President Kliewer, "the modern minister yet has a tremendous place in life to fill. There are many kinds of hunger which the minister must discover and help satisfy.

The speaker enumerated need after need drawn from his wide experience as a minister which call for the special service the pastor can give. The youth demand his attention especially. He said, "Youth is inclined to show less religion than he has, while old folks generally show more than they have." He does not think that young people are worse than the average but expressed the opinion that they compare very well with the older folks.

The business man needs special attention. There is a danger that the religion taught does not carry over into the weekday life. The minister must work to that end. The retired folks who have no more seemingly to live for must be enlisted in the Service of the Kingdom of God. There is a desire for peace, both in individual lives and in the world as a whole.

The conflict between science and religion must be healed for there is no real conflict. The youth need this problem made plain to them. They will stand for no religion that claims a conflict with science. There is a special need of help for those who have a larger vision than the average of the church or group of which he or she is a part. The minister has an open door there.

The minister must satisfy the hunger of friendship. "Everyone graduating here will not be a great preacher, but everyone can be a good friend." This phase of his work alone is valid reason for his profession. The world expresses a longing for forgiveness. The minister must lead them to the Savior. The world demands to know of the question of death—what? The minister must point the way to immortality.

Following the address, Pres. Hartzler of the Seminary and Rev. Whitmer, Dean, conferred degrees on Miss Fast and Mr. Shellhaus. Dean Whitmer and Dr. S. K. Mosiman conferred the arts degree on Messrs. Sauders. Unruh and Mitchell. President Hartzler delivered the consecration prayer.

Prof. Royer and Miss Bixel of

the college furnished appropriate music for the evening.

Seminary Baccalaureate

The Baccalaureate preceding the twelfth annual commencement of the Witmarsum Seminary was held at 2:00 o'clock Sunday afternoon in the First Mennonite church of Bluffton. A goodly number of friends of the seminary attended the service and enjoyed the beautiful baccalaureate program.

Following the organ prelude by Miss Wilhelmina Bixel which opened the service and the processional, Rev. Paul E. Whitmer pronounced the invocation. After a hymn by the congregation, Rev. S. M. Musselman read from the twenty-first chapter of Revelation and offered prayer. Next was a tenor solo by Elmer Kanagy who sang, "Like As a Hart", by Liddle. Dr. J. E. Hartzler gave the baccalaureate sermon and Rev. A. S. Rosenberger the benediction.

President Hartzler's sermon, "An Old Faith in a New World." was a masterpiece both in content and oratory. Addressing the members of the graduating class, he said, "We are living in one of the greatest periods of the world" and he pointed out the great possibilities and opportunities in religious work into which the members of the class are entering. "We are just starting to cooperate with the great natural laws of God", he said. To prove this he recalled the rise and fall of the ancient civilizations and presented them as series of acts in a great drama presented on a stage. First was the Egyptian civilization that rose and fell. The curtains of the Babylonians, Persians and Romans all failed because of poor economic conditions, neglect of mental development and neglect of God. Another day of the great drama is the modern world. In the way of dates it may be considered to cover two thousand years beginning with Christ.

Then comes the new world, not thought out by the dropping of the curtain, but with the enlargement of the curtain and the continuation of the drama. Important events in this new world are the discovery of America, the printing press, the Renaissance, the Reformation and the 19th century inventions and discoveries in science. This, the greatest scene of the great drama, is indicating signs of cooperation in the national laws of God which was not characteristic of former civilizations. These present great possibilities in the field of religion and Dr. Hartzler presented the great challenge in a most appealing fashion.

A MOVEMENT TO END SLAVERY

Slavery exists in 19 distinct areas in different parts of the world and forced labor in many other sections, according to a statement to the State Department made public today by the Commission on International Justice and Goodwill.

Even in regions controlled by the United States, the churchmen report, are found certain forms of peonage closely akin to forced labor. The statements made by the church officials, they say, are based on reports made to them by travelers and investigators and substantiated by the recent investigations of the League of Nations. The churches are urging the Government to cooperate with other nations in drafting and then putting into active operation a general convention providing for the complete abolition of slavery and all forms of forced labor akin to slavery. The churchmen refer specially to the International Conference on Slavery and Forced Labor called for September.

"The evil of slavery and forced labor has been recognized during recent centuries as having international implications and effects," says the appeal presented to the State Department. "It is now generally admitted that these evils can be completely overthrown and abolished only by the united and determined expression of the moral judgment of the world, and by the persistent, cooperative activities of the more progressive nations."

Reasons for cooperation by the United States as given by church officials are:

1. "Because slavery is an entrenched moral and economic evil having world-wide implications and effects.

2. "Because the United States, through its history, has developed and is committed to ideals and principles of significance for the entire human race in regard to the intrinsic and inalienable rights of man as man in respect to liberty and the pursuit of happiness. Failure of the United States therefore to participate actively in this world movement would belie the high ideals, principles and purposes of the people of the United States.

3. "Because the world has become such a compact economic unity that the United States inevitably purchases the products of areas still practicing slavery and forced labor and is therefore inevitably bound up with the system.

4. "Because this evil cannot be completely abolished without the concerted moral agreement and united practical activity of all the leading nations.

5. "Because the refusal of the United States to have a share in this humane movement would be a serious blow to the ideals and efforts of other nations along these lines.

6. "Because the Negroes of the United States are taking increasing and insistent interest in the achievement of justice and fair treatment for their own people in Africa.

7. "Because the United States is deeply and directly concerned from the economic standpoint in having fair labor conditions prevail in the production of those great, staple necessities of modern life, such as cotton, rubber, sugar, cocoa, etc., in regard to which African production will increasingly come into competition with American production."

OPPOSE MILITARY TRAINING IN SCHOOLS AND COLLEGES

Washington, June 6.—Compulsory military training in schools and colleges is deplored as foreign to the ideals of the educational system, by the Administrative Committee of the Federal Council of Churches in an appeal made public today asking church people throughout the country to study the whole question of militarism in education.

Special dissatisfaction is expressed by the Federal Council's Committee over the extension of the program of military training, of an elaborate and technical character, even into the public high schools.

Believing the matter should be judged with a knowledge of the facts, the Administrative Committee has authorized the Commission on International Justice and Goodwill of the Federal Council to bring out a pamphlet on "Shall We Have Military Training in Our Schools and Colleges?" This document, which is under way, will present the arguments which are adduced both for and against the Reserve Officers' Training Corps. The arguments in favor of military training include a statement by Major-General Charles P. Summerall, commander of the New York Area of the U. S. Army.

The action of the Administrative Committee in regard to military training in schools and colleges is as follows:

"The Administrative Committee of the Federal Council of the Churches of Christ in America makes the following recommendations in regard to military training in schools and colloges:

"That systematic and technical military training for youth of high school age is to be deplored as foreign to the aims and ideals of our educational system.

"That civilian educational institutions should not make military training a required subject.

"That churches and educational leaders give careful study of the whole question of R. O. T. C. in schools and colleges."

In a statement interpreting the resolution, the Rev. Sidney L. Gulick, secretary of the Federal Council's Commission on International Justice and Goodwill, said:

"What the Administrative Committee of the Federal Council of Churches is objecting to is not the simple form of military drill, such as was found in certain schools before the war, but the highly technical and systematic training, including combat drill, such as is provided in units of Reserve Officers' Training Corps, designed to fit men for military service. The Federal Council does not regard such military programs as appropriate for adolescent boys."

A NATIONAL CONCERN FOR BABIES

A children's pavilion, housing a children's clinic, will be the contribution of the Children's Bureau of the U. S. Department of Labor to the Government exhibits at the Sesquicentennial Exposition in Philadelphia.

The Children's Bureau, choosing to emphasize as its part in the anniversary celebration of the signing of the Declaration of Independence the right of children to "life, liberty and the pursuit of happiness," will show through paintings, exhibits and motion pictures the needs of the children of the United States today.

An outstanding feature of the Children's Bureau exhibit will be a 20-foot mural painting by Peppino Mangravite of New York and Washington, representing the spirit of protection which the Nation feels toward childhood. The figure of America done in larger-than-life size will be shown in the foreground of the painting, lifting up in her arms a baby, while children play around her, in the protection of her presence. The design of the pavilion and the color scheme of the entire exhibit is also the work of Mr. Mangravite, assisted by Rodier and Kundzin, architects of Washington, D. C. Mr. Mangravite is an artist whose work is distinguished by originality of color and a naive simplicity of treatment. He has attracted attention recently through his studios for children and his classes for children in well-known schools in Washington, exhibitions of his children's work having been shown in various cities.

Physical and mental examination of infants and pre-school children will be conducted by Children's Bureau physicians and nurses in the pavilion during the Exposition. Children will be examined by appointment in the order of application and the examinations will be visible to the public through the glass walls of the pavilion, the purpose of the bureau being to demonstrate the need for and the procedure of such examinations. Dr. Susan P. Souther, now stationed at the Children's Bureau rickets clinic in New Haven, will be in charge, assisted by nurses.

Another important feature of the Children's Bureau exhibit will be a "sunlight balcony," where a demonstration of the method of giving sunbaths to babies will be given. Dr. Martha M. Eliot, whose work in the study of rickets has attracted wide attention, and who is now director of the child hygiene division of the Children's Bureau, is in general charge of this work as well as of the physical examinations of children during the Exposition.

Dr. Eliot's work in New Haven during a three-year period has indicated that rickets, one of the most universal diseases of children in most parts of the United States, may be both prevented and cured by permitting the baby to get the benefit of the direct rays of the sun and by giving daily doses of cod liver oil. It is hoped that the importance of this treatment in making for more vigorous and healthy children may be brought to the attention of millions of parents through this demonstration.

Special demonstrations of other phases of health work for children will also take place during the Exposition under the auspices of the Children's Bureau. A posture demonstration is planned for September in connection with which children will have silhouettes made to show their own posture, each child's silhouette being graded to show whether his posture is excellent, good, poor, or bad, and exercises to correct poor or bad posture being demonstrated. This work will be under the direction of Miss Leah Thomas of Smith College, who assisted Dr. Armin Klein of Boston in the Children's Bureau posture demonstrations in the public schools of Chelsea, Mass.

Motion pictures will show conditions affecting child welfare found by the Children's Bureau as a result of its investigations and activities. The work done among the mothers and babies of 43 States under the maternity and infancy act, which is administered by the Bureau, will be illustrated in this way. Child labor among children in factories, canneries, in sweat shops and in other occupations will be presented pictorially. Standards of care for the mentally and physically handicapped child, as well as for the dependent and delinquent child, will be illustrated by pictures. Many States and private organizations are cooperating with the Bureau in the collection of this material.

HOW J. HUDSON TAYLOR FOUND CHRIST

(Mr. Taylor, who tells his experience here, became a famous missionary, and the founder of the China Inland Mission.)

I had many opportunities in early life of learning the value of prayer and of the Word of God, for it was the delight of my dear parents to point out that if there was such a being as God to trust Him and to obey Him, and to be fully devoted to His service, was the wisest and best course for myself as well as for others. Still, with these helpful examples and precepts my heart was unchanged. Ofttimes I had tried to make myself a Christian, and I need not say had failed in such efforts, and at last I began to think that for some cause or other salvation was not for me, and that the only thing left for me was to take my fill of this world, as there was no hope beyond the grave.

In this state of mind coming in contact with persons of skeptical and infidel views, I accepted their teaching, only too thankful for some hope of escape from the doom which, if my parents were right and the Bible true, awaited the impenitent. It may seem strange to say, but I have often felt very thankful for the experience of this time of skepticism.

The inconsistencies of Christian people professing to believe their Bible, while living just as they would do if there were no Bible, was one of the strongest arguments of my skeptical companions, and I frequently felt then, and said that if I pretended to believe the Bible I would at any rate live by it and put it fairly to the test, and if it failed to prove true and reliable, would throw it overboard altogether.

These views followed me, when the Lord was pleased to bring me to light and salvation; and I think I may say I have put God's Word to the test. It has never failed me, and I have never had any reason to regret the confidence I have put in the promises, or to deplore following the guidance I have found in its directions.

Let me tell you how God answered the prayers of my dear mother and my beloved sister, for my conversion. One day, which I shall never forget, when I was about fifteen years of age, my dear mother being absent from home some 70 or 80 miles away, I had a holiday, and in the afternoon looked through my father's library to find some book with which to while away the unoccupied time. Nothing attracting me, I looked through a little basket of pamphlets, and selected from them a Gospel tract, which looked attractive, saying to myself, "There will be an interesting story at the commencement and a sermon or moral at the end; I will take the former and leave the latter for those who like it."

I sat down and read the book in an utterly unconcerned state of mind, believing at the time if there were any salvation it was not for me, and with a distinct intention of putting down the book as soon as it became prosy. I may say it was not uncommon in those days to call conversion "becoming serious", and judging by the faces of its professors it appeared to be a very serious matter indeed.

I little knew what was going on in the heart of my dear mother seventy or eighty miles away. She arose from the dinner table that afternoon with an intense yearning for the conversion of her boy, and feeling that, being from home and having more leisure than she would otherwise have, there was a special opportunity afforded her of pleading with God for me. She went to her bedroom and turned the key in the door, resolving not to leave the room until her prayers were answered. Hour after hour did that mother plead for me, until she could pray no longer, but could only praise God for that which His Spirit taught her had already been accomplished—the conversion of her only son.

I, in the meantime, had been led in the way I have narrated to take up this little Gospel tract, and while reading it, was struck with the expression, "The finished work of Christ". The thought passed through my mind, Why does the author use this expression, "The finished work of Christ"? Why not the "atoning" or "propitiatory" work? and the words "It is finished", suggested themselves, "What was finished?" and I at once mentally replied, "a full and perfect atonement and satisfaction for sin was offered. The debt was paid by the substitute; Christ died for our sins, and not for ours only but also for the sins of the whole world." Then arose the thought, "If the whole work was finished, the whole debt was paid, what is there left for me to do?" With it came the joyful conviction as light was flashed into my soul by the Holy Spirit that there was nothing in the world to be done but to fall down on one's knees and, accepting this Savior and His salvation to praise God for evermore. While my dear mother was praising God on her knees in her closet I was praising Him in the old warehouse to which I had retired to read at my leisure this little book.

It was several days afterwards ere I ventured to make my beloved sister the confidant of my joy, and then got her not to tell any one about this soul secret; but when my dear mother came home a fortnight later I was the first to meet her at the door, and to tell her that I had such glad news to give her. I can almost feel that dear mother's arms around my neck as she pressed me to her bosom and said, "I know, my boy, I have been rejoicing for a fortnight in the glad tidings you have to tell me."

"Why", I asked in surprise; "has Amelia broken her promise? She promised me she would tell no one."

My dear mother assured me that it was not from man that she had learned the tidings, and told me the little incident I have mentioned before.—Evangelical Christian.

Nearly all people like to serve, but some like to render service to the wrong one. "Choose ye this day whom ye will serve."

If the young people of today are "going to the bad", where are the parents of some of them going?

THE MENNONITE

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EDITORIAL

The near approach of General Conference should be a matter of concern to every congregation belonging to it. Arrangements should be made to select delegates if they have not already been chosen. The program has been published in the columns of The Mennonite and should be given careful attention and study. A conference is not a collection of individuals but a gathering of representatives of the churches composing it. This would mean that the churches deliberate over the matters to be considered and instruct their representatives so that they will be in a position to represent them intelligently. A mere coming together of representatives means nothing much to the advance of the church if they have not come with certain measures that are to be considered in the light of what the church at home thinks about them.

However, the Conference has its social advantages. It always gives opportunity for friends to meet and enjoy one another's association. Many of the ones whom we meet on such occasions have grown gray in the service and have given their lives in the interests of the church. To some of these it will be the last conference as to others it will be the first, but the friendships that have grown up through these gatherings have woven a web of fellowship that covers the greater part of our country and Canada. We cannot estimate the great worth of intimate and lasting friendships among our people all over the territory covered by the Conference, but we do know that they are among the most valuable assets the church has.

In an issue of several weeks ago, we called attention to the forthcoming Sesquicentennial to be held in Philadelphia and suggested that delegates to our General Conference this summer might find it interesting and profitable to extend their trip to Philadelphia and the Exposition before returning to their homes. No doubt by that time there will be something worthwhile going to, but at present, though the "Sesqui" is officially open and ready to receive admissions, any one who enters will be sure to be disappointed. Not one per cent. of the exhibits are in place, most of the buildings are incomplete, and the general impression received by the early visitors is that they have been "stung." There is equipment and the assurance of a large and successful exposition in celebration of the one hundred and fiftieth anniversary of American independence, but it will be six weeks at least before it will be worth while to pay the price of admission. Any of our friends planning to visit the Sesqui will do well in not coming too soon unless they want to find themselves sadly disappointed.

A PLAN TO PREVENT UNEMPLOYMENT

New York City, June 7.—A plan to forestall periods of extensive unemployment, such as often follow waves of unusual prosperity, was announced here today by economists who have been studying the problem of the worker and his job since the industrial crisis of 1921. The plan is presented in the report of a study made under the direction of a committee of the American Statistical Association, of which Mary Van Kleeck, Director of the Russell Sage Foundation's Department of Industrial Studies, is chairman.

"The purpose of the plan," the report states, "is to lessen unemployment by providing facts needed to understand and control fluctuations in the production of goods and obstructions to their sale. These interruptions in economic processes throw men and women out of work."

Declaring the unemployment spectre to be "no vague abstraction of economic theory," the report says: "To be out of work and out of wages in an economic world in which the dollar earned is the only means of securing food, clothing, and lodging, overwhelms the worker with a sense of personal failure and discouragement, frustrates his hopes of maintaining and raising the standard of living of his family and forces his children to begin wage-earning too early."

The report declares that the distress suffered by large groups of workers periodically thrown out of employment in times of business depression can largely be avoided by accurate advance information on the trend of employment. Such information, if gathered monthly under a comprehensive plan covering the entire nation and classified as to industries as well as geographically, would, the report says, enable local governments and welfare agencies to foresee widespread unemployment many months earlier than is at present possible and to initiate municipal improvements and other relief measures before a crisis develops.

The report made public today is an outgrowth of President Harding's Conference on Unemployment in 1921 and of Secretary Hoover's Committee on the Business Cycle. As an illustration of the inadequacy of existing statistics, Miss Van Kleeck, who was a member of both the President's Conference and Secretary Hoover's Committee, points out that the nation's most eminent economists after careful study during the unemployment emergency of 1921 were unable to determine the number of jobless workers more closely than "from 3,500,000 to 5,500,000."

The plan now presented now calls for the collection of employment statistics by state labor bureaus, with the United States Department of Labor the coordinating center. In addition, the plan commends and urges the extension of the regular collection of employment statistics by federal bureaus having a direct relation to certain industries, such as the Geological Survey for mines and quarries, the Interstate Commerce Commission for railroads, and the Department of Agriculture for farms, and the reporting of all these data to the Federal Bureau of Labor Statistics for prompt publication of national indices of employment.

Answers to two main questions are sought in the proposed monthly surveys: the total number of employees on each payroll, and the total amount of wages paid in the monthly payroll period. The industries from which it is proposed to collect the data are manufacturing, mining and quarrying, communication, building construction, wholesale trade, retail trade, logging and lumber work, and agriculture.

If the plan advocated is carried out, the committee says, information will be available for business men, bankers and social agencies which will show each month for every important industry, for every state, and for every important community and industrial area, whether the number on the payrolls and the total wages paid are less or greater than in the preceding month, in the preceding year, and at other periods significant for comparison.

The business failures and suffering among wage-earners in 1921 resulted in directing attention to the possibility of preventing unemployment by lessening the fluctuations in business known as the business cycle, the committee points out. The chief factor in the control of business has been found in the control of credit by the Federal Reserve System.

"Control of credit by the banks and the response of business men, which alone makes control effective, depend upon a fact basis for decisions," the report indicates. "Bankers, manufacturers, and merchants are increasingly using the available facts. Changes in numbers employed reflect changes in activity in business. Changes in total wages, provided the rates of wages have not been altered generally, confirm the evidence of change in activity in business." The report adds that changes in total wages may also be used as a guide to the buying power of the population.

The report points out that employment, data, unlike sales statistics or values of products, afford a standard of measurement common to the cotton mill or the automobile factory alike. Likewise, employment statistics afford a basis for comparison between industries.

"This comparison frequently affords a clue to danger," says the report. "If, for instance, they reveal that raw materials are being produced in increasing volume without a corresponding increase in manufacturers, the danger that manufacturers may be over-stocked with basis materials is indicated."

The community and the church have a right to your best influence, and to a part of your time.

You judge that the other person is in the wrong; do not, then, deny him the right to judge you.

The more abundant life which Christ made possible can be attained only by putting more earnestness and sincerity into life.

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Christian E. Krehbiel, Newton, Kan.
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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

Pawnee Rock is one of the historic places of the pioneer life of Kansas. Buffaloes used to have unlimited range there. Antelope and deer strayed by there at times passing from stream to stream. There jack rabbits and prairie chickens greeted the rising sun, and coyotes barked at the moon at night. Prairie dogs built their towns there and rattle snakes and owls dwelt with them. It was the land of the Red man.

Then came the trail makers, and here at the Rock at times Indians attacked them.

Later the cattle kings came with their great herds, and the music of the wild night was interspersed by the clatter of stampeding hoofs and horns; but these, too, had to make way for a new day, the era of the homesteader.

And what a change this has brought to those rolling prairies! The Mennonites have made one of the greatest what fields of the world out of them!

On May 27, 1926, the Kansas-Nebraska Mennonite S. S. Convention was held there. It was the first time that the Convention was the guest of the Mennonite church there, and the joy and blessing was mutual. The local church gave all a splendid dinner in the basement of their fine brick church. And below you may share in a contribution that one of the delegates made to the Convention. He does not expect you to accept everything he says on his word, as he intimated, but read it and it may stimulate your own thinking.

The Convention was well attended and a fine spirit prevailed.

ADAPTING THE S. S. LESSON TO THE PRESENT DAY THINKING AND NEEDS OF OUR YOUNG PEOPLE

Rev. H. T. Unruh, Halstead, Kans.

(A paper read at the Kansas-Nebraska S. S. Convention on May 27, 1926, at Pawnee Rock, Kansas, and published by request.—Editor).

A very timely topic indeed. This topic takes for granted and no longer questions the fact that our young people do think and feel different and thus recognizes that their needs are different from what they were or have been in the but immediate past. Every age has had its outstanding characteristics for which it has become known. Our day—this century—our present age may be known for many things but above all it seems to me this is the age when youth was discovered. Thank God we are at least moving toward a better understanding of our youth of today. Yet I will frankly say that youth is still the portion of human life least understood and too often misunderstood by parents, S. S. teachers, and more yet by pastors in the pulpits of today. We all are lovers of children but the real lovers of youth are few. Child life has had its prophets and interpreters. I think of Froebel—Robert Raikes—Horace Bushnell—Horace Mann, and others. These men have blessed childhood, but youth is still unknown and many of the phenomena of youth are still looked upon with suspicion and discredit. Thank God, thinking men and women are today opening their eyes and are longing for an introduction to our youth of today. Youth is no longer to be taken for granted and ignored—it is a fact and a problem and we must at once seek an acquaintance with our youth of today if we expect a church tomorrow; and this holds true to our Mennonite young people as well as youth in general.

Many conditions and influences have conspired to bring the interest and problem of our youthful life before the church as never before in the history of the church. Thoughtlessly without trying to understand our young people and lead them as we should, we as pastors and S. S. teachers grow impatient with the ways of youth and condemn them as frivolous, indifferent, or irreligious when really we should condemn ourselves as inefficient leaders of today. We will never lead until we understand and know how to lead.

That your young people of today think and feel different is beyond question, and so their needs are different too. They do not need a new Gospel—not a new Bible—the same old Gospel—the same old Bible but the old wine must be put in new hose. In other words the S. S. lesson must be brought to bear upon the life of our young people of today and not that of a hundred or two hundred years ago, if the Gospel shall appeal to our young people and bring desired results.

Now let me in just a few words bring to you a bit of that background which we must acknowledge if we want to understand our young people in their thinking and feeling and needs of today. I am sure that all of us realize that our young people do think different and have different needs as compared to the immediate past. This is due to several causes.

I. We must note a change in social status due to acquisition of wealth and education. A most wonderful age the day in which you and I live, we must admit. My boy of only ten years knows more about geography, economic problems, and social problems than I did when I entered the academy at Bethel. The curriculum of our schools is no longer made up of the R's but of the four-fold phase of life. More yet a boy of 15 or 20 will earn more in a day today than father did 25 years ago (and of course he spends more too). I do not mean to say that such is always the ideal but such are the conditions of today. Sons and daughters thus find themselves living in a different world entirely from that to which father and mother were accustomed and in which they will continue to live so long as life lasts. It is a world of other ideas and other ideals. Several centuries seem to lie between two immediately touching generations. A great gulf divides their feeling—their thinking—their sympathies—their opinions—their convictions—even their consciences. Sometimes we should call the older generation better than the younger and as often perhaps the children better than their parents. However, our question is not who is right or who is wrong but the great gulf is there— our young people feel different, think different, and so their needs are different.

II. Note the change in country.

Our young people are born here—they grow up in our atmosphere—they are trained in our schools—they accept our ideals and find themselves thousands of miles away in sentiment and thought from their parents. With all respect for old age and those who have climbed up the ladder of life I will dare to say that often young people know far more of history, social sciences, economic problems, than the older generation. So it is that very often the young people lead the older into the unfamiliar ways of a new land which the younger dearly love and call their homeland. So it is that their needs are different—they feel different and think different, and why shouldn't they?

III. Note a change in language.

Sons and daughters speak a different language; the language of a land just as dear to them as the land and language of some distant country may be to father and mother. Sons and daughters can hardly express themselves in the parental tongue anymore. With the change of language comes a change of reading material, of ideas and ideals, habits and customs. This need not necessarily be so; but granted they do—is such always detrimental? Are the customs and ways and ideas and ideals and beliefs we hold always right and best, and those of others always wrong? Let us remember we live in a new country and our young people think different and so their needs are different. They are different in mind and mode of living as well as in customs, etc.

IV. We must think of a new environment.

We often hear it said that our young people are going from bad to worse, and that this is the darkest of all ages because our young people are so different. The fact is that the young people of today are not a bit worse than the young people of any generation of the past, in fact I do think they are better than that of any of the past generations. Human nature is quite the same but our environment is so different that I sometimes wonder how our young people are what they are today. Knowledge is today brought to the masses and so to the young people through the radio—literature—High School education—lectures, etc. The voice of the greatest thinkers of today is heard in many, many country homes and even homes of moderate means. How can our oncoming generation but think and feel different and have needs coming with a new age and day.

Other factors could be mentioned which affect the thinking as well as the needs of our young people but let the above suffice to show that we need not be so greatly alarmed; and more yet that it is absurd for the older generation to look upon young people who for good reasons think and feel different as indifferent, worldly, and even ungodly. I pity the S. S. teacher of today who cannot understand our young people, their thinking, nor their needs in the progressive unfolding of life. I pity the S. S. teacher who cannot stay young in her thinking but grows stale instead.

In the religious world of today we are face to face with a fact which is recognized by the thinking people of today. Many are greatly alarmed because for some reason or other organized religion seemingly has lost its power of appeal. The appeal of the S. S. teacher, and even the evangelist of today, seems to be a matter of cold formality or even custom or practice and thus results are not achieved. If such always had been the case how could the Christian religion ever have won its victories as it has? If the religion of our present day teaching does not appeal to our young people there must be some reason for that. It surely can not be a fault of the Gospel as such. It must be in our presentation of the Gospel. Our young people may not care much for your or my religion; but they do care for the Gospel of Jesus Christ if rightly presented. When Christ first brought His glorious Gospel, how it did appeal to the people of His day and why? Was it not because it was applied to the thinking and the needs of the people of that day and age? To me it seems abundantly plain that the failure of the appeal of the religious teaching of today lies in the fact that it fails to meet the needs and thinking of our young people.

Now I want to mention but three defects in our teaching of religion of today. Many others might be mentioned but for the brevity of time I must limit myself to the three only.

I. The selfish aim or self motive.

If a young person is told that it must be his supreme concern of life to save his own soul from the threatening doom beyond the grave he is not left with much time to think of others nor is he likely to be inspired with any exalted opinion of the importance of the present world and the part he is to play in it. The S. S. teacher thus makes like a mere dodging of hell. Now the fact is that there is very little relation between such a teaching and the broader world-wide view of today. In a world of democratic thought and collective action as we find it today, this individualistic point of view is a hindrance rather than a help in appealing to our young people. Young people who have caught the larger social spirit of the age no longer think in terms of their little self but realize their responsibility as members of society—their responsibility toward their fellow men. There is a higher interest in our young people of today than the interest of the self only. In school life, in reading, everywhere they are living in the larger atmosphere. They are learning to look beyond the little self world. This is a

serious defect in much of our teaching in our S. S. of today, due to untrained teachers on the one hand and a young people who through school has taken on a broader view of life. To appeal to our young people on the self basis only will never bring desired results.

(To be continued)

PEACEMAKERS OF AMERICA UNITE

(By Henry W. Pinkham, Secretary the Association to Abolish War.)

In two recent editorials (April 29, May 6,) The Christian Century (Chicago) deplores sectarian divisions among the workers for peace in this country and calls on them "to unite on some simple, elementary, non-controversial action which can be pressed with harmonious voice upon our government and the governments of the world." Its proposal for this united effort is to "demand that our government call an international conference to declare and register the will of the nations on the simple issue of the disestablishment of the institution of war."

"The Christian Century", with which "Christian Work" has lately been merged, is a widely influential religious journal. Ministers and churches far and near look to it for guidance. They will do well to give heed to its frank statement that the peace forces have become "embittered and gnarled in sterile controversy over the mechanism of peace. League advocates say, Lo here! Court advocates say, Lo here! Disarmament advocates say, Lo here! Outlawry of war advocates say, Lo here! Meanwhile the common enemy is digging in deeper and more securely every day. This common enemy is the selfish cynical spirit of nationalism, of isolationism which refuses to consider the possibility of abolishing war, which holds that war is inevitable, and that the only thing to do is to make our own country as strong as possible against the day of crisis."

It is held by "The Christian Century" that the peace makers cannot properly understand their task "until there is a show of hands as to what nations want peace and what nations want war," and also that "no opportunity has ever been given for the nations to declare their attitude toward war." Hence its proposal of a conference in which the nations shall answer "in yes or no simplicity, unencumbered and unobscured by proposals of mechanisms of any sort, the question of willingness to abandon war."

One may agree with "The Christian Century's" diagnosis of the unhappy condition of the cause of peace in this country and yet question the adequacy of its prescription. If the proposed conference should be held, of course every country would declare with its hand upon its heart that it earnestly desires to abandon war! But with how much sincerity? If we desire to learn what countries have a genuine will to peace, let us make a definite offer of treaties providing for the peacable settlement of all disputes between the contracting nations, those disputes involving vital interests or national honor not excepted. Our willingness to offer such treaties will indicate our own will to peace. And the acceptance or rejection of such an offer will test the will to peace of other nations.

The smaller countries of Europe, especially those that had sense enough to keep out of the World War, are making treaties of this kind, and we can not do better than to follow their example. The Scandinavian peoples have lately agreed with one another to settle by peaceful means all their differences without any exception. Switzerland has made a treaty of this comprehensive character with France and another with Italy; Czecho-Slovakia one with Austria. The mode of settlement in a particular case may vary—reference to the World Court, to the Hague arbitrators, to a specially constituted commission, to the League Council—but it must be peaceable, no matter how grave the issue.

An all-inclusive treaty of this kind between this country and Britain was advocated by Chief Justice Taft when he was President, and was actually formulated by Secretary Knox and Ambassador Bryce. It was not consummated; our Senate was not willing to impair our precious sovereign right to go to war whenever we feel like it! The will to peace was insufficient in the Senate.

No two powers of the first rank have yet entered into such a peace pact. Are not the two great English-speaking peoples ready to do it, to promise each other that they will settle all their controversies without resort to arms, as indeed they have done for the past century? Can not all peace groups unite in urging the present administration to initiate a treaty so providing?

The Root treaties—about a dozen—provide for the arbitration of certain disputes. The Bryan treaties—about a score—provide for a year of investigation and discussion before resort to war. The time is ripe to go one step further, by agreeing with such nations as are ready and willing to reciprocate, to settle all disputes whatsoever in a sensible, civilized manner.

It should be noted that such a treaty as is herein advocated is the outlawing of war between the two countries mutually promising, although the treaty may not and should not even mention war between them as a possibility. Thus our federal constitution provides for the settlement of disputes between the states, but it does not call war between states a crime, still less prescribe procedure in case there should be such war. It ignores the possibility of such war. This is a good example to follow. War belongs in the category of those things which St. Paul declared it "a shame even to speak of."—American Friend.

THE S. S. LESSON

June 27.

Review.

Golden Text:—"And we know that all things work together for good to them that love God, to them that are called according to His purpose." Rom. 8:28.

Lesson 1. Jesus Appears to His Disciples. In this lesson we have the account of the appearance He made when Thomas was present. This is one of the strongest proofs for the resurrection. If so positive a doubter as Thomas could be convinced, we know that there could be no doubt of His appearing in very flesh. The resurrection assures us of a living Savior, of a life after death, of the fact that we shall know Him and that we shall know one another there. As Paul tells us, if there was no resurrection, then our faith would be in vain.

Lesson 2. Story of Creation. This takes the fact of God for granted. No argument is necessary to prove that there is a God. We are told, "In the beginning, God." He is in the beginning of all things, life, love service, knowledge, law, nature, etc. The knowledge of beginnings of things could only come by revelation. The guesses by so-called scientists that mankind is the evolution of lower kind of life can never be satisfactory to the human mind. Things did not happen. They came into being because God designed them and made them. They continue to exist because God sustains them.

Lesson 3. Beginning of Sin. We know that our first parents were created free to do as they willed because they were made in the image of God. They were sinless and happy. They yielded to temptation and thus violated the great law of obedience and doomed themselves to take the consequences of their disobedience. The first sin meant unfitness for association with God and separation from Him. It also meant that as the race (Adam and Eve) fell in sin, all the race (their posterity) must bear the consequence of their sin. With sin came death and suffering.

Lesson 4. Cain and Abel.-Here we see sin manifasting itself in its horrible form. Cain disobeys God by bringing a wrong kind of sacrifice. He becomes jealous of his brother because he obeys God. Jealousy turns to hatred, hatred to violence and violence to murder. Sin is always progressive, it leads its victims from bad to worse.

Lesson 5. Covenant with Noah. The deluge was God's wrath poured out upon a world become so wicked that it forfeited its right to continuous existence. God hates all sin and the end of sin is death. It required this terrible judgment to make men realize the awfulness of sin. Noah and his family were saved. Of all the world they alone were worthy. God's grace provided another start for the race in the family of man. God's assurance, of which the rainbow became the sign, was that no more should a deluge destroy the world. It was the sign of hope to future generations.

Lesson 6. Abram and the Kings. God was keeping His promise to Abram and because of it Lot shared the protection assured his uncle. In the rescue of Lot others shared. It is always so, the righteous are a blessing to those among whom they live. Melchizedek appearing to bless Abram and receive tithes of him is a figure of Christ, the eternal Prince of Peace.

Lesson 7. Abraham and the Strangers. In Abraham we have an example of hospitality which is commented upon in the New Testament, he having entertained angels unawares. His pleading for Sodom indicates the feeling of mercy that should be in the heart of every child of God. That Sodom had proved itself unworthy of life did not deter God from saving the family of Lot, though a citizen of the city who was the only one deserving mercy. The long suffering patience of God is here shown to be something that may finally be exhausted.

Lesson 8. Isaac and His Wells. Isaac here is shown to be a person of peace who was content to serve God rather than assert his right and in the end God was taking good care of him. Wells established the ownership of the land. He had to give up one after another yet in the end he was well taken care of. Faith in God would be the best assurance for any one's being well taken care of.

Lesson 9. Jacob at Bethel. Jacob was the cheat. He was fleeing from the consequences of the wrong he had done to his brother. It was to this unworthy son that the vision came, showing God's concern for man, though unworthy. It was the first lesson. He had many more to learn till finally he confessed himself the supplanted and begged God for the blessing which finally made him Israel, the Prince with God.

Lesson 10. Jacob and Esau. Jacob, troubled by an uneasy conscience, attempts to play as safe as he can in the face of danger. He meets his brother and finds that time has changed his hating heart. God had planned other things for Jacob and so he was safe.

Lesson 11. Joseph's Fidelity. In this life we learn the lesson of faithfulness that at first did not seem to bring anything but trouble. He was faithful to his father and was sold a slave. He was faithful to his Egyptian master and went to prison for it. He was true to God and had to abide long in prison, but in the end all his calamities were so many steps to a position where not only he, but his family were saved and blessed.

THE C. E. TOPIC

June 27.

What May Japan and Korea Expect from Christianity?

Mic. 6:6-8.

Fifty years ago there was a great centennial in Philadelphia, celebrating the 100th anniversary of our nation. At that exposition the Japs and their exhibits were without doubt the most interesting attraction. As a nation Japan had only lately entered into contact with other nations. What a wonderful change has taken place since that time. Japan has become a mighty power in the world both in a military and economic way. Most that Japan has learned she has learned from America. It was largely the work of the American missionaries that established the religion of Jesus Christ in that island empire. America has become its best customer in a commercial way. Too bad that it was not only the best things that Japan learned from us. When the first American traders entered the kingdom they brought lamp chimneys, common articles made of ordinary glass. These they persuaded their customers were costly works of art and traded them with the innocent Japs for some of their most valuable artistic productions. Of course, the fraud could not last long and the Japs found out that they had been deceived. This experience was among the first that they had in bartering with other people and they got the impression that deceptions were the normal thing in trade. How absurd then that white people generally come to regard them as tricksters in trade. What knowledge they have of such things they have learned from the citizens of so-called Christian countries. However, we must not get the impression that it is the general thing for Japs to resort to questionable transactions. They have proved themselves to be a courteous and intelligent race and the ministers of the Gospel to them were received cordially. It is to the everlasting credit of Japan that the Gospel has been permitted to work unhindered and the large Christian community that we find there is evidence that God opened that country a little over a half a century ago that the cause of His Son might progress. The time is near when the native church of Japan will be able to assume the entire work of evangelizing the country without the assistance of missionaries from abroad. What Japan now has to learn from us is the way to apply Christianity and portray it in the lives of those who make a confession of Jesus. Unfortunately, our own country has fallen far behind being a model example. We have given the impression by our laws that we regard ourselves so superior that we bar out the Jap as an undesired foreigner. There is wanting among us a sense of brotherhood that feels that all are alike children of our Heavenly Father and rightly deserve the treatment of brethren. Japan has yet to learn from us the lesson of unselfishness. Japan is making strides in its manufactures and commerce. In this they have learned from our capitalists the unlovely lesson of exploiting the poor in favor of the rich. Factory conditions in Japan involve long hours, small pay and the practical pauperizing of the working classes. America must set a better example than that of exploitation of the working classes and the abominable system of child labor. Here it is bad enough, but there without the restraint that our Christian influence, the lot of the worker is tending in the direction of hopelessness. Again, Japan has learned from other nations how to be a military nation. Our Christian civilization is a farce so long as Christians do not stand four square for the doctrine of Peace that our Lord taught. It is for us to show Japan that in the spirit of Jesus Christ we are ready to settle our differences otherwise than by a resort to arms.

Political conditions which it is not our purpose to discuss here have resulted in Korea becoming a subjected nation to Japan. In doing this she has but taken a leaf from the other nations and given herself to practices that to say the least are unjust. The doctrine of self determination of small nations that was sponsored by President Wilson is a belated attempt to give a show of justice to nations that have been oppressed. We cannot expect that Japan will act differently toward a suppressed nation until the Christian nations set the example by being just themselves to the peoples that they hold under their yokes. Korea has proved itself a fruitful missionary land. Perhaps in no country has the missionary seen so many visible results as he has in Korea. The attitude to the Korean people should be the same as to Japan. We should bear in mind that the way we meet the economic problems in our land is sure to be a lesson that will be learned in other lands, including the so-called backward peoples.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES FOR MAY, 1926.

For China Building Fund:

Garden Sew. Soc., Moundridge, Kansas, $16.50; Sew. Soc., San Marcos Church, Paso Robles, Calif., $18.80; Sew. Soc., West Zion Church, Moundridge, Kansas, $13.00; Bergtal Sew. Soc., Pawnee Rock, Kansas, $50.04.

For Expenses of the Ex. Com.:

Garden Sewing Soc., Moundridge, Kansas, .80; Sew. Soc., West Zion Church, Moundridge, Kansas, .70; Bethel Sew. Soc., Mt. Lake, Minn., .75.

Miscellaneous:

Collection Joint Meeting of Ebenezer, St. John, First Ch. and Grace Sew. Soc., Bluffton, O., for General Mission Treasury, $56.71; Collection Women's Sew. Soc. Program, Okla. Convention, Hospital, India, $50.00; Emmaus Sew. Soc., Whitewater, Kansas, Missionaries, China and India for Christmas, $28.00; Bethel Sewing Society, Mt. Lake, Minnesota, Mission Buildings in Kai Chow City, China, $7.50; Emmanuel Sew. Soc., Aberdeen, Idaho, Bhola, India, $30.00; Bethesda Sew. Soc., Henderson, Nebr., Orphan, India, $30.00; Beginners S. S. Class and Teacher, Mrs. J. C. Mehl, Upland, Calif., Nellie Penner, India, $8.30.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

CONTRIBUTIONS EMERGENCY RELIEF COMMISSION FOR MAY, 1926

For Russia:

Gerh. Wiens, Newton, Kans., $54.00; Christian Church, Moundridge, Kans., $21.00; Bergtal Church, Pawnee Rock, Kansas, $18.90; Mrs. John Regier, Newton, Kansas, $5.00; Jacob J. Graber, Alsen, N. Dak., $41.40; Helene Unrau, Goessel, Kansas, $75.00; John Bekker, Goessel, Kansas, $22.00.

For Germany:

Bergfelder Church, Mountain Lake, Minn., $7.72; J. F. Schmutz, Sedgewick, Kansas, $25.00; Mrs. John Regier, Newton, Kans., $5.00; Mrs. Kathr. Dyck, Beatrice, Nebr., $5.00.

For General Fund:

Hoffnungsau Church, Inman, Kans., $22.00; C. W. Claassen, Newton, Kansas, $25.00; D. W. Friesen, Altona, Man., Canada, $1.00; Emmaus Ch., Whitewater, Kans., $15.50; Tabor Ch., Goessel, Kansas, $31.07; Escondido Mennonite Ch., Escondido, California, $9.60.

For Siberia:

First Mennon. Church, Mountain Lake, Minnesota, $26.95; Bergfelder Church, Mountain Lake, Minn., $7.00; Sichar Church, Cordell, Oklahoma, $4.85.

For Canada:

First Mennonite Church, Mountain Lake, Minnesota, $33.10.

For Mexico:

P. K. Lecker, Montezuma, Kansas, $5.00; Anonymous, Berne, Ind., $.25; J. F. Schmutz, Sedgewick, Kansas, $25.00; J. H. Jantzen, Ellis, Nebraska, $15.00; West Zion Church, Moundridge, Kansas, $27.00; Jak. H. Regier, Newton, Kansas, $10.00; Mrs. John Regier, Newton, Kansas, $5.00; P. P. Schmidt, Newton, Kansas, $5.00; A. P. Neufeld, Inman, Kansas, $10.00; Peter M. Krehbiel, Moundridge, Kansas, $30.00; Eden Church, Inola, Oklahoma, $22.12; Jacob Froese, Inola, Oklahoma, $20.00; P. A. Flickner, (Golden wedding anniversary,) M'dge., Kansas, $50.00; Mrs. A. G. Schrag, Cheney, Kansas, $5.00; J. F. Lehman, Halstead, Kansas, $5.00; Bruderthal Church, Hillsboro, Kans., $39.75; C. G. Tiahrt, Aberdeen, Idaho, $25.00.

Kuhlman Mission:

H. P. Goertz, Canton, Kans., $6.00.

Syrian Orph. Home:

Mrs. John Regier, Newton, Kansas, $5.00; C. W. Claassen, Newton, Kansas, $25.00.

May 1st, 1926. Balance	$ .16
Received during month for:	
Russia	$ 237.30
Germany	42.72
General Fund	104.17
Siberia	38.80
Canada	33.10
Mexico	299.12
Kuhlman Mission	6.00
Syr. Orphan Home	30.00
Total	$ 791.37
Paid out during month	781.27
June 1st, Balance	$ 10.10

Gratefully acknowledged,

C. F. Claassen, Treasurer.

JOTTINGS

The Baccalaureate Sermon to the graduates of the East Drumore High School, Lancaster Co., Pa., was preached by Rev. Daniel Unruh in the Mechanic's Grove church. The building was crowded to capacity.

On May 16 a class of 13 was admitted into the membership of the West Zion church, Moundridge, Kansas, by the rite of baptism. On May 23 the congregation celebrated the communion of the Lord's supper.

The Second Mennonite Sunday school of Philadelphia is changing from its winter schedule. The sessions of the school will follow the morning service. A special Children's Day program is in progress.

The group of Mennonites in Holland who represent the brethren in that country interesting themselves in the revival of the peace doctrine of the Mennonite church held a conference on May 8 and 9. Addresses on non resistance were made by a number of prominent Dutch Mennonite ministers. An American Mennonite was a guest on that occasion.

The Educational Committee of the Eastern District Conference recommends that Bro. Daniel Landis of Philadelphia be granted an evangelist's license. Bro. Landis is a member of the Flatland, Pa., church, in which congregation he served as Sunday school superintendent for many years and is at present deacon of the congregation. During his residence in Philadelphia he has been active in the Sunday schools of both the First and Second churches. He has been in frequent demand for conducting services in various churches in the Eastern District Conference.

East Swamp church near Quakertown has improved its property with the erection of an attractive new fence. This is one of the oldest congregations in the Eastern Conference.

On Sunday evening, June 6, Rev. S. M. Rosenberger of Quakertown, Pa., will preach the first of a series of sermons on Problems of Religion, the following being the themes: "What is Religion?" "The Meaning of God in Our Lives." "The Sin Question". "What Must I Do to be Saved?" "Everyday Religion."

The thirty-fifth annual convention of the C. E. Union which met in the Upper Milford Mennonite church, was held on Decoration Day. The officers elected were: William Krehmer, President; Norman Berkey, Vice-President; Florence Beidler, Secretary; Mabel Weller, Corresponding Secretary; Russell Boorse, Junior Secretary; Mrs. Harvey Kulp, Senior Secretary; William Leher, Chorister, and Marian Shelly, Pianist.

Rev. D. J. Brand, pastor of the Moundridge church has severed pastoral relations with his congregation. His resignation took effect June 7. Rev. Brand and family are moving to southern Mississippi, expecting to spend a few years there on the land to recuperate and set out an orchard of nuts and fruit. Rev. J. J. Plenert, student at Bethel College, will supply the pulpit of the Zion church during the summer months. The West Zion church greatly appreciated a sacred concert given by the Ladies' Choir on the afternoon of Sunday, May 23.

Rev. Howard G. Nice, pastor of the East Swamp, Pa., church, was recently extended an invitation to become the pastor of a neighboring Reformed church, which call he declined to accept.

At Bluffton College Commencement on June 9, forty-two students received degrees. President Mosiman delivered the Baccalaureate sermon on the subject, "Power for Today and Tomorrow" in the college chapel on June 6.

The two-day convention of the Young People's Societies of the Middle District Conference opened in the Berne, Ind., church June 12. This was a preliminary conference to the Young People's Retreat to be held in Bluffton, Ohio, in August. About 150 visitors were in Berne and were entertained in homes in the town.

The Mission Workers Society of the West Zion church, Moundridge, held an interesting meeting on May 2 in the home of Henry Schmidt. Mrs. P. J. Regier acted as chairman. Roll call was responded to by naming noted evangelists. Papers were read concerning the following evangelists, "Billy" Sunday, Catherine Booth, Russell Conwell.

Sister Catherine of the Bethel Deaconess Home, Newton, Kansas, was in Philadelphia last week. She was a guest of the Second church and its Sunday school and in the evening she visited the First church.

WHAT IS PRAYER?

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of the eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And cry, "Behold, he prays!"

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death:
He enters heaven with prayer.

The saints in prayer appear as one
In word and deed and mind,
While with the Father and the Son
Sweet fellowship they find.

Nor prayer is made by man alone,—
The Holy Spirit pleads,
And Jesus on the eternal throne
For sinners intercedes.

O thou by whom we come to God,
The Life, the Truth, the Way!
The path of prayer thyself hast trod;
Lord, teach us to pray!

James Montgomery.

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The Mennonite

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VOL. XLI. BERNE, INDIANA, JUNE 24, 1926. No. 25

INVITATION

The Bethany Mennonite Congregation of Freeman, S. Dakota, kindly invites all delegates and friends to attend the thirty-fourth session of the Northern District Conference, which is to be held in Freeman, from June 20 to 22. All those that want to come by train to Parker should notify the undersigned and they will be met at the depot and taken to Freeman.

P. F. Quiring, Sec.

OUR MISSIONARIES WORKING IN THE WAR ZONE

Tamingfu, Chihli, China.

Dear friends in the homeland: "Hitherto hath the Lord helped us" and "Lo I am with you always even unto the end of the world."

These two verses have been ringing in my ears and have been branded anew upon my heart as I review the last half year's experiences through which we have been led. It was a stormy voyage across the ocean, yet we felt confident that the Lord was leading and we had nothing to fear. Then there was a wait of over three weeks in two coast cities because of the disturbed conditions of this country and the commandeering of all trains by the military authorities. But the prayers of loved ones and friends in the homeland were still ringing in our ears and we knew that God would answer them in his own time and in His own way and He did so abundantly. Even though our things are not all here at this late date, we were able to bring with us as excess baggage more than we had thought would be possible so that we really have not been seriously handicapped because of the lack of the things we had to leave behind. We were so glad to be able to get to our station before Christmas and especially because we had with us some very valuable Christmas packages from friends at home to be delivered to our coworkers here. I'm sure it was just as much joy to us to have the charge of these bundles and deliver them on Christmas morning as it was for them to receive them.

Our first weeks here, and for me the first few months, were taken up in getting straightened out and getting adjusted again to the old surroundings. The children were very slow to make up with the Chinese and it was some time before I could take up any work which would take me away from home.

Conditions were such that any definite country work was impossible. But during the Chinese holidays (New Year) we had the big tent up in the city and had very well attended meetings three times a day. In addition there were meetings for the women and for the children. The attendance was all that one could wish for but the attention was often very poor. Right after these meetings we had a class of about a hundred inquirers here for two weeks of instruction, hoping to have baptismal service at the end of that time but the military situation had taken a sudden serious turn and just a few days before the class was to close the siege began. At once all the city gates were kept closed day and night and it was by special permission from the official that we got out those of the class whose money was all spent and who wished to go home. Then followed some days of practically continuous shooting sometimes near and then again farther away. For several hours on March 19 we were actually between the firing lines and we spent most of that day and night in our basement. Some nights there were forty and more women and children and a few men in our basement. They came partly on account of the shooting and partly because of fear of the robbers who had been taking advantage of the disturbed conditions and were terrifying the villages west of the city, and coming within a few miles of the city. The people from these villages came pouring into the suburbs by the hundreds and rented all available quarters, sometimes huddling together in such numbers that they could not lie down to sleep.

The women came in large numbers to our house for it was the first time that many of them had ever seen foreign houses and the stories they had to tell of the robbers' visit to their villages would make pages of very interesting as well as terrifying reading.

They could tell of homes burned, of husbands and sons carried off and held for ransom, of nights spent in open fields in constant fear that even there the robbers might find them, of how each man was forced at the point of the gun to tell just how much land his home had and how many animals they fed (the money demanded was in proportion to the value of these); of girls and young women carried off to lives of shame.

Together with the Bible women, I visited these homes every day during the time the refugees were here and after having listened to their stories, we brought to them the Gospel message with its hope and comfort for such as they. Many times it seemed that they took in but very little of what we said, for their hearts were so full of their recent experiences, but we also found many who seemed ready for the message and we pray that now that they are again back in their homes, the words may come back to them and the seed may bear fruit.

Practically all the country schools of our district were closed during this time, for many of them were in the affected area. From one of our outstations the workers had to flee on account of the fighting; another one was visited by the robbers a number of times during their two-weeks' stay in that part of the field. From the latter place one of our young Christians was carried off and the house of another was burned because he had fled and the robbers could make no demand for money. The young man has come back and we praise God that although the bullets whizzed by our door, as it were, and for several hours a cannon was scarcely a block away from our compound, sending its shells just east of our houses, yet we were wonderfully protected and no one was harmed in any way.

The baptismal services took place last Sunday, April 25. It was a wonderful day with the baptism of thirty-two souls in the morning and the Lord's supper with 160 Christians in the afternoon. We covet your prayers for these young Christians that they may be kept true and may be strong witnesses to the power of the Gospel in their own homes and communities.

During our recent tent meetings in the suburb we had very good meetings with the children every morning at nine and we are continuing these morning classes one for the boys and one for the girls, with the hope of reaching the boys and girls who do not come to our schools. We have from 20 to 30 in each class and we spur on the attendance by giving them every few mornings a picture postcard or Bible pictures. They are taught songs, prayers and Bible verses and are told Bible stories. They are also taught to read from little books of Bible truths in the simplest Chinese characters. Through them we will have an opening into their homes and thus hope to be able to reach their elders. The order is not always what we wish it might be, for many of the girls must bring their little brother or sister along and take care of them while they try to study, but we have been very much encouraged with the way they take hold and we pray that the truths taught and read may take hold of their young lives and put them on the right path, for they all come from heathen and Mohammedan homes.

May the Lord give you, dear readers, as well as us, much joy in our interceding for these people, both those that have come to the light and those still in darkness.

Sincerely yours in our Master's service, **Jennie Boehr.**
May 1st, 1926.

It is told that the constitution of the United States was carved upon a huge stone slab. The arrangement of the words produced a picture of the face of Geo. Washington. When the carving was viewed as a whole the picture was seen but upon getting nearer to the slab the inscription could be intelligently read. So it is with Christ. The whole Bible gives us a perfect rounded out view of Christ but to draw nigh is to know Him intimately.

THE "ISIS" ON THE ATLANTIC

Dear Brother Editor:

This is the 17th of May and we are now on the Atlantic. Yesterday we wound in and out among the West India Islands. We sighted Jamaica, Haiti, Cuba, etc., and a number of other smaller islands of that group. These smaller ones are all coral islands, very low, hardly above sea level. Inagua is one of the largest. It has about a thousand inhabitants, a lighthouse, and boasts of a mountain ninety feet high.

It took us three days to cross the Caribbean Sea. All this while we travelled against a stiff breeze and it jolted the good "Isis" out of her serene and complacent mode of travelling. This in turn had a certain effect upon the passengers, for one day particularly, eleven out of the thirteen passengers had entirely disappeared from deck. Next day however, they all reappeared again, somewhat pale, it is true, but otherwise none the worse for their experience. Glad to tell you, brother Editor, that I was one of the two who did not have to disappear.

On Wednesday, May 12th, we passed through the Panama Canal. It was a wonderful and withal a rare experience, a recompense for the tedious and vexing delays along the Central American coast. Early in the morning we arrived off the entrance of the canal, near the American town of Balboa. About 8:00 o'clock, the "Isis" proceeded very slowly toward the first lock. Passing the American fortification, soldier barracks, administration buildings, etc., you could not help but note the very clean and trim and pleasing appearance of that beautiful panorama as it spread before your wondering eyes. Having travelled along the Central American coast, with its unkempt and dilapidated ports, the contrast was very striking. In my heart I thanked God that by His providence, my lot was cast not with the people of tropical Central America, but with the people of the United States. Yes, with genuine pleasure all of us beheld Old Glory floating upon our top mast and greeting the Star Spangled Banner as it waved over the American post and the entrance to the canal.

The first lock is called Nina Flores. Before the lock is reached, you notice electric railway on both sides of the canal. Six very peculiar looking electric cars, three on each side, await the ship. These cars bear the nick-name of electric mules. The ship is literally lassoed by these six cars. The purpose is to keep the heavy ship steady and strictly in the middle of the water channel, also to stop it instantly in case of any emergency. All being ready, the ship now very slowly, under its own power, proceeds toward the lock. As if by magic, these mighty giants of gates swing open. As soon as the ship is within, the gates close again. Now the water comes gurgling in below and the ship is raised to the level of the succeeding lock. Three times this process repeats itself, for Nina Flores really is a treble lock.

After Nina Flores, the canal widens somewhat, but only a short distance takes you to the second lock, which is Pedro Miguel. Having passed through it, the ship is now raised ninety feet in all. For two and one-half miles now, the canal is quite narrow and the ship travels very slowly and carefully. She is now in the famous and troublesome Culebra Cut. You still notice traces of these bothersome land slides. By the looks of it, they were rock slides, for loosely hanging rocks are still frowning down upon you. Constantly laborers are at work to keep the water channel open and safe for ships. Might also mention that only in daytime ships pass through the canal. The night is used for labor and repair work.

Having passed Culebra Cut, you now enter Gatun Lake. This lake being mostly artificial, is surprisingly large and very beautiful. The water is sweet and very soft, and as the "Isis" proceeds, her tanks are being filled with Gatun Lake water. To cross this lake takes about two hours and takes you to the last lock, which takes its name from the lake, Gatun Lock. In this lock, instead of being raised, the ship is taken down to sea level. As she was formerly raised ninety feet, she is now lowered ninety feet. The last work in the locks is done by electric light, night having overtaken us. This electric illumination is simply magnificent!

Directly from the lock we enter Limon Bay and the lights of Colon are greeting us. Another half hour's travel and the "Isis" casts anchor at Colon. Here, some necessary provisions are taken and at 8:00 P. M., we are ready to weigh anchor and proceed on our way.

Weary and tired, brother Editor, I sought my resting place that night. It was a long day and there was much to be seen and observed and noted. Besides, the sultry tropical heat is very oppressive to one not acclimated. Wednesday, May 12th, 1926, is a Red Letter Day for me. A desire and a wish I had entertained for a number of years was realized that day. I passed through the Panama Canal!

Now this epistle must come to an end.

May write you again and tell you of some of my impressions after my arrival in the old home.

Greetings to yourself and all of the Mennonite family, yours,

M. Horsch.

WITMARSUM COMMENCEMENT

Witmarsum Theological Seminary granted degrees to five graduates at the annual commencement exercises of the institution held this year from May 23 to 27. The baccalaureate service took place on Sunday afternoon, May 23, in the First Mennonite church of Bluffton and the commencement exercises were held in the same place on Thursday evening, May 27.

Those who received their degrees from the institution were, Miss Aganetha Fast of Kai Chow, China, who received the degree of Bachelor of Theology; William F. Unruh of Newton, Kansas, Jerry Sauder of Grabill, Indiana, and Leroy Mitchell of Lima, Ohio, who received the degree of Master of Arts; and Joseph Shellhaas of Elida, Ohio, who received the degree of Bachelor of Divinity.

At the baccalaureate service on Sunday afternoon, the sermon was preached by President J. E. Hartzler. His subject was, "An Old Faith in a New World." He pointed to the spiritual opportunities of this day and contrasted the world of today with former civilizations. In an appealing fashion, he presented to the graduates and to his audience the hope and possibilities of the old faith in a new world.

Following the baccalaureate service, a communion service for the Faculty, Students and Alumni of the institution was held. This service was in charge of Rev. J. M. Regier of Pandora, one of the graduates of Witmarsum, and was a deeply devotional and very impressive one. Rev. Regier centered his thoughts on "The Broken Body", after which those present cemented the ties of Christian fellowship more closely as they partook of the elements representing the sacrifice of the Master.

"Feeding the Flock" was the subject of the address which was given by Dr. J. W. Kliewer, President of Bethel College, at the commencement exercises on Thursday evening. In his address, the speaker showed the tremendous place the minister has to fill in modern life and spoke of the various kinds of hunger the minister must discover and help satisfy. He mentioned in particular the needs of the young people, of business men, of friendship, and in the presence of death. Following the address the degrees were conferred by President Hartzler, Dean Whitmer, and Dr. Mosiman of Bluffton College.

At this service, Pres. Hartzler gave a report of the year's work, which he expressed as being quite satisfactory in every respect, and expressed also very encouraging hopes for next year.

CORRESPONDENCE

Los Angeles, Calif., May 31, 1926. Dear readers of the Mennonite:—When things are taking their regular course it seems hard to find material for a correspondence, still there might be a few events of interest that could be related.

On Feb. 14 we had a special Mission Sunday with a well prepared program, given in the afternoon. In this manner presenting to us the different fields and workers is very essential and creates the desire to try to do our share so that many may be won to Christ.

A few Sundays later, Rev. and Mrs. Martin, missionaries from South America, were in our midst and spoke very interestingly to our S. S. and church.

It was our privilege to have two baptismal services this spring, one on Easter Sunday and the other on Pentecost. During this time eight received baptism and three were received by letter.

Mothers' Day was again observed and a good many parents of the district children were present for S. S. and also church services.

We are glad to report that on May 23 our register showed 255 that was our record attendance for S. S.

It might also be of interest to some that a group of young men out of our congregation have joined with others from the Mennonite Brethren here in the city, and have made up a Men's Chorus. They gave a program at our church May 26.

With summer vacation drawing near, we hear a good deal of different ones preparing to go either to their former homes in the east, or are planning to attend some of the conferences. The students from the Bible Institute who graduate are also either going to their homes or to some other field of work. To those who remain at home it almost seems discouraging, but previous experiences teach us that enough remain to carry on the work until fall, when most of them return and usually some new ones come to start with new vigor and strength in the different phases of work.

The mission workers and the congregation are again planning a daily Vacation Bible School for the month of July. Last year's encouraging experience and after inquiries from Christian parents from the district who would like to send their children, we feel that it should be well attended and a blessing to the neighborhood.

These are some of the outstanding events of the last few months.

Respectfully yours,

Mrs. A. J. Richert, Corr.

VILLAGES HAVE MORE MINISTERS PER CAPITA THAN THE CITIES

In the villages of the United States there are more clergymen than professional men of any other class, according to a report just issued by the Institute of Social and Religious Research, New York City.

Given access to previously unpublished census data for 177 agricultural villages selected to be as representative as possible for the entire United States, Dr. C. Luther Fry made an interpretative study of this material as a part, complete in itself, of the Institute's comprehensive survey of American agricultural villages.

"Taking up the functions performed by villages in the field of organized religion," he says in his report entitled "American villagers," "the census facts show that there are 776 clergymen living in the 177 villages, or an average of more than four to each village. The variations from the average are marked—one small far-western village has no ministers while a large southern center has fifteen.

"The number of ministers living in villages varies from region to region and also with size of the villages concerned. The number of clergymen for every ten villages averages thirty-five in the Far West, thirty-eight in the Middle Atlantic, forty-five in the Middle West and fifty-four in the South.

"Large villages naturally have more ministers than small places. Only nineteen of the sixty-nine small villages have more than three resident clergymen each, while all but three of the thirty-seven large villages have more than this number.

"In relation to the total population, the proportionate number of ministers steadily decreases with the increasing size of the village.....On the average, the number of clergymen in villages is three or four to each thousand men, women and children. In the small villages of each region, this proportion is decidedly higher than in the large ones, with medium-size villages falling in between. On the whole, the relative number of clergymen living in the villages of each region is roughly twice as large as in cities.

"The very high proportion of ministers living in villages is explained, at least in part, by the fact that village ministers serve not only village populations but those of the open country. On this point, it is interesting to note that the Institute, through its field investigations, secured information about the number of members of village churches that live in the open country.

"These data were obtained for 609 of the 648 white Protestant churches in the 140 villages surveyed, and for fifty-seven Protestant Negro churches in the South. They show that 27,297 of the 76,515 members of the white Protestant churches in villages, 36 per cent. live in the open country.

"The fifty-two Negro churches have 1,318 open-country members in a total membership of 4,008. In other words, one-third of the church members that belong to village churches come from the open country. Even if one corrects for the open-country members that belong to village churches, the relative number of ministers in villages is still disproportionately high compared with the relative number in cities.

"The South, which has proportionately the largest number of ministers living in villages, has the lowest proportion—one-quarter—of open-country people as members of village churches; while the Far West, which has, on the whole, the smallest number of ministers, has the highest proportion — three-eighths — of its members living in the open country. In other words, the number of village ministers in proportion to the populations they serve is comparatively high in the South and low in the Far West."

THE PROPOSED REFERENDUM OF THE WETS

(By Dr. Ernest H. Cherrington, general secretary, World League Against Alcoholism.)

"The advocates of a referendum on national prohibition have not an inch of ground on which to stand, legally, morally or by precedent. There is no law, constitutional provision, or court decision under which the federal constitution or any part thereof or any law passed by the Congress of the United States, can be made subject to a popular referendum. On the contrary, the federal constitution expressly provides otherwise.

"The most insidious and at the same time the most vicious attack yet made by the wets on the Eighteenth Amendment in particular and the constitution of the United States in general, is the move for a referendum on national prohibition. There is no machinery by which the federal government could conduct a popular national referendum. It does not own or rent ballot boxes. It has no clerks or judges of election. It has no way of conducting a national referendum. Such a referendum could not be taken in any state of the Union unless the government of that particular state of its own will and its own accord should provide for such a vote. The Federal government could not compel any state to hold such an election, or any other kind of an election either on state or national issues, or for state or national officials. Each state under the constitution is entitled to two United States Senators, but if any state should refuse to elect its members of the U. S. Senate, that state would simply not be represented in the upper house. The Federal government could not compel the state to elect its senators. If the governor of any state should fail to make provision for the filling of any vacancy in that state's representation in the U. S. Senate, the Federal government could not compel the governor to act.

"In many states, laws are subject to a popular referendum. No Federal law and no Federal constitutional provision can be subject to a popular referendum, unless the constitution of the United States and the American form of government are first radically changed. Local ordinances, state constitutions and state policies as expressed in local or state legislation may very properly be the consensus of opinion as expressed by popular vote in a state or municipality. That is not true, however, of the Federal government. The very word Federal means a very different form of government from that provided for in the constitution of any state or in the charter of any municipality. Constitutional provisions and national policies of the Federal government must always be determined, not by the collective voice of the individual voters of the nation, but by the collective voice of the individual states.

"If such a national referendum as proposed by the wets could be legally provided for, each state would nevertheless do as it wished as to the vote. If therefore half the states should vote on the question and the other half should refuse to vote, what would such a referendum signify? Even if they all voted, the result could of necessity be nothing more than a straw ballot, without legal effect except as such action might indirectly affect Congressional action or might indirectly affect the attitude of the general public toward the law, the constitutional provisions involved, and toward prohibition enforcement and observance.

"The form of the referendum proposed in New York State has been cleverly worded by one of the best legal minds that has constantly opposed prohibition even to the point of opposing the right of a state to be protected in the enforcement of its own prohibitory law without having its own state prohibitory provisions nullified by liquor interests in other states under the protection of the cloak of interstate commerce. It appears that this same wording is to be used in other states, some of which will undoubtedly have the matter submitted under the initiative, while others will have the state referendum process and still others will use the method employed by the New York State legislature. The friends of national prohibition and of the Federal constitution should not be diverted from the main issue and should not be drawn into the sanctioning of such a scheme as that proposed in the New York referendum.

"In the first place it does not present a clear-cut issue to secure the attitude of the public on the liquor prohibition issue. It is indirect and insidious. It attempts to draw the attention of the public and to make its appeal

(Continued on page 5)

THE MENNONITE

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EDITORIAL

At this period of the year our colleges are turning out their hundreds of young men and women to take their places in the world, prepared, as well as schools can prepare them, and ready to take up the work that shall mark their life's efforts. Most of them will soon learn that learning does not end with the school and that their hardest lessons are yet to be mastered. They will find that the world wants more than scholarship and expects that to the store of information they have acquired there is to be added character. True, character forming is an important part of the work of the school. No doubt the schools have done all that is in their power to develope it. But the world wants more than an untested character. It is prepared to put to the severest test all the good that the youth brings from the schools. The proof of the success of the schools lies in the way these characters stand up under the severe pressure of everyday life with its multitude of experiences and temptations.

There was a time, within the lifetime of many Mennonites still living, when there were no Mennonite schools in the country. Indeed, not so long ago, a greater portion of the Mennonite people frowned upon any type of education that extended beyond the ordinary public schools. Our church has made many advances along many lines. We had to advance to insure our existence. Other denominations were in line with advances and, had we lagged behind, we would not have been sure of the loyalty of our people or of the continuation of the church itself. Of all the advances we have made, nothing has gone on so rapidly as our educational program. In proportion to our number we are far in advance of many other denominations. The number of our young people who have entered the teaching profession is amazing, not only because so many of them are in the public school work, but, also because such an extraordinary number of them are teaching in institutions of higher learning. Perhaps many of the latter will, because of their calling, drift far from localities where our people are located and finally be of little immediate assistance to the church, but they go forth with the ideals of the Mennonite church stamped upon them and these they will teach and illustrate in their lives. With a broadening educational ideal we must come to realize that our principles and ideals are to be brought to a larger field than the immediate boundaries of our church. There was a time in one of the early periods of our church in Holland when there were many famous physicians in the Mennonite church and their prominence and ability went far toward gaining a larger respect for the church in that country. In the teaching profession there is presented today a greater opportunity for demonstrating the kind of a church we are and the kind of people that compose the church through the young men and women who make the field of education their life's calling.

Not only is the teaching profession popular among our people. Many are entering other professions. When the writer was a lad he once sought to ascertain how many physicians were in the General Conference. The person he asked was well informed concerning the whole church, but he could only give the names of three physicians. There were no lawyers at that time and many regarded the profession with such disfavor that had one sought admission into membership, there would certainly have been objections. At that time public life was condemned. To hold office was to identify one's self with the world. Voting was even frowned upon in some quarters. We remember distinctly what a sensation was caused when a brother permitted himself to be elected to the office of Justice of the Peace. With the development of schools our people are seeing that they owe a duty to their country as well as to their church and no doubt many of those who now are saying good-bye to their schools will sooner or later be serving their country in some way where they may exercise their talents for the benefit of the community.

NOTICE

The response to the questionnaire of the Committee on Secret Societies has been very good. More than seventy replies have come in to date. For the help of those that may have mislaid their sheets, a reprint is given here. Kindly fill out and send to the secretary at your earliest convenience:

To the Churches of the General Conference.

Dear Brethren:

The purpose of this letter is to carry out the wishes of conference as expressed in two recommendations that were accepted at Freeman three years ago from the Committee on Secret Organizations. These recommendations are as follows:

1. In view of the fact that individual churches seem to be almost helpless to eradicate the lodge evil, this Conference wishes to point our Churches to our Conference Constitution, where under II, 3 we read as follows, "Moreover, conference asks of all congregations belonging to it that they shall energetically testify against the lodge evil, and that such congregations if there are any, in which lodge members may already be found, shall strive by all evangelical means to purge themselves of this element."

2. In order that a comparison may be made as to the status of the lodge evil in our Churches, a questionary shall again be sent to the Churches, so that the Conference at its next session can ascertain whether the lodge problem is nearing its solution in our circles or whether it is growing greater.

Number one may be read before the congregation as a reminder.

In compliance with number two, the Committee on Secret Organizations submits the following questions, which you are kindly requested to answer as completely as possible and return within two weeks to the Secretary-Treasurer, P. R. Schroeder, Berne, Indiana:

1. Name of Church.....

2. Location of Church.....

3. Name of person answering questionary .....

4. Are there any members in your Church that belong to secret societies? .....

5. What is the prevailing sentiment in your church as to the lodge evil? .....

6. What efforts is your Church making to combat the lodge evil? .....

7. What could the Conference do to help such Churches that find it difficult to remain free from secret societies? .....

Attention is called to the magazine, "Christian Cynosure," as well as pamphlets and books on this subject obtainable from The National Christian Association, 850 West Madison St., Station "C", Chicago, Illinois.

Contributions for the work of the Committee can be sent to the Secretary-Treasurer.

The grace of the Lord be with you.

In Christian fellowship,
The Committee on Secret Organizations.

BIBLE IN EIGHT LANGUAGES FOR NEAR EAST

Eighteen thousand copies of the Bible have been distributed in the orphanages of the Near East Relief during the past two years, according to a report from the overseas directors of that organization. The Bibles, printed in eight languages, were secured through the cooperation of the American and British Bible Societies, the Greek and Armenian churches, and various cooperating religious bodies. A great many English Bibles have found their way to the foreign depots of the relief organization, frequently gifts of individuals in America. In most Near Eastern countries, the Bible has been used for centuries as the basic textbook for instruction in schools. It is the standard book in language teaching and for the classes in the native grammar and writing, while many of the Psalms are intoned by the singing classes, singing being a favorite subject of study among the Near Eastern peoples. In three schools for the blind maintained by Near East Relief, there are no complete Braille Bibles, although each of the schools has a more or less complete New Testament in the Braille of the native tongue. Most of the Braille books used in these schools have been punched out by hand by the students and teachers, Greek and Arabic being the languages used. A Braille version of parts of the Book of John made in Blind School at Athens, was recently on exhibition at the Near East Relief headquarters. Owing to lack of suitable material for the purpose, the students had made the book out of pages secured by carefully cutting the front and back cardboards from boxes of American breakfast food. This cardboard made an ideal material for punching out the Braille letters, and similar books covering a wide range of subjects are used in the Schools of Athens.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9

ADAPTING THE S. S. LESSON TO THE PRESENT DAY THINKING AND NEEDS OF OUR YOUNG PEOPLE

Rev. H. T. Unruh, Halstead, Kans.

(Concluded)

Pushed to its logical conclusion, such teaching can be stated thus: never mind others, save yourself. At least it will narrow and limit the field of religion for the young people and limit the spirit of our Master who came because He loved the world and each individual in the world. Now in a railroad accident or an automobile accident such narrow view would not be very high ethics—yet in too many cases a good enough ethics for the S. S. class. Young people are slowly but surely coming to a broader view of life.

Our young people need to be told that they must save themselves; and they must save themselves, but there is more to life than mere self-preservation and young people know it too, and so they find it difficult to accept an appeal on the basis of self-only emphasis. The message of religion presented by the S. S. teacher on such a basis will never reach the heart of our young people until it has made contact with their thinking and their needs of today. If the work of the S. S. teacher relates wholly to the affairs of another world and has nothing to say in regard to the affairs of the life we live here and now, it never will be able to enlist young men and women of power and ability.

Here I wish to make a frank criticism of our own Mennonite church which we all love. During the war days was it too much the save-thy-self principle which so many upheld and today are we keeping hands off when it comes to world peace movements? The thinking young people of our church deeply feel this today. Should this great good of peace not be extended to the whole world? And yet the world peace movement was condemned by a S. S. teacher I hope sincere, but limited in knowledge and vision.

Our young people are a thinking young people and will never take to a gospel that has nothing more to say but self only, or first at least. Does the Gospel presented by the S. S. teacher have something to say in regard to the affairs of the real world in which we live? Does it reach beyond the little self and beyond our denomination? Does it have any solution to offer for the world problems of our young people of today?

II. A second phase in which our teaching of today fails is the lack of a real challenge to young life as God the Almighty has made it to be. Too much of teaching in our S. S. makes little or no demand upon the heroic qualities in young people. The mighty struggle of life is brought to our young people through school, the press, the radio, as well as many other means. Does the S. S. teacher present religion as a mighty challenge that thrills them when face to face with the mighty struggle of life? Is it not true that too often the S. S. teacher presents religion as a road to some distant prosperity and happiness?

All so many S. S. teachers have to say is in the form of denunciations such as cards, dancing, theaters, etc. I do not mean to uphold these but even in these denunciations there is little or no attempt made to link up the energies and capacities of young people with the great life struggle of mankind for the better and what it all involves. Too often to the average young man and young woman the religion of today is presented as something that makes little or no demand upon the heroic qualities that reside in them and long to be satisfied in some way or other. Does the S. S. teacher hold before the class a religion, a gospel that constitutes a real serious challenge? Is there anything in our presentation of religion of today that is at all comparable with the demand many other moves make on our young people? When a nation is involved in a life-or-death struggle of a great conflict, how it challenges its citizens! Is there anything in the appeal of religion comparable to this? Does the religion as presented by the S. S. teacher to the class of young people offer anything that would seem to them worth dying for—worth suffering and sacrificing for?

I hope I do not misjudge conditions, but it does seem to me that too often our S. S. teachers make an appeal directed more to self-interest and the instinct of fear than a challenge to the endurance and the grit of red-blooded young men and women. If religion is to mean anything to our young people and if it is to retain their respect and attention, it must strike some note of challenge that will chord with the needs and thinking of our young people of today.

The lesson must be applied to our most serious problems of today. Thy will be done on earth as it is done in Heaven, is the challenge of God Himself. Can we make it any less? The S. S. lesson must present a challenge to our young people to help God build His Kingdom here on earth, here and now—the biggest and best ever undertaken here on earth in which man was to cooperate. The young people and if it is to retain ing on their new situation and new problem. If the teaching in our S. S. class shall really count, then there must be something in its appeal that will make their hearts and minds throb with a new purpose and passion.

III. A third phase in which our teaching of today fails to comply with the needs and thinking of young people is the unreasonable authority often assumed by the S. S. teacher. We live in an age of democracy not only politically but socially, economically, and spiritually as well. Our young people think, read, live, and move in the atmosphere of democracy in other spheres of life. Discard this if you will as a S. S. teacher but do not be surprised if your teaching is a failure. If our young people are told that they "must not think for such is very dangerous and has been the downfall of many a man, take what I say and you will be safe", you need not wonder that they are indifferent. Yet such actually was the attitude of a teacher of young people in one of our S. S. I know that such is an extreme case, but how many other cases have we which horder close to it. Our young people of today want leadership and guidance and not blind authority and command. The things many S. S. take for granted our young people of today no longer take for granted and they refuse to be frightened by its threats—yes, they refuse to accept its ethics.

It is a pathetic lament of many earnest thinking men today that our young people do not show any interest in S. S. or church. Our high schools and colleges are condemned, blamed for such, when really you and I as S. S. teachers or even pastors are to be blamed. Too many S. S. teachers of today make religion a mere acceptance of theological creeds or views or ideas. Young people refuse to be frightened by threats and refuse to accept the dogmas of past generations.

Merely subscribing to some particular ecclesiastical policy or accepting views or ideas of the past will never draw the youth of today, and we need not wonder if it does not do so. I challenged my high school class to give me a frank criticism of the church of today and especially of the pulpit of today and tell me why they did not take a real active part in the church work. The main criticism was that the church tries to force upon us views and ideas they could no longer subscribe to, and if they did, religion must mean less to them.

I hope I am not misunderstood in this. Our conception of God changes from time to time and it were sad if it were not so. A child at five has its concept of God, but how sad if at ten or 15 it still thinks of God as it did when only 5 years old. How pitiable it would be if a man of fifty would think of God as he did when only ten years old. God is the same yesterday, today and forever; but our God-concept changes as we meet life's experiences. Thus it is that our Gospel does not change but our presentation of the Gospel, our method of presentation, does change from time to time and this too many S. S. teachers and even preachers forget.

Our young people are a thinking young people. They want to be led and guided. Discard this and they will not respond to an appeal of infallible authority.

Now in conclusion let me say, we live in an entirely new world of thought. The S. S. teacher teaching a class of young people must apply the S. S. lesson in such a way that it will touch life as it is today, and give our young people courage and enthusiasm to face life's responsibilities. Too often the application of the S. S. lesson confuses and dissociates the common life and religion from the great life struggle of the universe. If religion is to remain a vital force in the lives of our young people there must be a restatement of its leading ideas in terms of life as it is today and in atmosphere of the thought of today. Not a new religion, but a new application.

Let us remember that both within and without the church there is a growing dissatisfaction on the part of the youth of today with conventional forms of credal beliefs because of the lack of reality expressed in its forms. Many such forms give no inspiration—no help—no vision—no challenge to a life service. If there is a growing dissatisfaction it is not because your average young man or woman is a careless cynic, or a flippant sceptic—it is because pastors and S. S. teachers fail to show any really vital relation between life as it is and the things with which religion is supposed to deal. Too many S. S. teachers make life one thing and religion something entirely different and isolated. The S. S. teacher must so vitally connect the lesson with the present day thinking and needs of our young people that they will feel that their struggles and their battles are God's struggles and God's battles for a larger and a better world—for a larger and better humanity and for larger victories than the world has yet known.

Such will be a new note of appeal and a new and noble challenge that will command the attention and win the allegiance of our youth of today who must be enlisted as toilers for the church and the world's good. The S. S. teacher must so link up the lesson with the needs and thinking of youth that religion will be an inspiration to effort—an impulse to toil—a challenge to heroism in all the mighty tasks of the age in which we live.

THE PROPOSED REFERENDUM OF THE WETS

(Continued from page 3.)

on the basis of the reasonableness and inoffensive character of a certain method which is used to shield the monstrous and destructive object to be accomplished indirectly by such a method.

"In the second place, the question to be submitted provides for an expression on the policy of substituting state legislation for the provisions of the constitution of the United States, not only tending to destroy the constitutional provisions having to do with prohibition, but at the same time establishing a precedent of permitting each state legislature to nullify or override or repeal so far as that particular state is concerned, any provision of the Federal constitution at any time it chooses.

"Third, the very holding of such referendum which can have no direct legal effect and especially the sanctioning of the principle involved in such referendums, will unquestionably have the effect of encouraging great masses of the people to believe

that this prohibition question is not really settled by the constitution of the United States; that it is in a condition where it can be changed by state referendums, that it may be overthrown by such processes, and that the whole question involved is a matter of general policy rather than a question of principle established in the fundamental law of the nation. Such a result cannot but create disrespect for the law and encourage the violations of the law.

"It would be just as reasonable to submit the vital question involved in the nineteenth amendment or seventeenth or sixteenth amendments as to submit in the manner proposed the question relating to the eighteenth amendment.

"There are many people who do not believe in the nineteenth amendment. Suppose they were to present a referendum in one state after another asking the votes of the people on the question as to whether the right of the women to vote as set forth in the nineteenth amendment should be subject to such interpretation in any state as that state legislature might determine from time to time. Would the women of the country likely welcome such a proposition, give their sanction to the plan and the principle involved, and help to get the people to vote on it, or would they advise the friends of woman suffrage in the United States to have absolutely nothing to do with the proposition and condemn the whole scheme?

"Suppose the opponents of the Federal income tax permitted under the sixteenth amendment to the Federal constitution should by one method or another get a referendum ballot in one or more states on the question as to whether the income tax amendment to the Federal constitution should be subject to interpretation by any state legislature so far as it might affect the federal income tax payers in that particular state. Would that be any reason why the people of such a state should consider that such a proposed referendum was proper and in harmony with the spirit of the constitution and therefore one to which they should give their earnest consideration and attention in order to determine a policy?

"It would be just as reasonable for a referendum to be taken on the question as to whether any state should "be deprived of its representation in the United States Senate without its consent" or whether the guarantee of the United States Federal constitution of a republican form of government should be determined for each state by the interpretation of the legislature of that state.

"There are only two kinds of a referendum legally possible for any provision of the constitution of the United States. One involves the vote of delegates to state conventions called for the purpose of proposing or ratifying a federal amendment. The other involves the vote of the members of both houses of the legislature in each of the states or a federal constitutional amendment. There is only one kind of referendum proper under the constitution for any treaty with any foreign power, and that is in the election of the President of the United States and the United States Senators who are the only officials aside from the President with any legal voice on such a question.

"There is only one legal and proper kind of referendum on any action, resolution, or law passed by the Congress of the United States, and that is in the election of the 435 Congressmen and 96 U. S. Senators representing every state and every Congressional district. Congressmen are elected every two years and one-third of the members of the Senate is elected every two years. The prohibition question has been an issue in most Congressional elections for a quarter of a century. Most of the members of the Congress which submitted the eighteenth amendment had to face that issue in the campaign in which they were elected. The issue has been marked in almost every Congressional election in recent years and in most state and local elections since the adoption of the prohibition amendment. With all the efforts made by the liquor interests and the enemies of prohibition, each of the last five Congresses elected by the direct votes of the people has been drier than its predecessor. The present Congress has a greater dry majority than any Congress which ever sat in the Capitol at Washington. The prohibition amendment was ratified not by the necessary 36 states legislatures but by 46 out of 48, the largest actual and the largest proportionate number of states that ever ratified any amendment to the Federal constitution.

"The collective vote of all the legislatures of the 48 states registered a majority for ratification of the eighteenth amendment of more than four to one. Thirty-three states were under statewide prohibition before the national amendment went into effect. Forty-four states now have prohibition codes, committing the states to the enforcement of the eighteenth amendment and the Volstead law. The enemies of prohibition fully understand that there is no hope of modification or repeal by any direct congressional method or by any effort to elect a sufficient number of wet Congressmen and United States Senators to secure such change. Their only hope is by an indirect method where the public will not fully understand all the issues involved. Hence the cleverly worded, cunningly devised, apparently harmless but insidious and vicious so-called referendum in the several states.

"The prohibition forces of the United States will not be led up this referendum blind alley any more than they were willing to be led up the blind alley of newspaper straw ballots. They will give their attention to the election of Congressmen, United States Senators, governors and other executives who will insure the preservation and defense of the constitution of the United States and maintenance of the prohibition law together with its adequate enforcement.

"There is no right or privilege which the Federal government could possibly give to any state or to any local unit of government which that state or which that local unit does not already have with regard to the local or the state phases of the liquor problem. What the enemies of prohibition are now attempting to do through the referendum process is not to get any right or privilege for any city or state which it does not now have so far as all proper local or state phases of the liquor question are concerned. What they want is to have a certain few states or a certain few wet cities to determine by indirect methods not the proper city or state phases of the prohibition question but the national or federal phases of the prohibition question under the constitution of the United States.

ALONE WITH GOD

Into my closet fleeing, as the dove
Doth homeward flee,
I haste away to ponder o'er Thy love
Alone with Thee!

In the dim wood, by human ear unheard
Joyous and free,
Lord! I adore Thee, feasting on Thy Word
Alone with Thee!

Amid the busy city, thronged and gay,
But One I see,
Tasting sweet peace, as unobserved I pray
Alone with Thee!

O happy life! Life hid with Christ in God!
So making me,
At home and by the wayside and abroad,
Alone with Thee!

Elizabeth Payson Prentiss.

THE C. E. TOPIC
July 4

My Country—Its Past, Present and Future

Psa. 33:1-22

Patriotism is a noble passion and should be cherished in the home, church and school. God has given our nation many blessings that make for its prosperity and enlightenment. It should be the duty of every patriotic citizen to guard, further and develope these blessings. If we are favorably located and, if our opportunities are abundant, our responsibility is great, we must accept opportunities only as things that the Master entrusts into our hands that the best use may be made of them. There are two kinds of citizens, those who realize that they must use their citizenship in accord with their religious professions and those who do not connect religious duty with citizenship. There are plenty of good citizens who are not good Christian citizens. Because they are not Christians as well as citizens the loftiest ideals are missing from their conception and our country misses the force that might be put forth for righteousness and godliness.

The past of our nation is wonderful. God directed our forefathers to these shores, leaving them to work out careers for themselves and develope their spiritual lives. The Pilgrim Fathers, the Protestants fleeing from persecutions in France, the Quakers establishing a new commonwealth and our Mennonite forefathers impressing the stamp of their characters upon the national life that was to follow in a way that counted for the best things for us of future generations. These pioneers knew little of the luxuries that are now common with all of us and hard work in face of gigantic discouragements was their common lot. We can only enjoy what we have because of what they put into the country with their work, their hardships, their piety and their lives. The three great foundation stones of every normal community should be the home, the school and the church. All of these three were the chief concern of our fathers. They devoted their best to establish Christian homes. They sacrificed so that these homes should enjoy the blessings and the privileges of the school and church. It is these three institutions that need our loyalty, our support and our concern in our day, for in a sense they are in danger because of the tendencies of this present age.

Our country is the great nation that recognized the equality of man. For this reason slavery could not exist. It opened its gates to the oppressed of the world and, when they came, it welcomed them into its citizenship. It created a wonderful public school system so that all might have the opportunity to advance themselves intellectually. It recognized the equal rights of women politically. It was the first great nation to prohibit the manufacture and sale of intoxicating liquors for beverage purposes. It has been the defender of the weaker nations against the strong. Whenever great calamities have afflicted unfortunate peoples it was the hand of America that was the first and the most generous in extending the hand of help. It is from America that more missionaries and more mission monies go in the effort to bring the knowledge of Christ to the Christless. America has been the foremost in its efforts toward arbitration among nations to take the place of resorting to arms. No other nation has so many institutions of learning. None has so many institutions devoted to relief of the unfortunate and the afflicted. Our people are more comfortably housed, better clothed and better fed than any nation on the face of the earth. In inventions and improvements over old and slow processes in producing materials we surpass all others. And so we might continue indefinitely describing the advantages we possess. Many of these are the result of our having limitless wealth at our command, others the result of necessity, others, again, because we are a newer nation and are not handicapped by iron bound traditions. The thing for us to realize is that whatever we have may be for the glory of God and the good of our fellowmen or it may be abused and end in our hurt instead of our blessing.

It is the business of our people to learn the lessons of the past for the future. We note that there have been other fortunate nations but they forgot God and all their advantages disappeared and they were overthrown. Material blessings are good for the good that may be gotten out of them. A materialistic nation that makes materialism the end of its existence is but going the way of other nations who failed. Let it be our effort to make and keep America as the nation that fears God and serves Him faithfully.

THE S. S. LESSON
July 4

Israel Enslaved in Egypt

Ex. 1:1-14

Golden Text: "The Lord will not cast off His people." Psa. 94:14.

It was the saving of his race when Joseph brought his people into Egypt. Not that it was so much a part of the plan of Joseph, but, because God had determined that His assurances to the Patriarchs should be fulfilled in this way. It was a matter of singular good fortune for Israel that they had so powerful a representative at the court of Pharaoh. So long as they needed this influence for their advantage God provided it. But it was His purpose that the race He was preserving should be a vigorous race and so Israel came not only to shift for itself, but to face vigorous persecution as well.

Joseph was a great man and a great help to his brethren, but the time came when he must go the way of his fathers. No matter how useful or how helpful a man is he must sooner or later go the way of all flesh. This does not mean that God's work shall stop, even though that one had a leading part in it. The workers pass on, but the work continues. There was no one to take the place of Joseph, but then no one can take another's place. We have our own places to fill, not the places of others. The tender babe must be nursed, but, as he grows, he must be prepared for hard knocks if he is to develope into vigorous manhood. The same is true of nations. Those who have no struggles and troubles have no great victories and do not attain that strength of character that keeps them strong.

A political change made all the difference in the world for Israel. It is so whenever we depend upon political conditions for our existence and our strength. Kings come and go and so do other political influences. Anything so weak that it needs the backing of political power for its continuance does not deserve continued existence. Governments are man-made and are not reliable. Israel was under a higher government, and did no more need the favor of Egypt. When the church relies upon government, as it has done for centuries in Europe, it finds that it is at the mercy of men and its purpose may be destroyed or weakened. We may thank God that in our country there is a separation of church and state.

The new king knew not Joseph. He recognized no obligation that he owed to the people of Joseph. The change was a severe one to Israel, but, it was for the better. How long would Israel have kept itself free from Egyptian idolatry had it always been in favor? It would soon have been absorbed into the Egyptian race. The Christian is in the world and has certain responsibilities to meet. But he cannot be one with the world. If he is true to his faith he will find, that like Israel, he is living under a king who knew not Joseph. The world and the church cannot mix. If they do there soon will be no church.

The stay in Egypt resulted in a wonderful growth. "The children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them." This was over a period covering several centuries. God was already making them numerous. He had brought them to this land where they would grow into a nation from a family. The tendency to increase rapidly still is one of the characteristics of the Jews. Without a country, persecuted in every century, hated and despised, they remain a very numerous people. It was His plan then to preserve the race of Jacob for some wise purpose and He has other purposes in view for them in the future.

To the Egyptians Israel was an unwelcome guest, first because they were so numerous and threatened to engulf the natives; second, because they were mightier, or promised to become mightier than Egypt, and thus apt to seize the government; third, because they might become a dangerous ally to any enemies that the Egyptians might have; fourth, they won the jealousy of their neighbors, their prosperity invited the greedy to seize what they had. The oppression was deliberate, with the intention of destroying the race. Pharaoh went about his task systematically, but he did not reckon with God who holds nations in His hands. All that Egypt did to defeat the purposes of God only tended to strengthen the plans of God. He always has a way of overruling evil that good may come out of it. They were made to build treasure cities and today bricks have been found made by the captives bearing the stamp of the Pharaoh of the oppression. The slavery of Israel is a type of the slavery to sin. There is hope for the oppressed. God has a greater deliverer than Moses for all who will follow Him. There are modern types of oppression such as the oppression of the rich of the poor, the oppression of labor by capital, the unjust taxation of the people, and the oppression of weak nations by the strong, but God always has a way of dealing with oppression and the time comes when He surely says, Thus far and no farther.

DEATHS

Roth—On May 8, Emma S., wife of Emanuel Roth, aged 63 years and 2 days. She was a member of the Reformed church but very active in the work of the West Swamp Church. The funeral was held at West Swamp on May 13 in the presence of a large congregation. Rev. S. M. Rosenberger officiated, assisted by Rev. Ellwood Shelly.

Becker.—Anna, nee Boese, wife of Peter J. Becker, and daughter of Henry and Katharine Boese, was born at Springfield. S. Dak., April 29, 1878. In her girlhood years she surrendered her life to the Lord Jesus and was baptized upon her confession of faith May 14, 1894 and received as a member of the church. She has been a faithful Sunday school teacher, having special delight in teaching the little children in the primary department. Children were great friends of hers. She was ever willing to help wherever duty called and never refused. She was a true Christian. On April 29, 1908, she entered into happy wedlock with Peter J. Becker. They lived in Mountain Lake, Minn., for a year, then came to Idaho and took up a homestead. In 1911 they returned to S. Dakota, and there helped her parents on the farm. In 1914 they returned to Idaho and took their home on a farm five miles from Aberdeen. They joined the First Mennonite church of which she has been a faithful member to her end. She took sick the evening of April 29, a son was born to them, but after nine days, pleurisy followed and soon thereon pneumonia. Many an hour of severe pain she endured very quietly and patiently, she was never known to complain, always entirely given to the will of the Savior. "His will be done," was her constant reply. In the early morning hours of Friday, May 28, sudden and severe pains set in, the husband and children being called to her bedside she said that this may be her parting hour. She gave parting words to each one, bid them farewell, and conscious to the end, she passed over to be with the Savior to whom she had dedicated her life. She attained an age of 48 years and 29 days. She lived in happy union with her husband 18 years and 29 days. She leaves to mourn her bereaved husband, seven children, seven brothers, two sisters, many relatives, friends, and acquaintances. Funeral services were conducted from the First Mennonite church, May 31, on which occasion Rev. M. J. Galle spoke words of comfort from 1 John 3:2.

Mitchell.—Margaret J. Shull Mitchell, departed this life May 27, 1926. She was a member of the Napier, Pa., Mennonite church. Funeral services were conducted by her pastor, Rev. Adam Wolfe of Altoona, assisted by Rev. Jacob Snyder, May 31st. She leaves to survive her, her husband, J. Mitchell, and five children and nineteen grandchildren. Burial in Kenton cemetery.

JOTTINGS

The baccalaureate sermon to the graduates of the local high school was preached by Rev. J. M. Regier of Pandora, Ohio.

The convention of the Young People's Societies of the Eastern District Conference will hold its session next year in the West Swamp church.

The Man's Choice Bible Conference, under the auspices of the Mennonite churches of Bedford County, Pa., will be held August 14 and continue to August 22.

Miss Agauetha Fast, missionary to China on furlough is in Kansas. She visited a number of churches in the vicinity of Newton, speaking to mission societies.

Rev. Vartau Atchinak, director of Bible Lands Gospel Mission, spoke in the Berne, Ind., Mennonite church on June 13. On the 8th he spoke at the First Mennonite church, Chicago.

There were special services in the Second church, Philadelphia, Sunday, June 13. The Sunday school and the congregation had a joint meeting celebrating Children's Day.

Miss Dorothy Quiring, high school junior of Bluffton, Ohio, continued her winning of speaking contests on the evening of June 2, when she won the gold medal at the district conference held at Piqua. This was part of the Prince of Peace contest held all over the state. Miss Quiring won the local bronze medal, the county silver medal and the district gold medal and a scholarship to Bluffton College. She will now compete in the state contest to be held at Columbus, Ohio, June 23, in connection with the Christian Endeavor convention.

Rev. and Mrs. P. J. Wiens, missionaries on furlough, who have been visiting Mennonite churches, were in Oklahoma attending the Convention at Corn. They left Newton, Kansas, on June 10, planning to visit churches in the north and expect to extend their visit to Canada.

Rev. Jacob Snyder delivered the baccalaureate sermon to the Roaring Spring high school graduates in the High School auditorium of that town. He spoke of the necessity of laying a good foundation for character. On May 31, he preached the Memorial Day sermon in the Man's Choice church.

In the baccalaureate sermon delivered at Bethel College, Dr. Kliewer said Moses was a fitting ideal for the youth of today. Moses was well educated, for he had access to all the education of the Egyptians. That the education of that time was thorough may be seen by the relics now stored in museums. The religious education of the Egyptian student, however, concerned Moses more than other subjects. He had received a fundamental training in the Jewish doctrine from his mother. Therefore, when he studied the pagan religion of the Egyptians, he saw the value of his own faith. Then came the sad chapter in the life of Moses. He wanted to free his people in the way Elijah tried to do it centuries later, by slaying the enemy. Because of this mistake he had to spend 40 years more of study in the desert with the Lord.

A beautiful cantata, "Sowing and Reaping", was presented by the choir of the Normal, Ill., church on the evening of June 6, under the direction of Mr. L. J. King.

Albert Penner of Newton, Kansas, left recently for Upland, California, where he will have charge of the Mennonite church for several months in the absence of the pastor, Rev. M. M. Horsch, who is in Europe.

Paul E. Hofer says concerning the work of the Y. M. C. A. in Freeman College, Freeman, S. Dak., "First we must consider the work it had done among the students and second, the extension work. In school, the Y. M. C. A. had Bible study classes for each class in school every Wednesday. In these classes some of the problems of our day were studied in the light of the Bible and their relation to Christian people. Then again, the chapel period on Fridays was also given over to the Y. Outside speakers were engaged for addresses many times. They brought us many new thoughts and valuable information. We then had Y. M. C. A. programs in the school throughout the year. These programs were discussion meetings which gave the boys a chance to express themselves and use their talents for the good of others. In extension work, the Y. M. C. A., with the Y. W. C. A., gave several programs in the neighboring churches and country schools. The Y. M. C. A. quartette furnished music for several outside activities. As a whole, the Y. M. C. A. brought the students into closer relationship with each other, and the school in closer connection with the community.

In the interest of their work, the Ladies' Aid Society of Bethany church, Quakertown, Pa., are planning a bread, pie and cake sale, which is to be held in the home of Mrs. U. S. Stauffer.

Missionary H. J. Kliewer of Hammon, Oklahoma, has gone to California, where he will spend a year. On the way he stopped at Newton, Kansas, to attend the commencement of Bethel College.

The report of the Twentieth Annual Meeting of the (Old) Mennonite Board of Missions and Charities, held at Kitchener, Ontario, May 7-11, shows a grand total of contributions for all purposes to be $402,717.11.

The young people of the East Swamp, Pa., church held a social at the home of Mrs. Howard B. Shelly last Saturday evening. On Sunday evening, June 6, a musical program was rendered in the church. Lewis Rosenberger was the leader.

On May 9, Mothers' Day, there was placed an oak communion table in the Roaring Spring Mennonite church as a memorial to Edith Snyder, wife of Rev. Jacob Snyder, by the family. Appropriate remarks were made by Rev. S. D. Yoder, who accepted the table on behalf of the family.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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A CALL

As the next session of the General Conference, which is to be held at Berne, Indiana, late in August, is rapidly approaching, and since there may be, here or there, groups of people or congregations of our faith that would like to join our Conference, we herewith extend to such groups a cordial invitation to convey their desire to the undersigned, secretary of the Conference, so that preliminary steps may be taken and blanks may be sent them. Or if members of our Conference should know of such groups it would be kind, indeed, if they would pave the way for them.

J. R. Thierstein,
Newton, Kansas.

PLEASE!

Of the 132 Conference congregations only 16 have so far, this year, sent in collections for the General Conference Treasury and these contributions have been small. Will not the remaining churches contribute their mite before the coming session of the Conference? There isn't enough money now in the treasury to cover all the expenses which the session will entail, and the Executive Committee dreads leaving a debt behind. Neither is it fair to lift an offering during the session from the delegates as was necessary at Freeman. Please! Send checks to C. F. Claassen, Newton, Kansas.

For the Executive Committee,
J. R. Thierstein, Sec.

TO WHOM IT MAY CONCERN

The following General Conference congregations have thus far failed to send in a report of their vote on the Plan for Pensioning Missionaries and Ministers. The Pension Plan may be found on pp. 113 and 230 of the Report of the last Conference session, and in the Mennonite of July 30 and the Bundesbote of July 23, 1925. In addition to this a sufficient number of reprints of the plan were sent to the pastors or leaders of the congregations in December last. Will not these congregations take action on the plan without delay and report the result to the undersigned as early as possible? The Conference has made it the duty of the Executive Committee to assemble these reports and, on the basis of the opinions rendered, make a definite recommendation to the Conference. The time for the next Conference session is rapidly approaching and the Committee must have the missing reports if its recommendation is to express the full voice of the body of the Conference. May we not have the report promptly?

J. R. Thierstein,
Conference Secretary.

Apostolic, Trenton, Ohio; Barville, Pennsylvania; Bergfeld, Mountain Lake, Minn.; Bergtal, Corn, Okla.; Bertolett, Frederick, Pa; Bethany, Quakertown, Pa.; Bethel, Dolton, S. Dak.; Bethel, Great Deer, Saskatchewan; Bethel, Perkasie, Pa.; Bethlehem, Hooker, Okla.; Burrton, Kans.; Canton, Galva, Kansas; Deep Run, Bedminster, Pa.; East Swamp, Quakertown, Pa.; Ebenezer, Bluffton, O.; Eden, Schwenksville, Pa.; Einsiedel, Hanston, Kansas; Emanuel, Aberdeen, Idaho; Emanuel, Pratum, Oregon; First Church, Allentown, Pennsylvania; First Church, Bluffton, O.; First Church, Chicago, Ill.; First Church, Geary, Okla.; First Church, Butterfield, Minn.; First Church, Monroe, Wash.; First Church, Newton., Kans.; First Church, Paso Robles, Calif.; First Church, Philadelphia, Pa.; First Church, Shafter, Calif.; First Church, Woodlake, Calif.; Flatland, Quakertown, Pa.; Friedensburg, Avon, S. Dak.; Friedensfeld, Lorena, Okla.; Friedenstal, Tampa, Kansas; Germantown, Pennsylvania; Herbert, Saskatchewan; Hereford, Bally, Pa.; Hillsboro, Kansas; Hoffnungsfeld-Eden, Moundridge, Kansas; Inman Church, Inman, Kansas; Kidron, Taloga, Okla.; Lehigh church, Lehigh, Kansas; Mechanics Grove, Pa.; Medford, Okla.; Mennonite Church, Hutchinson, Kansas; Mennonite Mission, Los Angeles, Calif.; Mennonite Church, Butterfield, Minn.; Menno Simons, Boyertown, Pa.; Mennoville, El Reno, Okla.; Napier, Pennsylvania; Neue Heimat Church, Westbrook, Minn.; Neu-Hoffnungstal, Meno, Okla.; Nordstern, Drake, Saskatchewan; Pine Grove, Bowmansville, Pa.; Pretty Prairie, Kansas; Pulaski, Iowa; Roaring Spring, Pennsylvania; Salem, Munich, N. Dak.; Salem, Wisner, Nebraska; ~~Saron~~, Orienta, Oklahoma; Saucon, Coopersburg, Pa.; Schoental, Kismet, Kansas; Second Church, Philadelphia, Pa.; Smith Centre, Pa.; Springfield, Pleasant Valley, Pennsylvania; Schweizergemeinde, Whitewater, Kansas; Schweizergemeinde, Ransom, Kansas; St. John Church, Pandora, Ohio; Summerfield, Illinois; Tabor Church, Goessel, Kans.; Upper Milford, Zionsville, Pa.; Wadsworth, Ohio; West Swamp, Quakertown, Pa.; Zion, Man's Choice, Pa.; Zion, Souderton, Pa.; Zoar, Goltry, Okla.; Zoar, Langham, Saskatchewan; Zoar, Waldheim, Saskatchewan.

On June 13 the C. E. society of the First Church, Philadelphia, conducted service at the Brotherhood Mission, Columbia and Girad Aves. The leader was Miss Fletcher.

THE NEEDS OF OUR FOREIGN MISSION FIELDS

In considering the needs of our Foreign mission fields, I feel that we as a body of workers are doing something which will be of vast benefit to all of us, as well as to those of our denomination who are directly connected with the work being carried on in India, China and among the North American Indians. I do not know whether the committee who prepared the program had any specific needs in mind when they assigned this topic to me, so I rather feel that we might take a general view of the mission fields and see what the needs are, or at least what some of them are, and learn what we can do to meet these needs. Just as a business man from time to time makes an analysis of his business to find out where the weak spots are so that he may strengthen them and eliminate waste and inefficiency, so it is altogether fitting and important that we as Christians and as Mennonites make a survey or analysis of our missions to learn their various needs and how we can meet them. I do not pretend to know all the needs of our missions and it is not my intention to go into minute detail regarding this subject about which some of you know more than I, but I do want to stir up, if possible, more enthusiasm for, create a deeper interest in and impart some knowledge about our Mennonite foreign missions.

The needs of our missions, to my mind, can be divided into two main divisions. First, the need of having an adequate number of fully consecrated, efficiently trained and Holy Spirit filled missionaries and well equipped mission stations; in other words, a corps of workers in the field prepared to fight for Jesus Christ like an army prepared for battle. Secondly, it is essential that we have at home a consecrated, a united, a praying and a gift-giving church. These two great needs of our missions, I feel, are of equal importance. Let us then for a few moments consider the first great need of the right kind of workers and their equipment.

In saying that our missions need consecrated, trained, spirit-filled workers, I do not wish to create the impression in your minds that our present missionaries do not fully meet these requirements, for I firmly believe that they do meet these requirements or else they would not be on the field of labor sacrificing worldly honor and position, hope of earthly riches, lives of ease and luxury, perhaps with a willingness to give their very lives, if necessary, to carry on this great work of the Master. No, I do not wish to cast any reflections upon our missionaries. Let us pray that they may remain true and faithful to their sacred trust and calling. I am rather looking ahead to the missionaries who are to be. Perhaps there are some young people here this afternoon who some day will feel called to labor in our foreign mission fields. I pray God that there may be some such here and it is to them that I would speak about the right kind of preparation and qualifications. It is true that we have an excellent force of workers in the field now, but the time will come when some of them will have to lay down their lives and others will have to take their places. Also, the workers are few when compared to the vast multitudes of people who are scattered abroad as sheep having no shepherd and who are waiting for the Light of the Gospel to be brought to them. Christ's saying is still true that "The Harvest truly is great, but the laborers are few." Oh, folks, let us then pray that the Lord of the harvest will send forth laborers into His harvest. In this connection let me quote a paragraph from the Doctors Baumans' letter which appeared in the May 20th issue of The Mennonite:

"The very fact that our mission field is undermanned is very evident. The work is so great and the workers so few that there is great danger of overworking. We could use to very good advantage two more doctors, four more couples, and three or four single ladies. The harvest truly is great, but where are the reapers?"

I said that our missionaries should first be consecrated. We

all recognize the importance of this fact, for no one should attempt to teach or preach the Gospel to others unless he himself has fully surrendered his life to Jesus. Consecration and a willingness to be used by God and to work for Him would be the first requisite of a successful missionary.

And then, of course, a true missionary must be filled with the true spirit of self-sacrifice and of service, but above all he must be filled with the Holy Spirit and permit him to have full control of his heart so that God's will may be fully carried out in all the missionary activities.

And lastly, our missionaries should be trained for mission work. By this I mean that they should have a reasonable amount of general education, be well educated in the Scriptures and have the ability to express their thoughts in clear and forceful language, as well as being possessed of tact to meet and control all the various, peculiar situations which a missionary may be called on to face. A missionary does not necessarily have to have a college education, although I believe such an education would be of vast benefit to him. By all means, however, should the missionary be possessed of a generous amount of common sense, backed up by at least the equivalent of a high school education and a good Bible school or theological seminary training. If time would permit, we might here consider the importance of our own Mennonite schools, colleges and seminaries in fitting our young people for the mission field. The Mennonite church will have to depend very largely upon Bluffton and Bethel Colleges, and Witmarsum Seminary to furnish capable men and women who have consecrated their lives to mission work. We can already see some of the fruits of the work at these schools in the missionaries who are now on the fields of labor. These institutions, therefore, merit our whole-hearted support, both morally and financially.

Another vital need of our foreign missions is to have well equipped mission stations. This fact is brought forcibly to our minds from time to time by the reports which we receive from the missionaries. Our missionaries at the present time are very greatly handicapped by a lack of proper and a sufficient number of missionary homes, schools, hospitals and churches and the necessary furnishings therefore. Appeals come to us at various times from the missionaries themselves and from the mission board for funds to build and equip such buildings. At the present time this Union in conjunction with the Sunday schools of our Eastern Conference are in the midst of a campaign to raise money to build a bungalow in India where the Dr. Bauman family may establish their own home. We have been hearing of this project and no doubt we will be reminded of it from time to time. What will we do about it? Are we going to sit by and let this thing fall through because we are unwilling to contribute a little from our bountiful material blessings in order to provide a little comfort and convenience to the Bauman family who are our personal representatives in far-away India? Folks, I believe, if each person of our number would pray about this matter, and then pray again about it, and keep right on praying from day to day for the success of this cause, that there would be such an outpouring of gold and silver for this bungalow that no begging for money would be necessary.

And that brings me to the second part of my subject—the necessity of having a united, consecrated, praying and giving church at home.

The theme of this convention is efficiency. Let me say that no church can be efficient unless its members are fully consecrated to Jesus and are united together with the bonds of brotherly love. Nor can our foreign missions be successful and carry on their work efficiently unless they have back of them such an efficient church.

Our missions need financial support at all times. This is perhaps the most practical need and the one to which the church at home must respond. Perhaps the most troublesome problem of our mission board is to see that the workers on the field are furnished with their meager allotment of funds from time to time so that their necessary wants are supplied. I said a little while ago that our mission stations need more and better buildings and equipment. It is up to the home church to provide the money to supply these needs. How much more could be accomplished and how many more heathen might be converted to Christ if only there were more money at the disposal of the mission board to expand the work in the fields and also make it more efficient. Why should we expect our young people to offer themselves for foreign mission work, if we fail to provide the necessary money to send them forth? If the laborers in the harvest are few, perhaps it is because the church has failed to make it possible for willing laborers to go out into the fields. This vexing problem of money for missionary work, as well as for all church work, can best be solved by each individual Christian adopting a systematic method of giving—by applying efficiency, if you will, to your giving. It seems only right and proper that we should render to God the things that are His, that means, give to God at least one tenth of what He gives us. If by chance we give more than one tenth, then we are giving an offering unto the Lord, but the tithe belongs to Him and until we give the full tithe and more, we bring no offering. If the Mennonite church would be a tithing church, most of the problems of our missions could easily be solved.

And now finally, we should be a praying church. Prayer is the most vital, the most important and the greatest need of our foreign missions at the present time as well as at all times. If the people at home do not pray for the missions, how can they expect God to prosper the work? God is willing and is able to supply all our needs and will supply the needs of our missions, if we only ask Him to do so in sincere prayer. An article which appeared in the recent number of the General Conference Mission Quarterly on the subject of "Prayer, the Greatest Need in Missions," (by McGregor) brings this point out very forcibly and in closing permit me to quote a few extracts from this article which fit in very well with what I have been trying to tell you.

"Prayer furnishes the means by which the needs of missions may be provided for. The first great need is workers. If the harvest shall be brought in, there must be workers. But how do we find these workers? Surely through prayer. Has not the Lord said so? 'Pray ye therefore the Lord of Harvest that He will send laborers into His harvest.' The surest way to find missionaries is at the throne of God.... A praying church never lacks missionaries.

"The second great need of missions is money. The apostle Paul places the two together when he says: 'How shall they hear without a preacher? And how shall they preach except they be sent?' Money is necessary for this. How do we get it? Through prayer. Teach the church to pray for the mission and you will teach it to give to the mission. People give willingly for a matter which has a warm place in their prayers."

Folks, let us not forget that prayer is the greatest need of our foreign missions.

Allen R. Fretz.

MESSAGE OF MISSIONARY S. T. MOYER

To the Annual Meeting of the Young People's Societies of Eastern Pennsylvania

Please accept our best wishes and salaams and prayers for an excellent Conference, and greetings to each delegation from the various churches. We will be with you in spirit, and fully believing in the value of your Annual Conferences, can wish you only good things.

Three days ago, last Saturday, the 17th of April, we in this field at this station celebrated the second anniversary of the registration of land for the new station. On Sunday especially, did we find time for retrospection and consideration of what there years have brought forth. And so in this last letter of this first term of service in India, do I want to jot down just a few of our observations, and note a few of the conditions as they were two years ago, and as they are now.

1. The Church and the Local Community.

On Sunday morning, especially, did the vivid recollections of the beginnings at this place come to mind. We began under the trees. Under a wide-spreading Mohawk tree, just two years ago, the first regular church service was held at the New Stations grounds. It may please the poetic imagination and the poetical senses to hear tales of missionaries gathering large crowds of nearly naked dark-skinned human brothers and sisters and telling them the Gospel story. But if it is done, and the Gospel story is merely told to them, and they remain in their nakedness, and the wonderful story is not translated into changed lives, then we for one, believe such work of little value, and a deception. Christ said, "learn of Me", "teach them," "teach them."

The group we gathered together two years ago was not a large group. All told perhaps regularly not more than four men were present, with one exception, they were naked. The wives did not come regularly. They knew no songs, no Biblical history to build on, no Biblical stories to refer to. The little group did not know how to sit still — they would get up in the beginning of the service, in the middle of the service, and before the end of the service, and would walk out. All babies and children up to a certain age came naked. They had not learned to keep the Sabbath, not to put on clean clothes at least once every week. The men came dressed merely in a loin cloth.

Those who came to work, and who first came to us, were poorly fed, undernourished, weak, loaded down with debts. Each workman was frightfully independent—none had learned to work together. None would take the slightest command from others. They could not wait till the week end for their pay, but at first demanded it after each day's work. This was so, not only because they had not yet learned to trust the mission and missionaries, but they were so hard up for food, had absolutely nothing laid by and were starving.

In contrast, I wish all of you could have been with us last Christmas. Christmas the world round among Christians is the high tide of the year. Nevertheless for contrast, sit with me on Christmas eve. The air is slightly chilly. Out in front of our bungalow is a fire of logs burning. Overhead the moon shines down. Each star shines out with the brilliancy proverbial to tropical climates. Here around the fire are scattered, squatting on the ground, those Christians who had come during the day. Not all the villages are represented. Not all the chief Christian centers are represented. Yet it was most heart cheering to see them come into the compound, one group after another, as the day began to come to a close. That night under the Christmas skies, we sang group singing, one community vieing with another, and individual singing. One or two had brought their village musical instruments and these helped.

The next day, Christmas morning, we had the Christmas program. The crowd was orderly. They were well dressed. They were clean. We had a program perhaps of 25 or 30 numbers. Children recited Bible verses, sang songs. Village masters had their children tell the Christmas story in song and through Bible verses. One or two of the older folks had something to say. But the thing that impressed me most was this, **that such a program was absolutely impossible two years ago.** The following days, in the meetings that followed, instruction was given which could not have been perceived or understood in years gone by.

One more important observation is fitting here. There seems to be a very noticeable development of a Christian conscience. We have been trying to witness against desecration of the Sabbath. No sin has been purposely hoodwinked. Christ has been lifted up as a Saviour who can give power right now, today, everyday, to live the holy life, and as a Saviour who not only gives the power, but the correct vision. This our work alone has perhaps not counted for so much. But it is the work of all years that has now brought about an audible Christian conscience on certain points. Repeatedly there come to my office, individuals, delegations from some village, two or three of the brethren, and say: "This is NOT right." "He ought not do so," "He did NOT right." They say these things with reference to many sins and shortcomings. Previously, many of the Christians were either absolutely ignorant, or else, they hoodwinked such things.

A word need be said lest all these things appear as though we presuppose that all these changes we now note, be the result of these two years work, and specially of our work. No! This is NOT our supposition. Paul once for all time has declared the truth when he writes: "I planted, Apollos watered, but God gave the increase." "I laid a foundation, and another buildeth thereon." We now declare the things we see—in order that you may rejoice with us, believing that your bread cast upon the waters does not return void.

II. Building Operations.

If we began our church work under the trees, the same can be said of our home and all our coworkers—we all began under the trees. When the surveying party went through a little over two years ago, a party of villagers had to go on ahead, cutting a line where the table men and chain men could sight and measure. Trees, trees, trees, and undergrowth. The trees we loved and every time a fine stately young beja or sarai fell, and its stump began to bleed, our hearts bled in sympathy and sorrow. Nevertheless, enough is enough, and too much IS too much. Even the first summer, after some clearing had been done, one panther was bold enough to come right up to one of the huts, and grab one of the dogs by the hind legs as supper was being eaten; since then twice have year-and-a-half heifers been taken out of the flock at night, killed, and deposited within a quarter of a mile from our mission land.

In this wilderness then we began. There was nothing here, no bricks, no lime, no workmen, no cured valuable timber, no shelter, no garden, no well water. Outside of salt and rice and dried split peas, it was impossible at first to get any food supplies. Think of going all the distance of from Philadelphia to Souderton, to find just one house where a white man and woman could live all year round, without dying, or becoming mentally unbalanced. Then increase the distance, and think of going by cart the distance of from Philadelphia to Bethlehem in order to strike a railway, where some supplies can be received. Such were our conditions at the first.

Today we have a well, hand-dug, masonry-walled, with fine sparkling water, and giving signs of being never failing. Our garden, this last year, yielded six months of the year, after the second year of effort, it gives promise of being one of the best yielding gardens in the mission, and of being capable of yielding nine or ten months per year. Fruit trees blossomed this year, and should bear next year. One house is finished as to be liveable. This is the only house with glass window panes for a radius of 15 to 17 miles. The big bungalow, another and better home for folks brought up in Northern Temperate climates, is roofed, all the main rooms are plastered and floored, is being finished ready for occupancy. A garage with store-room for cattle feed and the dispensary, and two homes for co-workers are being roofed.

It is an easy thing to say in three or four words that a larger bungalow is being finished for occupancy. It is almost as easy as moving into the same and making one's home there. But until one has put up such a building, being architect, executive engineer, contractor and builder, supervisor of labor, inspector of results, he never knows all that goes into such a task. The Indian mind is not similar to the American's. This does not say that the American is right, and the Indian is wrong. No,—it merely calls attention to the fact that there is a difference. But if we were to turn a carpenter loose on making a door for the frame, he would turn out something which to our minds would be grossly grotesque. If we would turn bricklayers loose and tell them to build a veranda to a house, they would likely as not have one end two or three feet broader than the other end. There is an actual illustration of this in a school house in our mission. And so on. We have had to therefore design every window, door with its panels, beading, and all. Every phase of the work has had to be continually tested. I have better eyes than any of the workmen, and my wife has better eyes than I have. You say, why not turn the whole over to a contractor? Contractors are scarce articles, and because of inferior work, and wide margin for profits demanded, missions all over India, either have one missionary who is set aside as Mission Builder, or else the lay missionary does it himself, with a great expenditure of his time and energy, but with results far cheaper and better than the usual run of contractors can ever hope to produce.

III. Ourselves—what have these years meant to us?

This phase is difficult to mention, because of fear of being misunderstood, and because one can hardly properly see himself as he is. Why not then leave this out? Nothing is ever gained by covering up truth, or by presenting half the truth. Neither does one gain anything by missing an opportunity of giving God the praise and glory.

We have had tests and strains as never before. We have had to shoulder responsibilities never before dreamed of. There have been tests of physical endurance. A safe estimate is that at least 50 trips have been made by bicycle and carts over the rough rocky road from Mauhadih to this point, fifty times over the distance from Philadelphia to Souderton, by bicycle, over roads filled with hills and valleys and stones and rocks and sands at many places. One entire hot season, we lived in a tent under scant shade. From sunrise to sunset, neither for eating nor for bathing, nor for sleeping during the noon siesta, did we take off our sun helmet. Twice was our camp and tents pelted with clods. Anywhere from 50 to 125 workmen have been busy almost continually on the compound. For over six months neither of us saw the face of a white woman. The strain of loneliness and isolation and of bearing burdens alone, with no friends to call up on the telephone for counsel, or within ten minutes' walk or drive—this strain has its telling effect and is nothing to trifle with. Specially when alone, the downward pull is on all sides, we had no music, no social visits in homes, or social chats before and after church, always in the midst of an environment and a people that pull down and draw out and eat up one's soul life. Our books and

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THE MENNONITE

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EDITORIAL

The Sabbath is still God's day. It should be the day upon which His children give themselves to special service and meditation. The founders of our Republic recognized it as "The Lord's Day," and in many localities protected it from desecration by protecting laws. This legal protection was particularly characteristic of New England and Pennsylvania. In our day these laws have been called Blue laws. For a hundred years persistent efforts have been made to break down the Blue laws. Generally, effort to effect their repeal has been met with failure in the legislatures. Because the Sabbath laws are still on the law books of our states one might suppose that the Sabbath with its religious significance was well preserved. But, just the opposite is the case, Sabbath laws have, in many localities, been left to go by default. In many places, our Sabbath has degenerated into a Continental Sunday. Open theatres and public sporting events are hardly unusual. In Jewish centers of the large cities, there is a persistent violation of law on Sundays. Unless the Christian people assert their influence very quickly, what is left of our Christian Sabbath will disappear altogether.

The matter of opening the Sesqui-centennial on Sundays has been under discussion and great efforts are being made to have it thrown open on that day. The Mayor and Commissioners have assured the public that they would observe the laws of Pennsylvania, and that means the law which would prohibit the opening of the Exposition for amusement purposes. This was regarded as a victory won by the church people as against the element that calls for an open Sunday. Recently, the pressure has increased. The Mayor seems on the point of reconsidering his previous decision. All will depend upon the attitude of the professing Christians. Those of them who propose to visit the exposition should not plan to enter the Sesqui on Sunday and the Christian population of Philadelphia should insist that its officials keep faith with them and be true to their pledge of office. Whether Philadelphia, the last of the great cities where the Sabbath is protected by law, will lose out on this matter or whether it will continue as it has in the past will depend entirely upon the attitude of the Christian citizens and the Christian visitors.

The exhibitors have insured the gate receipts for seven days a week. This means that they have come to the town with the expectation that it will be made wide open for their accommodation.

REPORT OF C. E. CONVENTION OF EASTERN DISTRICT CONFERENCE

Held at the Upper Milford Church, Zionsville, on May 31, 1926.

The thirty-first annual convention of the Christian Endeavor Union of the Eastern District Conference of Mennonites was held on Memorial Day at the Upper Milford Mennonite Church, Zionsville, Pa.

The Devotional services were conducted by Rev. V. B. Boyer.

The treasurer's report was given by Harold Rosenberger of West Swamp and showed:

Receipts for the year $105.76
Expenses for the year .....$ 37.25
Balance on hand .....$ 68.51

The corresponding secretary's report was given by Miss Verna Keiser of West Swamp and showed the following enrollment:

	Members
Allentown	25
Bally	75
Deep Run	30
East Swamp	48
Perkasie	16
First Phila.	30
Quakertown	41
Souderton	55
West Swamp	46
Zionsville	34

Miss Wilhelmina Kuyf of Philadelphia, the mission secretary, gave the following report: Total offerings for missions during the year were $425.80, which was somewhat lower than the previous year.

One interesting thing to note is the fact that four orphans are supported by the C. E. Societies of our Conference.

The secretary strongly urges that the work on the Bauman Bungalow Fund be completed as soon as possible. Continued prayer will make this fund a reality.

Mr. Abram Fretz of Philadelphia, Chairman of the Prayer-Fellowship Committee, reported the following:

Prayer.—What would our meetings and all our undertakings be without prayer? What would our Church and Sunday school be without Prayer? It is the direct Communication that we have with Christ but we must have Faith in Him in order to do this. It is the guiding light in all our work for His service. It should be the guiding light and strength in all our daily vocations of life.

Fellowship.—Every member who lives up to the principles of Christian Endeavor does possess fellowship. Fellowship in Christ is true love and true faith in Him. This will also be a big help in our fellowship with friends and people that we meet in everyday life. If we can carry this thought with us our work will not be in vain.

Miss Emma Kratz of Philadelphia reported for the Good Citizenship Committee. She reported that the following resolutions were sent to our member in Congress:

"That we place ourselves squarely on record as opposing any legislation seeking to legalize the sale of light wines and beer and as standing for the enforcement of the 18th Amendment and its enforcement laws."

"That we also place ourselves on record as upholding the Lord's Day observance laws of 1794 and as opposed to any laws or rulings which will let down the bars in order to commercialize the Lord's Day and thus bring upon this fair America the curse of Almighty God by disobeying the 4th Commandment."

She also urged that the young people were not to forget their "Civic Duty," that of exercising the right of voting at the polls.

The Secretary of the Union gave the report of the Executive Committee.

Mr. C. S. Schelly, as chairman of the Missionary Committee, gave an outline of the Dr. Bauman Bungalow Fund.

A motion made by Rev. Neuenschwander and passed by the convention, that the executive committee prepare a rate of Dues and report at next year's Convention.

The following resolution, presented by the Phila. Society, was adopted:

"Wherever any special financial obligations, which would revert to the several societies, are to be presented for consideration by the Convention body, the Executive Committee be required to notify the various societies a reasonable time in advance so that the delegates may be given the necessary instructions."

"Serve the Lord in the Days of Youth" was then sung by four girls of the Zionsville society. The topic of the morning session was then taken up.

"An Ideal Society; What Is It?"

Wm. Kremer of Phila. discussed the efficiency side of the question. He said in part:

"Efficiency is composed of three main things.

I. Ideal Members.—Members who are willing to confess Christ as their Savior. Members who have their daily time and place for Bible reading and Prayer. Members who are loyal to their Church.

II. Ideal Organization.

A.—President must have high ideals of all lines of C. E. work.

B.—Vice-President must have same genial disposition.

C.—Secretary must be neat, accurate, and a real help to the President.

D.—Treasurer must be honest, accurate and vigorous.

E.—Committees:

1.Prayer Meeting—Select Leaders, show improvements all around.

2.—Missionary—Form Classes in tithing and do various missionary deeds.

3.—Look out—Be on the alert for new members, and be useful to old members.

4.—Social—Have Socials and in that way get the members closer together and develop a better Church and Home life.

III. Ideal Program—Christian Endeavor is a training school to teach young people to help themselves and also to cultivate the spirit of worship.

The program should be interesting, not too long or monotonous. The program should also have definite standards.

Efficiency means competent and able. An efficient society should always be planning for the future."

The Spiritual side of the Question was taken up by Paul Stauffer of West Swamp.

The motto of every Christian Endeavor member should be "Christ and the Church." He must be willing to serve Christ and be able to possess a spiritual

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

THE BIBLE

In Europe on a train a conversation was begun with a chance acquaintance. He came from the Bosphorus and was in the diplomatic service, a doctor so-and-so, with swarthy complexion and a heavy black mustache. He carried the usual portfolio.

"And what has brought you to this country, may I inquire?"

"I have come to study theology and collateral subjects."

"But what do you want to take up that subject for?"

"I want to enter the ministry."

"The ministry? Well, I have a great deal of admiration for those ministers who are sent out in the diplomatic service; but....You see the so-called Christians are so self-righteous. They have no sense of decorum, it seems; at least some of them, for it does not offend their sense of propriety in the least to speak of other peoples as "Heathen." Of course, if this were simply a mark of distinction, it might be pardonable, but too often it is so evident that the word is intended to be identical with "inferior" that the poor heathen must exercise an unusual amount of Christian charity to let the slur pass unrebuked. And at the same time these Christians claim to have a monopoly on all the charity there is in this world. You will pardon me, but you seem to be a man of average intelligence and you doubtless have read history, and if you have, you must know that these same Christians have persecuted their fellow men in a most horrible way."

"That was in the Dark Ages, and they did not interpret the Bible in the right way. Today things are different....."

"Yes, I should say, things are different! You mention the Bible. Don't you know that the word Bible comes from the Greek word 'biblos', and refers to the inner layers of the papyrus plant used in making paper of which books, 'biboi', were made?"

"But the Bible is the Christian guide book and is inspired."

"I beg your pardon, but that used to be the case, or people said so when they burnt their fellow men who differed from them in their belief. However today, as you say, things are different. Only the ignorant and uninformed believe today that the Bible is inspired more than the Vedas or the Koran or any other of the so-called sacred books of different nationalities. Why, your own self-styled Christians, the great theologians, whom you have come to hear, almost without exception, do not believe in inspiration as you evidently do. And as for your Bible, let me tell you frankly, it simply is a book like any other book, as the word implies. What the Christians have not been able to bring about will be accomplished by the keen minds who face the facts squarely and do not listen to dreams or tremble in their boots at visions and fiction. Truth and facts, cold, hard facts, and the will to justice are the modern gospel."

"I notice you do not make truth and facts synonymous, but your emphasis seems to be on facts and the will to justice. Now you know that it may be a fact that a man says he is a diplomat, but that fact may be far from the truth. Again it is a fact and it is the truth also that the very diplomacy that you seem to worship has under the name of church or state church and the guise of religion or even Christianity and the will to justice done the things you accuse Christianity of. By the way, you have read and studied the Bible very carefully and searched for truth?"

"Well, no....I'm changing cars here. Good day!"

"Good day; and the Bible says, 'The truth shall make you free'."

THE BIBLE

It is impossible to rightly govern the world without God and the Bible. —George Washington.

Religious convictions represent the strength of America and of all civilized society.—President Coolidge.

To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No man can afford to be ignorant of the Bible.—Theodore Roosevelt.

It is a book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule for conduct. —Daniel Webster.

A man has deprived himself of the best there is in the world, who has deprived himself of intimate knowledge of the Bible.—Woodrow Wilson.

I believe that from every point of view, the study of the Bible is one of the most worthy to which men may devote themselves, and that in proportion as they know and understand it their lives and actions will be better.

I am convinced that the Bible grows more beautiful as we understand it better.—Goethe.

The greater the intellectual advancement, the more will it be possible to use the Bible as the basis of that education that does not make pedantic but really wise men.—Goethe.

The Bible is humanity's book of comfort.—Renan.

The Bible is a compass on life's road for the individual soul, but it also is the foundation of republic and monarchy alike.—Munz.

Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me.—Jesus, John 5:39.

It is interesting to find how universally it is acknowledged that our Bible is characterized by a consciousness of God and a consequent elevation of tone. Testimonials might be produced from Carlyle, Emerson, Ruskin, Ewald, Coleridge, Sir Walter Scott, and many other unbiased sources. But one must suffice. No writer of the last century was more unbridled in thought or speech than Heinrich Heine. In the midst of one of his wildest and most humorous outbreaks, he suddenly says, "I owe my conversion simply to the reading of a book. A book? Yes, an old homely-looking book, modest as nature and as natural as it; a book that has a workaday and unassuming look, like the sun that warms us, a book that seems to us as familiar and as full of kindly blessings as the old grandmother who reads daily in it with clear trembling lips and with spectacles on her nose. And the book is called quite shortly—the Book—the Bible....If it is true, as so many writers of various dispositions unexpectedly testify, that the Bible has everywhere nourished the best life that has been known on earth; if it be true that it has in point of fact been the spring of the highest aspirations men have cherished and the ripest character they have attained! if in every generation it has served for the healing of the nations, lying at the root of all progress, and insisting upon a finer and purer civilization; if, wherever it comes, it brings with it courage and solace in danger and death; if it reveals God as our Father and enables hopeless and broken and abandoned to hope and to believe,—then certainly there must be that in the book itself irrespective of our knowledge of its origin which proclaims it to be God's message to men....Why do we set Scripture apart....and assign to it a place of supremacy? We do so because those books which form the Bible are all in direct connection with God's historical revelation which culminated in Christ.—Marcus Dods.

"WHY DO WE NEED TO STUDY THE BIBLE?"

(This article was written by Mrs. E. Amanda Baer and read at the meeting of the Summerfield, Ill., Christian Endeavor meeting on May 23rd.)

It is needless to say that if we are really and truly Christians we need or must study the Bible thoroughly, and practice the teachings thereof. To study the Bible only even isn't sufficient, but to practice it also in our everyday lives is just as highly important. By doing so we demonstrate unto the non-Christians that we study the Bible, practice its teachings and are co-workers with Jesus the Master of us all. This is the main reason I believe I can give as to why we need to study the Bible, so others can see the distinctive mark fully between a Christian and a non-Christian, giving us strength and power to lead and direct the wayward to Christ, letting them share with us the happiness we find therein.

As Christians we are representatives of Christ and are workers for Him. In II Tim. 2:15, Paul says, "Study to show thyself approved unto God, a workman who needeth not to be ashamed, rightly dividing the word of truth." This can only be accomplished by the study of the Bible. When a doctor has thoroughly studied medicine in the medical college, we all know that unless he steps forth into the field of practice, he cannot reveal unto us the power and strength that Christ has given him to heal and cure the sick.

As Christians Christ is our head and leader, then we must needs know Him if He is to be of avail and help to us. We can only know Him through the Bible. In it we read of Him and how we can become like Him. To become like Him is absolutely necessary if we would have eternal life. In John 5:39 we read, "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me." In searching the Scriptures, we find they consist of three essentials, namely, study of the Bible, reading the Bible and meditation upon certain portions of the Bible. Each is essential in its way and the three combined give completeness. First, the study of the Bible is needful to get a thorough knowledge of the contents of the sacred volume, the meaning of the words and phrases and the fulfilment of His words. Second, the reading of the Bible is necessary in order to hear God's voice speaking to us so that divine communion may be encouraged and perpetuated. We may say here also that reading the Bible doesn't mean mere occasional reading. That would be insufficient.

The meditation of the Bible gives us food for thought that we may grow thereby. At the same time we must understand distinctly and recognize the fact clearly, that however we may study, read and meditate on the Word of God, we can not truly hear the divine voice speaking nor listen with reverent attention nor rightly understand that voice, except by the direct and absolute teaching guidance and help of the Holy Spirit Himself. This help is unconditionally promised to all in Luke 11:13 and John 16:13. The Bible is the Christian's guide book and if we would reach our goal we must make use of our guide. That will inspire, strengthen, comfort, cheer and bless us throughout the entire journey.

The following poem by Amos R. Wells expresses beautifully the thought that has been in my mind as I was writing these words.

"The Bible Through."

I thought I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis;
Certain chapters of Isaiah,
Certain Psalms (the twenty-third)
Twelfth of Romans first of Proverbs,
Yes, I thought I knew the Word.
But I found that thorough reading
Was different thing to do
And the way was unfamiliar
When I read the Bible through.

You who like to play at Bible,
Dip and dablle, here and there
Just before you kneel aweary
And yawn through a hurried prayer.
You who treat the crown of writings
As you treat no other book,
Just a paragraph disjointed,
Just a crude, impatient look,
Try a worthier procedure,
Try a broad and steady view
You will kneel in very rapture,
When you read the Bible through.

REPORT OF C. E. CONVENTION OF EASTERN DISTRICT CONFERENCE

(Continued from page 4)

view of the work. His aim should be faultless and should have an obligation to labor fast and true.

A society, to be spiritual, depends on its members.

1.—They must be filled with energy and be builders for Christ's Kingdom.

2.—They must have a love for God and those with whom they are workin.

3.—They must be willing to obey God's command.

4.—They must be obedient to God and the Church.

5.—They must speak the truth and be whole hearted and loyal.

The Spiritual Society must be a training place for the Church's work and must also train the younger generation for prayer.

The Question was further discussed by Howard Frank of Bally. He spoke on service.

"Service is the summing up of the two phases already discussed."

"Faithful Service is Efficiency plus Spirituality. Service is rendering help and aid where help is needed. Service should be given unselfishly and cheerfully.

"We should give our help and aid to our Missionaries—both home and foreign.

"We are built and made for Service. We all have talents. They are given to us to use and not to be idle. We are to use them in helpful and faithful service among our fellow men."

Owing to the lateness of the hour the open discussion was dispensed with.

"Loyalty to Christ" was sung by the audience. During the rendition of a piano duet by Misses Florence Stauffer and Carrie Oberholtzer of Zionsville society, the offering was taken which will be used toward the Dr. Bauman Bungalow Fund. Rev. Neuenschwander of Phila., gave a short outline concerning the Bluffton Retreat which will be conducted during the summer at Bluffton College.

The morning session was closed by Prayer and Benediction offered by Rev. A. M. Fretz.

The afternoon session was opened by singing and music.

The Junior report was read by Mrs. Harvey Rosenberger of East Swamp. She reported that there were 6 active Junior Societies. Namely:

Bally, with an enrollment of 30. Meetings held on alternate Saturday afternoons.

Souderton, with enrollment of 60. Meetings every Sunday evening. Supporting an orphan boy in India.

West Swamp, with enrollment of 30. Meetings on alternate Sunday evenings.

East Swamp, with enrollment of 28. Meetings once a month. Supporting a girl in India.

Phila., with enrollment of—. Meetings every Sunday evening. Supporting Home Missions and Comfort Bags for Sailors.

Quakertown has also a Junior society.

A short Junior program was given as follows:

Song—Juniors.

23rd Psalm was repeated in unison.

Piano Solo—Souderton.

Vocal Duet—Bally.

A short talk on Junior work was given by Rev. Nyce of East Swamp. He emphasized the importance of getting the children started to work for the Church.

A short discourse was also given on Intermediate work by Abram Fretz of Phila.

The annual letter sent to the young people of the Union by Rev. S. T. Moyer, missionary to India, was then read by the secretary.

A mandolin solo by John Waldenmeyer of Phila., was greatly appreciated by the audience.

Next in order was the Roll Call. Every society except Perkasie responded with a Scripture passage or song.

The first topic of the afternoon was presided over by Allen Fretz of Deep Run, who spoke very forcibly on the topic: "The Needs of Our Foreign Mission Field," substance of which will appear in these columns.

The offering for the Bauman Bungalow Fund was taken.

The high water mark of the day was the address given by Dr. J. E. Hartzler, President of Witmarsum Theological Seminary. The subject of his address was: "The Immortality of Service."

He cited the 23rd Psalm, a most wonderful piece of writing. He also explained that we are not to go to heaven in a selfish state of condition.

The thing to know is, that the rest and happiness of Heaven will depend on what we are doing now, the kind of service we render in our church, home, and society.

Service is the thing that makes your life live. You have to be good because it is good. You have to be a hero, courageous, not selfish. There are two classes of people, the worst and the best, which he both described.

He further said that there was no immortality in gold or silver. He passed the remark that we should get all the dollars we can but not to can all we get but be willing to give wherever needed.

He defined education as being information derived from different sources. He explained how so many people swallow their education whole, which benefits them very little. He pleaded that we are to give our life in service.

(To be continued)

MESSAGE OF MISSIONARY S. T. MOYER

(Continued from page 3.)

magazines and God's fellowship alone held us up during these six months. The purchasing power of the money we were responsible for, stated in terms of manpower, was equivalent to $250,000.00. This all had to be wisely expended, handled, and accounted for. No one need think that pioneer life in particular, or life in general on the mission field is a place for tenderfeet, or a place to develop saints. The test and strain on mind, physique and soul is just as severe as it was for the Pilgrim Fathers when they landed on the rocky Massachusetts coast or for our Mennonite Forbears, when they came with William Penn into the forests of Pennsylvania.

Why then all this: to give God the glory and praise. He has been our stay. The song,

"He leadeth me, O blessed thought",

this song now takes on a new meaning and finds fresh response in our makeups. God indeed is the God of the Ordinary, and of everyday life. He is present every day. Yet we are compelled to believe that He has manifested Himself in a special way, giving special courage, strength, vision and support. Why? Well, while it is unthinkable that God uses His workmen for all they are worth and then cast them aside, but that rather, He, as the Master Workman, also considers the interests of His laborers,—nevertheless we believe God has been with us principally for this reason, that He is mightily interested in folks in these regions. We will leave India's shores more humble than when we first came, because we know our limitations better.

In conclusion, let me thank you for the response you have given these yearly letters, and for the hearing you have given this cause through them. When we work with God, we are in partnership with a Company which will never go bankrupt, whose plans are always the wisest, far seeing, far reaching. Your fellowship in these interests of Our Father in these regions of the corners of the world has been appreciated, and I believe will bring their own reward, now and for all time.

Yours sincerely,

Samuel T. Moyer.

THE S. S. LESSON

July 11.

Childhood and Education of Moses

Ex. 2:1-10.

Golden Text: "Train up a child in the way he should go; and when he is old he will not depart from it." Prov. 22:6.

There never was a more cruel edict than that of Pharaoh, by which the perpetuity of the Hebrew race was to be destroyed. Neither was there a plan that gave better evidence of succeeding. With every male child destroyed the race was sure to be doomed. Yet human wisdom falls short when God takes a hand. This very means being taken for the destruction of Israel became the means of Israel's deliverance. God has a way of making the wrath of men praise His. Just so, the plans of the devil for the eternal destruction of the souls of men seem perfect, but they are not, and in spite of all that he does, all who will may be saved. There was the triumph of glee in hell when our Lord hung upon the tree and died, yet through that very work of the devil we have the assurance of salvation.

The parents of Moses occupied a very humble place in the world, indeed they were nothing but slaves, yet through them the world received one of its greatest characters. In every home there is the possibility of some boy or girl growing up to be called blessed by the generations following. But the father and mother of Moses were pious people who were brave enough to disobey the Egyptian king and save the life of their child. Nothing, even the punishment of death, would excuse the taking the life of an innocent child.

The resourcefulness of the mother of Moses shows her to have been a person of ability and well developed mental powers. No doubt she prayed long over her plan and God directed the execution of it. Had she not been so resourceful in the matter of saving her child there would have been no deliverer for her people. In following her maternal instincts she blessed her race and all the generations following. There is no telling what will be the result of any mother's care of her child. The future leaders for God will come from homes where there are such mothers.

The making of the ark was with the means at hand. There were no unusual things to be secured. But it is by using the common things that God places at our command that the best and the great things are done for Him.

It was an act of great faith that led the babe to be placed in the ark on the waters that contained dangerous creatures that might destroy the boy. But she did her part well and left the rest to God. Here we see how God furthers the efforts of men when they are performed with the desire of doing His will, for it certainly was the will of God that Moses should be saved. It should always be a matter of our doing our best and leaving the rest to God.

In setting the child in the way of the king's daughter no doubt the mother trusted in the possibility of it touching the heart of the finder. We know little of the daughter of Pharaoh except that she had a compassionate heart. How strange a contrast between daughter and the father who was a fiend incarnate! It is good for the world that children do not always inherit the evil characteristics of their parents. From the most unlovely of homes there sometimes come the loveliest characters.

It was the usual thing that the king's daughter should come to the river to bathe. It was the natural thing that the mother of Moses should make such an effort to save the life of her child. It was but what one would expect when the inquisitive sister of Moses should linger about the spot to see what would happen. Yet from these ordinary things came the giving of one of the greatest men who ever lived in the world. We must not think that commonplace things of every day have no significance. It is from the commonplace things that the world gets its greatest blessings.

The babe cried when it was found. A baby in strange hands is apt to cry. But do we realize how much hung on the tears of that child? If even the tears of a little babe changes the course of events, how much do the tears that we shed have to do with things? Had the child Moses not cried at that time, there would not have been compassion in the heart of the Egyptian princess. there would have been no future leader of Israel, no Israel, no Bible and no Christ to save us.

The king aimed to destroy Israel. From his own house and by the hand of his own daughter came the one who was to be the savior of Israel. In this way God was overturning evil that good might come of it as He has often done before and since. Moses was trained in the court of Egypt for leadership and to become the great law giver. God needs trained leaders and provides a way for their training.

THE C. E. TOPIC

July 11.

What Does Jesus Teach About Humility?

Matt. 18:1-14.

The natural man has nothing of which to boast in spiritual things. Spiritually he is dead and incapable of anything good or pleasing to God. But God has, through Christ, given him the opportunity to rise to the very great dignity of sonship and coheirship with His Son. There is one kind of greatness that God expects from all of His children. It is great humility. The Scriptures are full of examples of the greatness that God requires. Moses was humble before God. The other prophets were humble men. David, like all other sinners, could not be restored to the favor of God until he bowed himself in the most abject humility before Him. It was said of both John the Baptist and our Saviour, before they were born, that they should be great with God. We can never learn enough of that greatness of humility that God requires, because there is such a continual temptation for all of us to boast of ourselves when we are but nothing.

To know what Jesus teaches of humility we must give careful attention to what He said on the subject and then we must carefully look to Him as the one great example of true humility. The lesson of Scripture given in connection with this study is the beautiful picture of humility as shown in the lives of little children. The humility of the child is portrayed in the absolute obedience of the dutiful child to the parents. The will of the parents is supreme in all things. Then there is that democracy in childhood, that recognizes no distinction of caste or condition in life. The innocent child sees only another child in his associations. He meets all on the plain of equality. In a larger measure that same spirit should show itself in adult life in which every man recognizes every other one as a brother and treats him as such.

We are told that Jesus made Himself of no reputation. He came to earth in a humble way and associated Himself with the humblest of men. Had he come as a glorious ruler and surrounded Himself with the most brilliant of earth, He would still have been humbling Himself since the change of place from the glorious Son of God to that of a mere man would have been an infinite lowering of His position, but He did more than that. He cast His lot with the lowest of the low.

The great plan of salvation makes provision for the saving of every one. This makes all equal in the sight of God. The humility of Jesus is shown in His love. He was not too great to include the lowliest as well as the highest of men in the benefits of His redemption. It is the duty of all who would follow Him to hold the same spirit of humility and by every endeavor they can command to use their efforts for every one's salvation. The religion of Jesus Christ finds a lofty expression of its spirit of humility in the multitudes of missionary undertakings among the savages and those who are low in the scale of civilization.

One of the impressive ways by which Jesus taught humility was in service. He became the minister to all, telling His disciples that He came to minister and not to be ministered unto. The numerous examples of His healing and teaching ministry recorded in the New Testament are but so many commands to God's people to go and do likewise. Even the despised and outcast lepers were not too repulsive or too insignificant to escape His notice and the woman of the street who He met by the well side was not too far fallen to have Him avoid revealing to Her the wonderful story of life.

In His daily walk our Lord again dignified labor by Himself becoming a common laborer. It is no disgrace to work with one's hands. Our Lord did that the greater portion of His life. One who is too proud to work is one whose character is unreliable and who is a useless member of society.

When Jesus prayed in the garden He portrayed a humility of submission when He sad: "Not My will but thine." There can be no true spirit of Christian humility where there is not a surrender of one's will to the will of the Heavenly Father. When we rebel against the will of our God we are only showing how utterly lacking we are in the humility that God looks on with approval.

One of the last acts of Jesus was the washing of the disciples' feet. It was a taking of the place of the lowest. It was doing the most menial service. It was a surrender of all worldly dignity. All these things we must learn in order to be really humble.

PROGRAM OF THE MIDDLE DISTRICT CONFERENCE

to Be Held in the Ebenezer Church, Bluffton, O., August 15-18, 1926.

Sunday, August 15.

7:30—Conference sermon.

Monday, August 16.

S. S. and C. E. convention.

Main Theme of Conference: EVANGELISM

Tuesday, A. M.

Devotional Opening, 15 minutes.

Bible Study, 40 minutes.

Business: Reception of delegates' certificates, Minutes, Order of the day, Complimentary votes, Appointment of committees.

Topic: Evangelism. a) What Is It? b) Revival Periods and Evangelism. c) The Call of Today for Evangelism. — Rev. P. E. Whitmer.

Discussion.

Business Reports: Evangelization committee; Educational committee; Seminary; Trustees.

Prayer Period, 15 minutes.

Tuesday, P. M.

Devotional Opening, 15 minutes.

Bible Study, 40 minutes.

Topic: The Place of Prayer in Evangelism. a) Its Place in Past Revival History; b) What It Should Have Today. — Rev. A. S. Bechtel.

Topic: The Holy Spirit and Evangelism. — Rev. W. W. Miller.

Discussion.

Closing Prayers.

Evening

Women's Missionary Program.

Wednesday A. M.

Devotional Opening, 15 minutes.

Bible study, 40 minutes.

Election of officers, and other business.

Topic: The Place of the Church College in Promoting Evangelism. —Rev. H. J. Schrag.

Topic: Ways of Reaching the Young. a)Evangelism in the S. S.; b) Evangelism in the C. E. Society; c) Evangelism in Catechism. — Rev. A. R. Keiser.

Discussion.

Closing Prayers.

Wednesday P. M.

Devotional Opening, 15 minutes.

Bible Study, 40 minutes.

Topic: Laymen in Evangelism. Mr. C. L. Hawk, Chicago Mennonite Church.

Discussion.

Reports and unfinished business.

Closing period of praise and prayer.

Evening.

In care of the entertaining church.

Ministers' Meeting: "Evangelistic Preaching." a) What Is It? b) How Does It Differ from Other Preaching? Meeting in Charge of Rev. S. M. Musselman.

M. M. Lehman,
S. K. Mosiman,
J. M. Regier,
Program Committee.

MARRIAGE

Neufeld-Rempel.—Near Dallas, Oregon, John H. Neufeld with Ruth Rose Rempel on the 6th day of June. The newly wedded couple will make their home on his farm near Rickreal, Oregon. S. S. Baumgartner solemnized the sacred vows.

JOTTINGS

According to reports from the registrar's office Bluffton College is expecting more than 100 students for its Summer School.

A Summer Vacation Bible School will again be established in the First Church, Philadelphia.

A crowded church listened to Robert Frazier, the blind gospel singer in Souderton on June 6. His gospel songs are an inspiration to all who hear them.

Missionary Wiens and wife visited the First Mennonite church of Christian, Kan., last Sunday Bro. Wiens preached and Sister Wiens addressed the Sunday School.

Prof. G. A. Haury, Sr., of Bethel college missed the first day of school since he became a member of the teaching profession when he was compelled to go to the hospital for a major operation. Recently it was found necessary to perform another operation, from which he does not seem to be able to rally.

Miss Catherine Niswander, of the Chicago Mission, visited Berne, Ind., last week and was the guest at the meeting of the Living Links Class taught by Miss Inda Sprunger. Miss Niswander using Isa. 6 as a guide for thought, showed in an interesting manner the importance of getting a vision of God's glory. Various points in the different verses of the lesson were taken and applied to her own work. The girls were well pleased with the talk which was very helpful and inspiring to them. Later, Miss Niswander gave a talk to the pupils of the Summer Bible School.

At its last meeting the Woman's Organization of the Eastern District Conference addresses were made by Rev. A. S. Shelly and Prof. J. Quiring. The officers selected for the coming year are: Pres. Mrs. Ely Fretz, Vice Pres. Mrs. J. B. Bechtel Sec. Miss Emma Kratz, Treas. Mrs. A. J. Neuenschwander.

The Schwenkfelder Historical Library at Pennsburg, Pa., contains, besides the historical collection relating to that church, a remarkable collection of Mennonite historical material. Efforts are being made to place the institution on a sound financial base. Reports have it that they are within a few hundred dollars of the proposed sum to be raised.

On May 26 Irwin Bauman, a member of the Bally, Pa., church, was graduated from the Hartford Theological Seminary, Hartford, Conn., with the degree of Bachelor of Divinity, he having prepared a meritorious thesis upon the subject "The Ban and Avoidance in the Mennonite Church." Brother Bauman was awarded the John S. Wells Travelling Scholarship for two years at $900, or a total of $1800. This is the big prize in the Seminary. He will sail for Germany in September to enter the University of Gillsen to study Church History. During the summer he will supply the pulpit of the Congregational church at Westmorland Depot, N. H.

The Souderton, Pa., church is preparing for its Summer Vacation Bible School this year. Three teachers have been engaged.

Dr. J. E. Hartzler, of Witmarsum Seminary, requests that during the summer when he shall be absent in Europe all correspondence relating to the Seminary be addressed to Dean P. E. Whitmer, Bluffton, Ohio.

Bethel College Summer School has to date an enrollment of 100. Besides these students, the Evangelical Lutheran church is conducting a ten days course in training for leadership on the Bethel Campus. This school numbers 65.

Rev. W. B. Weaver, of North Danvers, Ill., received the Master's degree from the Northwestern University. His thesis, "A History of the Central Conference Mennonite Church," is to be enlarged this summer and printed as a history of the Conference.

On June 6 a large congregation gathered into the Hopedale, Kan., church to show their appreciation for and extend their greetings for Rev. and Mrs. Goering, missionaries to China on furlough. An all day program was given. The program in the forenoon consisted of a welcome recitation, welcome addresses, hymns, a sermon by Rev. Enns and a few remarks by Bro. Goering. In the afternoon Dr. Kliewer spoke on missions. This was followed by an address by Bro. Goering who spoke on his work in China and his trip to America.

On June 6 the West Zion church, Moundridge, Kan., gave a farewell program for Rev. D. Brand and his family. Talks were given and music rendered. Rev. Brand also gave an appropriate talk. A gift in gold was presented as a token of remembrance. Rev. Brand is interested in an agricultural venture at Gulfport, Miss., at which place he will locate.

The (Old) Mennonite Board of Education, controlling Goshen College, Indiana, and Hesston College, Kansas, in its annual session, voted to increase the endowment fund of Goshen College from $100,000 to $500,000. It is planned to raise the additional $400,000 within the next few years. The total value of the assets of the Goshen and Hesston institutions, left in trust with the Board is $270,000.

At the young People's Conference of the Middle District Conference held at Berne, Ind., 158 registered. Raymond Hilty of Pandora, O., presided, Clyde Tschantz of Dalton, O., directed the music. The Sugar Creek quartet furnished several special selections. The devotions were led by Prof. J. Quiring, basing his remarks on Eph. 6:1-20. The address of welcome was given by Clarence Liechty of the Berne church. Rev. Lester Hostetler, of Sugar Creek gave an address on "Why We Need Christ", and later spoke on "Young People's Problems." There were three discussion groups led by Prof. Quiring, Rev. A. S. Keiser and Helena Liechty. Dorothy Quiring gave her oration on peace.

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"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, JULY 15, 1926. No. 27

TAKE NOTICE!

Newton, Kansas,
June 25, 1926.

Dear Conference Churches:*

As the time of the next Conference session is only a few weeks off, the Conference churches are kindly requested to proceed to the election of their delegates without delay, and to report the result of the election to me not later than August 10 next.

In the execution of this task the following directions and suggestions should be kept in mind:

1. Each church is entitled to one delegate for each thirty (30) members or a fraction of this number.

2. No delegate shall be entitled to more than 10 votes at Conference sessions, unless they be of his own church.

3. The certificate of delegates should, if at all possible, be signed by the members of the church council or its chairman and clerk.

4. In designating the church, its real original or incorporated name should be given. If a new or translated name is in vogue or in the making, it can be given at the bottom of the blank.

5. As the government of our church is democratic and strongly representative, the distribution of votes among attending members from any congregation is desirable.

6. The place of the Conference is **Berne, Indiana.** The Conference begins **Sunday, August 22, 1926.**

With greetings and well wishes,

The Conference Secretary,
J. R. Thierstein.

*Letters similar to this one and blanks have been sent to each church.

A LETTER FROM THE HEART OF SCHWABENLAND

June 9, 1926.

Dear Brother Editor:

The last letter was written on the Atlantic. The vast expanse of water was about me. The good ship "Isis" was speeding toward Antwerp. It was my hope and plan to spend the blessed Pentecostal season with the Mennonite congregation at Würzburg. This plan was crossed by delays in Central America. This circumstance was mentioned in my last letter. Pentecost was observed on the "Isis", but the best part of the day for me was a season of quiet meditation. Yes, brother editor, I was actually tempted to be a bit lonesome and pray the forty-second Psalm, verses four and five were in my mind for a little while. However, this mood and feeling of loneliness was soon dispelled and a usual, cheerful disposition again asserted itself.

On June third, the "Isis" docked at Antwerp. The journey up the wide river Scheld was exceedingly interesting. With great delight we greeted the sight of Vlissingen, a quaint Dutch town right at the mouth of the river. Peculiarly constructed windmills, beautiful green meadows, cattle and sheep pasturing, groves and villages greeted our delighted eyes. What a change after weeks and weeks of ocean wastes and water wilderness!

At Antwerp the "Isis" had to spend at least three days to unload cargo. Then it took another twenty-four hours at least to reach Hamburg. So I determined to leave the ship and travel by rail from Antwerp to Würzburg. The kindly captain of the "Isis" very courteously helped me to get the necessary landing permission. It was no trouble at all. On the train and in the station, whatever I wanted and to whomever I spoke I found great courtesy. With English or German you can find your way very nicely. The fact is people in Belgium are quite cosmopolitan. Most of them, it seems, are not only bi-, but tri-lingual. Flemish and French are spoken and English, it seems, is not far behind All the train officials and all of those persons with whom travelers necessarily must deal, also speak German. Passengers on the train certainly were of many nations and languages. A rather fussy but very friendly elderly lady occupied a seat in the compartment in which I found myself. She soon had the whence and the whither out of every occupant in our compartment. When she found that I came from California, she was quite interested. Upon asking about her nationality, she bluntly answered: "I am Dutch!" To an American, this sounds blunt, you know. Expressing surprise about her speaking so many languages, she saidff "You see, we Dutch are quite international and easily acquire other languages. The Belgians are not so. They stay at home and do not come into touch with the world as we do." So the Holland folks, it seems, pride themselves about their international spirit.

Here is the reading of a sign or placard which adorned the wall of our compartment: "Defense De cracher—Net Spuwen—Verboten zu Spucken—It is Forbidden to Spit." It certainly must be troublesome to be compelled to write such things in four languages.

At the German frontier, two officials came and very courteously, with many bows, asked to open our suit cases. They barely scanned the contents, made another bow, said: "Danke schoen", and disappeared again. This was the only ceremony, after which we continued our way toward Aachen and Cöln. This latter city is certainly worth while visiting. The Hauptbahnhof reminds you of a Union Station in one of our large cities. People there do things with energy and whim like in America, not as leisurely and slowly as in Belgium. Generally speaking, I find that people here in Germany have more or rather take more time to do things than in America. You do not find that nervous distraction and haste as you do with us. In the cities autos are not near as plentiful as with us and in the country they are few and far between. The little village in which this letter is written presents a unique and extreme case. No automobile, no horse, not even an ox! Cow teams and wagons are the only means of transportation. I am at the home of my sister, a quiet little Bauernhof. For our purchasing we walk to the next little town, an hour's walk. To the train or railroad we walk a distance of one and one-quarter hour. If we do not care to walk, we order a horse and wagon from another village and for two marks (50c) the owner takes us to the nearest little town.

The journey from Cöln to Würzburg along the Rhine is most interesting and delightful. No, I shall not even endeavor to describe it. Far, far better pens than mine have done so and all of the Mennonite readers have read such description. Some of the scenery reminded me of sceneries along the mighty Columbia in Washington. None of the Rhine sceneries, however, anywhere near compare with the rugged grandeur and magnificence of American sceneries. But they have a beauty of their own, which again cannot be found in America, nor compared with American sceneries.

At Würzburg I was received by my dear sister, whom I had not seen for thirty-eight years and a number of other friends. Say, dear brother editor, if I would care to do so, I could not describe to you the feelings that surged through my heart at that meeting! What shall it be when, with all our dear ones, we may meet in our eternal home with no parting, no imperfections anymore.

Meanwhile I visited the places dear to me because of childhood memories. The God's Acre, in which the earthly remains of father and mother and other relatives sleep to await the resurrection morn, is sacred ground to me. Thank God for this blessed hope.

Now I must close. The Lord willing I shall write once more at the end of my sojourn in Germany to give you some impressions and observations.

Sincerely yours,

M. Horsch.

RUSSIAN MENNONITES IN CANADA

Rosthern, Sask.

Again we are getting immigrants from Russia. Every week almost there is a contingent of from 50 to 100 and more. Those who are coming now are in most cases paying their own way. Our credit passengers will likely arrive a little later, in groups of

300 and 400. We expect about 2,000 on full credit and we think that we will get a half credit for another 2,000, and we may expect from 2,000 to 3,000 who are paying their own way.

We have made calls to our people in Canada to be ready to receive these people when they come and we trust that we will meet with a good response to our call It has been through the hospitality of our people in Canada that we have been enabled to carry on our immigration work thus far and we hope that the same splendid spirit that has been manifested in the past will also be manifested in the future.

Thinking of the help we have received from the United States in the way of clothing and money, our hearts are filled with gratitude towards our brethren across the line. The clothing which we received at Rosthern alone has been valued at about $60,000.00 and about 500 families have been clad by the generous offerings. The help thus rendered and the love which prompted it cannot be overestimated. This help is thoroughly appreciated by our Board and by our people who are receiving these gifts.

If the work continues as the prospects seem to indicate that it will, we will again need clothing for relief work, and we would again ask our brethren across the line to do what they think they can do to the extent of their ability. Letus do to these poor people what we would wish others to do towards us if we were in the same position.

I would also call the attention of our brethren to the fact that there are other needs which cannot be supplied with clothing. We have a number of patients in the hospitals to whom we render aid as far as possible. We have five patients in the mental hospital and quite a number of very serious cancer and tubercular cases. It should not be very hard to understand that with 12,000 people on our hands there is a great deal of relief work necessary. Please also bear in mind that with this year's quota we may by the end of this year have from 18,000 to 19,000 people here. Any cash donations which can be given, will be very much appreciated.

In the distribution of clothing as well as money we shall consider very conscientiously the real need of the people receiving such help.

We trust that we will have in the future same as in the past, the whole hearted co-operation of our brethren in the United States.

Sincerely yours,

David Toews.

MIDDLE DISTRICT YOUNG PEOPLE'S CONVENTION

The young people of the Ohio-Indiana section of the Middle District met in their annual conference at Berne, Indiana, June 12-13. Representatives from the Independent churches were present and an organization of this section was formed.

The officers elected were President, Milton Tschantz, Dalton, Ohio; Vice-Pres., Elma Sprunger, Berne, Indiana; Secretary, Maurine Amstutz, Trenton, O.; Treasurer, Clarence Schneck, Pandora, Ohio.

Each session opened with a song service led by Mr. Clyde Tschantz of Dalton, who proved to be a very effective director. Prof. Quiring of Bluffton College closed each session with a devotional period. These devotional periods will long remain one of the outstanding events of the conference.

Two very interesting open discussions, one on our special task for next year, led by Raymond Hilty, chairman of the conference, the other on Religious Problems, led by Rev. Lester Hostetler of the Independent church at Sugar Creek, Ohio, were held during the conference. As a result of the discussion on our special task, two motions were passed to be presented at the Middle District Conference:

I. That the young people of the Middle District raise $2,500 for the General Treasury of the Foreign Mission Board.

II. That each society contribute 10c per member to the financing of the Retreat and send at least one delegate.

The people of Berne entertained us royally and despite the very hot weather, the conference was both very enjoyable and very profitable.

CORRESPONDENCE

Alsen, N. Dak., June 20, 1926—We had very dry weather this spring, so that many farmers started to talk about a poor crop, but the last three days the Lord remembered us with very heavy rains, so that everything looks refreshed and very promising. Cut worms are very active this spring in the gardens and flax fields, and strong wind has been our daily visitor. Children are sick with measles, otherwise we are all getting along fine.

Albert Albrecht, Jacob Albrecht and family, David Bartel and Peter Bartel and family left this week for a visit at Freeman, S. Dakota, and also for the Northern District Conference.

Mrs. Mary Wipf and daughter Marian left several weeks ago to be present at the graduation exercises at Creighton College, Omaha, Nebr., where her only son, Edward, graduated from the dental college. She will visit at Marion and Freeman, S. Dakota, for a month.

We are getting lonesome here since brother N. F. Toews left us. To go without spiritual food for so long a time is worse than missing daily meals. However, we are looking forward to the time when Brother Derkson will be with us. Our Sunday school is continuing in the work and the attendance is good. Rev. J. Thiesen, Dolton, S. Dak., and Rev. J. J. Penner, Munich, N. Dakota, visited us recently and left words of everlasting life with us.

Our annual Sunday school convention, consisting of Munich, Rosehill and Alsen Sunday schools, was to be held today, June 20th, but on account of remodeling the church and basement of the Rosehill church, it was postponed until July 4th. The thought of the convention will be "The Sunday School for Mission." The local congregation excavated the basement at the parsonage and concreted it the past week so that Brother Derksen will have a 16 by 16 feet storage room for his winter's supply. It is raining all day today, so that our good children are somewhat disappointed, as it was to be their annual Sunday school picnic, with plenty of free ice cream and cake, but it's coming on the third Sunday in July and will taste so much better. How is Brother N. F. Toews and family in their new home enjoying life? I trust fine. I am sure your many good friends, brothers and sisters in Christ remember you with kindest of wishes and the same be to all the readers.

M. J. Wipf.

THE BANTU PEOPLE

William Gage Kensinger

There are six different races of people inhabiting the various sections of Africa, having distinct differences in features, language, habits and intelligence. The Hamitic, Semitic and Negro races are found in the northern lowlands of Africa with the large Bantu race occupying most of the middle and southern section of the country, and the Hottentot and Bushmen in the extreme south.

The Bantu is the race with which our missionaries have to deal, yet to really understand the Bantu complex, we must know something of the history of the Negro and the Hamitic races in the North from which they came into being, as it were.

The Bantu are regarded as a Negroid, that is, a modified Negro race, in which the Hamites of Northeast Africa constitute the modifying element. The modification itself is obviously a question of degree, naturally greater in the east than in the west, with every shade of transition in the intervening central regions of Africa. Many of the Bantu people have the features of the Hamites and are much more intelligent than the straight Negro, and when it is remembered that the Hamites themselves are one of the main divisions of the primeval Caucasic stock, we begin to understand the comparisons so frequently drawn by missionaries and travelers between certain Central and South African groups and our own races in Europe and America.

At the same time the term "Bantu", is far more intelligible in a linguistic than in an ethnological sense. We can confidently speak of a Bantu stock language, for all the Bantu idioms bear the closest family relation to each other and are admittedly derived from a single scource. But we cannot speak of a Bantu stock race, for we have seen that these populations are essentially mixed; the physical type nowhere presents any uniformity, but is continually shifting from group to group, from tribe to tribe, according to the predominance of the Negro, Hamitic, or possibly even other elements, for the world is thousands of years old and who can say what migrations and interminglings may not have taken place in the interim. The Cameroon Bantus mark the beginning of the Bantu family on the north about 8 degrees north latitude and there are hundreds of tribes touching to the extreme south of Africa.

The question with those of us who are interested in the work of the Congo Inland mission is, "Just what degree of intelligence do the natives with whom we are working possess?" The Balubas, with its various branches are one of the finest of all Negroid peoples, highly intelligent, industrious and surprisingly skillful in iron and copper. They have been called, "a nation of thinkers, with

the interrogative 'why' constantly on their lips." Some missionaries and explorers have found them "fairly honest, brave to foolhardiness and faithful to each other and to their superiors, if they have found the same trustworthy." They are prejudiced in favor of foreign customs rather than otherwise and spontaneously copy the usages of civilization. The Bakete and other tribes adjoining the Balubas, are noted for their excellent husbandry, possessing admirably tilled plantations in comparison with other tribes. In other words, some of the tribes under the influence of the missionaries of the Congo Inland Mission are more open to the overtures of the Gospel than any other African tribes.

The boundaries of these tribal states are based almost wholly on the routes of the Congo River Basin with its tributaries and confluents. The intricate river system of the Congo Basin form boundaries for many tribes and, in fact, the territorial boundary of the present Belgian Congo is based solely on the land washed and watered by the Congo River Basin with its large tributaries. Following in the same plane, many of the 26 Protestant Missionary Societies in the Belgian Congo have waterways as their boundaries. There is a good and sufficient reason for this. In the early pioneer days of missionary endeavor, only the main waterways were accessible for anyone to go into the interior. Many of the missionary societies today have their transport and main stations on one of the main water thoroughfares of the Great Congo River Basin. For example, Luebo, is the main transport station of the Southern Presbyterian Mission on the Lulua River and Charlesville is the main transport station of the Congo Inland Mission at the end of navigation on the Kasai River, the largest tributary of the mighty Congo.

These great water routes formed the only means in the pioneer days of penetrating into the heart of the continent. Today, there are trails, roads, railroads and even airplane routes, but the great majority of the tribes are as yet untouched by these evidences of missionary and business endeavor. When one leaves a river to proceed inland, he is compelled to resort to a hammock stretched on a pole and carried by two or more natives. These trails have been hardened by the feet of many caravans of natives as they plunge into the African wilds to trade and hunt. Following close after them are the missionaries, who are eager to bring the Gospel to "every tribe and nation", no matter how small it is.

In the missionary enterprise of the Congo Inland Mission, many of the missionaries have realized the superiority of the Bantu over other groups and they know that these people are the future rulers of the destinies of the other African races. Therefore, they are anxious that the Bantu people under their supervision should all be given the Gospel because they are capable of becoming excellent teachers and evangelists. The Bantu family of languages is so closely related to each other that the day is not far distant when all these natives will be able to speak one language, thus forming one great Bantu nation and we trust that this will be a Christian nation. The missionaries realize, to some extent, their great responsibility, and they are eager to give their best contribution toward the Christianizing of this great people.

REMINISCENCES, AND MEMORIAM TO OLD TIME FRIEND

By Dr. Joseph S. Taylor, New York.

Once again I am moved to say a word at the passing of an old friend. This time it is Mrs. John G. Weinberger. Her husband was superintendent of the West Swamp Mennonite Sunday school when I was a pupil in it at the age of fourteen. Every Sunday afternoon I walked from Milford Square, where I was learning the trade of carriage painting, to the church, and there recited the Bible verses which I had committed during the week. Five verses were worth a blue ticket. Five blue tickets were good for a red ticket. A sufficient number of red tickets purchased a New Testament. For many years I treasured the little volume thus earned. I fear it is now lost.

Classmates

The teacher of our class was Christian Musselman, and one of my classmates was Uriah S. Stauffer, for many years owner and editor of the Free Press. My brother William was another. He lived at the Musselman's, where he was learning to be a shoemaker. Our careers are excellent illustrations of what we now know as vocational guidance. William was picked out to be a shoemaker, so he became a farmer and later a carpenter. I was chosen to be a painter, so I became an educator. That is about as near the mark as vocational guidance usually gets.

Parents No "Pickers"

No parent is wise enough to pick a career (or a wife) for a son. I came to this conclusion many years ago after reading Dickens's Dombey and Son. You recall the futility of Mr. Dombey's ambition. Before his son was seven the father had planned to make him a partner in the business and had seen in his mind's eye the sign over the door: "Dombey & Son." Then the child died, and that was the end of the dream.

An Unusual Family

The Weinbergers are a very unusual family. The father, Ella, Laura and Howard were all teachers. I am not sure about Nelson and the mother. Though reared on a farm, they all secured good educations and were leaders in the community. Laura is teaching now in Quakertown. Ella is dead. Howard is demonstrating what can be done in the way of fruit farming by scientific methods. He had an excellent position in New York for many years as chief engineer of highways in the Borough of Queens. He resigned and went back to the farm. Needless to say, that this conduct of his is a most unusual experience in the big city, where "few die and none resign."

Mrs. Weinberger

Mrs. Weinberger was good company, mentally alert, well informed on current events, a good neighbor, a good housekeeper, and an exemplary Christian. She deserves well at the hands of the community and her country.

"Calm on the bosom of thy God,
Fair spirit, rest thee now.
E'en while with ours thy footsteps trod,
His seal was on thy brow.
Dust to its narrow house beneath!
Soul, to its place on high!
They that have seen thy look in death
No more may fear to die."

—Felicia Hemans.

—Quakertown Free Press.

REPORT OF C. E. CONVENTION OF EASTERN DISTRICT CONFERENCE

(Concluded)

He defined education as being information derived from different sources. He explained how so many people swallow their education whole, which benefits them very little. He pleaded that we are to give our life in service.

1. By a liberal amount of conscientious use of our time. We cannot waste our time.

2. We are to throw into our life a liberal supply of practical education and religion.

3. By hard work—success is not running by an elevator, you must take the stairway.

He closed with one of Kipling's favorite poems.

"When Earth's last picture is painted, and the tubes are twisted and dried,
When the oldest colors have faded, and the youngest critic has died,
We shall rest, and, faith, we shall need it—lie down for an aeon or two,
Till the Master of all good workmen shall set us to work anew!

"And those that are good shall be happy: they shall sit in a golden chair;
They shall splash at a ten league canvas with brushes of comet's hair;
They shall find real saints to draw from—Magdalene, Peter and Paul;
They shall work for an age at a sitting and never be tired at all.

"And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame;
But each for the joy of the working, and each, in his separate star,
Shall draw the thing as he sees it for the God of things as they are."

An octet from the Souderton society sang very effectively "In the Garden."

Another short business session was then in order.

An invitation was received from West Swamp for next year's convention.

The nominating committee gave the following report:

President—Wm. Kremer, 1st Phila., 6215 Lime Kiln Pike, Philadelphia, Pa.

Vice-President — Norman Berky, 1st Allentown, 1331 Linden St., Allentown, Pa.

Recording Sec.—Miss Florence Beitler, 1st Allentown, 109 S. 13th St., Allentown, Pa.

Corresponding Sec.—Miss Mabel Weller, Bally, Niantic, Pa.

Treasurer — Russel Boorse Quakertown, 3rd and Broad Sts., Quakertown, Pa.

Mission Sec.—Miss Edith Wiest, 1st Phila., 2515 N. 7th St., Phila., Pa.

Tithing Sec.—Paul Stauffer, West Swamp, Quakertown, Pa., R. F. D. No. 2.

Chorister—Wm. Leber, Souderton, Souderton, Pa.

Pianist—Miss Marion Shelly, Germantown, 21 East Herman St., Germantown, Pa.

These officers were elected by the Convention.

The following resolutions submitted by the Resolutions Committee were also adopted:

(Continued on Page 4)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

Special days have attained the importance that almost makes it necessary to give some recognition to them in our usual Sunday services. The complaint is frequently made that there is too much of them. This may be true in regard to the majority of special days that the people are requested to take note of in their usual gatherings. It is well that all good people give their attention to worthy needs, such as hospitals and organized efforts for the relief of miseries and sickness. However, it seems to be unnecessary to devote special services in giving attention to matters that might just as well be privately done or through other channels than the pulpits. Some one has said, "We have so many kinds of days in our churches that one wonders why we do not sometimes have a Jesus Day." This is an extreme statement, of course, but it emphasizes the fact that the mission of the pulpit is to uphold our Lord and Saviour Jesus Christ.

The life of the nation is so much wrapped up in the religion of its people that the special days of patriotic import cannot be dismissed as being out of place in the religious program of the nation. Here is the Fourth of July, which falls this year on a Sabbath day. If we feel that God has had a hand in making us a free nation and giving us the glorious institutions with which we are blessed we cannot let the day pass without some public recognition from the sacred desk. How will we celebrate the Glorious Fourth in our churches? We certainly should celebrate it in the light of the Gospel of our Lord. To do this, the conscientious preacher will certainly not plan his discourse so that it will become a glorification of war. The Lord Jesus Christ came as the Prince of Peace. He commanded His followers to love their enemies. He instituted a feeling of brotherly love that should continue to grow and grow as the world grows older. Why not make the day one upon which attention is turned to the great problem of making nations to realize the uselessness of war? Why not inspire a feeling that it is better to feed and nurse an enemy than fight him?

It is not unpatriotic to condemn an evil, even in our country. Much as we have to thank God for in our country, we all know that there is much in it that makes the fiends of hell rejoice. The wave of lawlessness that has swept over the world seems to have reached its peak in our own land. The crimes against our constitution that take the form of all kinds of illegal sale of intoxicating liquors and are making drunkards of the worst kinds of many of our weaklings is a matter of which every patriotic citizen should be ashamed. The day would be a proper one upon which to plead for law observance and the exercise of influence that will foster a proper respect for our laws.

REPORT OF C. E. CONVENTION OF EASTERN DISTRICT CONFERENCE

(Continued from page 3.)

1. Resolved that our sincere thanks go to the Zionsville congregation for their hospitality given to us in the use of the church. Also to the Ladies' Aid who have aided in the need of our physical body with proper nourishment.

2. Grateful to Almighty God for the bountiful rain last night; for the beautiful sunshine in the afternoon as well as the health and strength we have been permitted to enjoy during the past year; let us here resolve that we would hereby express to our Heavenly Father for these Divine blessings.

3. Resolved that a course in expert endeavorology, that C. E. efficiency chart, and other mechanical means toward effective service become a matter of earnest study, discreet selection, and patient practice on the part of our several societies.

4. Resolved, that some course of study on missions, giving the student a comprehensive view of the opportunities and requirements of mission work in general, of ours in particular, be adopted by our several societies

5. Resolved, that we heartily endorse the Mennonite Retreat and we urge young people to attend same this year. The benefits and inspiration to be derived from an intensive period of fellowship, such as offered by the Bluffton Retreat, cannot be supplied in any other way. If for physical, financial or other reasons, it is impossible to partake of these advantages, that immediate action be inaugurated towards providing a retreat in our Eastern District Conference. We further urge that each of the present societies pay a small sum to help bear the expenses of the present and proposed retreat.

6. Resolved, that four Conference musicales (corresponding to the four different seasons of the year) be held annually in different sections of our Conference territory by our C. E. Union, the funds over and above expenses to be devoted to mission purposes. We further urge that said musicales be steered by a special committee of five, consisting of three ex-officer members, the President, the chorister, the pianist, and two others to be appointed by the President, said committee to name its own chairman.

7. Whereas there seems to be a growing disregard for the observance of the laws of our country, particularly those relating to the 18th Amendment, therefore be it resolved that this C. E. convention of Eastern District Conference of the Mennonites of North America call upon our public officials to fulfill their oaths of office and do all in their power to administer the laws as enacted by our legislative bodies. Resolved that we go on record as being unalterably opposed to any legislation looking towards the modification of the Volstead Act.

8. Resolved that a copy of these resolutions be forwarded to the representative of our State both in Congress and State Legislature. Resolved that we urge all the members of the various societies who are of voting age to exercise their privilege of the ballot on every occasion presented.

9. Resolved that we express our hearty and sincere thanks for the ready and willing way in which the various C. E. societies have taken up the task of collecting the amount for the Dr. Bauman Bungalow Fund. We would urge the societies to continue in their work so that we may reach our entire goal.

10. Resolved that we express our thanks and appreciation to Dr. Hartzler for his helpful and inspiring address. We welcome the visits of this type as they bring to us inspiration and challenge for greater devotion in Christian Service.

11. That we regret to find but 10 societies in our Eastern District Conference of 28 congregations. And in order to urge and help the formation of additional societies where at all possible, we would recommend that the office of Corresponding Secretary be merged with a new office called Field Secretary, whose duty would be to do the work of the Corresponding Secretary, as well as to aggressively push a campaign for additional societies in our Conference. We recommend that the new President appoint the new Field Secretary for the first year, afterward this office to be filled in the usual elective way.

12. We recommend that these resolutions be spread on the minutes and be published in The Mennonite.

The banner was awarded to the Allentown society, having 100 per cent. of its members present. Abram Fretz and Harold Rosenberger were appointed as members of the Music Committee, recommended by the resolutions committee.

The Quiet Hour was led by Rev. S. M. Rosenberger of Quakertown. The Convention went into history as having been a most inspiring and helpful Convention, and we hope and trust that the various officers and committees will shoulder the burdens laid upon them and produce a still better Convention another year.

Recording Secretary.

PROGRAM OF THE WOMEN'S MISSIONARY SOCIETIES

of the Middle District Conference, to Be Held in the Ebenezer Church, Bluffton, O., Tuesday Evening, August 17, 1926.

Congregational song.
Devotional opening, by the Chairman, Mrs. D. W. Bixler.
Special Music—Ebenezer Society.
Roll Call. (Each Missionary Society in the Middle District Conference is to make a brief report of some definite work or special blessing in their society during the year, or some work they should like the societies undertake as a conference.)
Topic: The Importance of Little Things in God's Vineyard—Mrs. Selma Sommer.
Special Music—Pandora Society.
Recitation.
Topic—How Can We Cultivate the Missionary Spirit in Our Church—Mr. A. R. Keiser.
Short Talks—By Missionaries.
Special Music—St. John's Society.
Topic: Home Mission Work—Miss Catharine Niswander.
Topic—Our Unfinished Task—Mrs. S. M. Musselman.
Special Music—Bluffton Girls' Society.
Address—Womanhood and Its Need in India. — Mrs. P. J. Wiens.
Offering.
Closing Song.

Edith Wenger,
Mrs. A. J. Amstutz,
Mrs. J. E. Kaufman,
Program Committee.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 654 E. 79th St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

WORDS, WORDS, WORDS!

Shakespeare has one his characters exclaim in dismay, "Words, words, words!"

Macaulay writes of Milton's diction: "His poetry acts like an incantation. Its merit lies less in its obvious meaning than in its occult power. There would seem at first sight to be no more in his words than in other words. But they are words of enchantment. No sooner are they pronounced, than the past is present and the distant near. New forms of beauty start at once into existence, and all the burial places of the memory give up their dead. Change the structure of the sentence; substitute one synonym for another, and the whole effect is destroyed. The spell loses its power; and he who should then hope to conjure with it would find himself as much mistaken as Cassim in the Arabian tale, when he stood crying, 'Open Wheat,' 'Open Barley,' to the door which obeyed no sound but 'Open Sesame.'"

* * *

"In the beginning was the Word, and the Word was with God."—John 1:1

SO VERY, VERY TRUE

Strickland Gillilan

There are no idle word where children are.
Things spoken in their hearing carry far,
Producing fruit of evil or of good
To our great future human brotherhood.
The word dropped lightly from our careless lips
Into the fertile child mind seeps and drips,
And interwines with thought and impulse so
It may decide the path some soul shall go!
The eager child mind may not know it hears—
The words may fall upon unwitting ears.
But natheless the record's graven deep;
Subconsciousness a copy clear will keep.
So speak not thoughtlessly when they are by;
Your words fall not on sterile soil or dry.
Thoughts sown in plastic minds are carried far;
There are no idle words where children are.

CORRECTING WAR HYSTERIA

There is an old saying, "Better late than never;" but a better one is, "Better never late." On second thought this at times is recalled. However that second thought sometimes is very tardy and meantime much harm is done.

So far as the last war is concerned one reads so many strange revelations that it would not be surprising to have some expert in after years attempt to prove or establish that there never was such a crime.

The war on a language is slowly subsiding as the following clipping evidences:

"Seattle has shown good sense in following the example set some time ago by California when the teaching of German was restored in the high schools.

"If there was any excuse for teaching German before the war, it exists now just as it existed during the war. Putting the language under the ban was a piece of war-time hysteria in line with a good many absurd things that were done in America and England. It may be recalled that when British patriots were slaughtering dachshunds because they were German dogs, the British government had to prevent their extermination by a solemn bulletin announcing that dachshunds originally were English.

"In France and Germany where war hatred was more bitter and deep-seated they showed more intellingence. During the war German schools went right on teaching French, and French schools continued teaching German.

"By depriving ourselves of German music, German science or the commercially useful German language, we inflict no injury on the enemy, but only upon ourselves. The sooner such errors are corrected the better."

FEATHER RIVER AND WATER GONE WILD

You have heard of Feather River and its matchless beauty. What does it make you think of as you ride along its noisy waters? Here is Bob Schuler's reaction in his vigorous magazine. And it isn't all fuss and no feathers either! Schuler is a militant Methodist minister in Los Angeles.

When I came to see the wild and reckless beauty of the Feather River Canyon I felt like apologizing to my typewriter for having ever written of the little Niles Canyon fifty miles from a man-made and man-kept depot. Perhaps God put it there to be a kind of sip of coffee before the real breakfast to those who speed out of the great West. Niles Canyon says "good morning" but the Feather River fastnesses talk to your soul for the rest of the day.

It takes God to hang a million tons of granite over a roaring precipice, full of leaping waters, and keep that mighty monument suspended there for a million years. Feather River Canyon is a winding hundred miles of the might of Jehovah. God brews His thunder storms there. He unleashes His winds from the caverns of this wild spot of the world, that they may cry and mourn through the pines that are left from the fires that have devoured and the more ravenous hand of wrecking man.

I saw the wild azalea in riotous bloom. I saw the very mountains white with the wild lilacs that in this gorge are as pure in their coloring as the snows that precede their budding. I saw the solid walls of mighty cliffs adorned with the lily-like wax flowers, which needed only a crevice in which they might root themselves. How unlike the men I meet, these flowers that dare the wilderness, that court the crags and cliffs, that defy the barren slopes, that flower luxuriously under circumstances of sorest test. How long could this softened and surfeited generation, this jazz-made race of modern man, this flabby, humored, petted, nerveless throng of self-seeking human beings endure under such circumstances?

And so I talked my bit to my own soul while sitting on the rear platform of the observation car and watching the golden upturned faces of California poppies that spurned the thought of fertile fields and tended gardens. I said to my soul: "Soul of mine, have you that stuff in you? Could you bloom on a barren cliff side? Could you lift high your head with gladsome vigor on a barren slope, with the wild woods as your environment and the song of a glad-mad stream as your entertainment? Could you defy the processes of cultivation and tending and root yourself within the crevice of the world's neglect, her granite cliffs of rejection and persecution, her mighty mountains of opposition and contempt, and bloom with fragrance like the wild lilacs of the Feather River forests?"

And so I took off my hat, for I was in the presence of God's wild flowers and they have not yet transgressed His laws. They have not rebelled against their maker. By faith their roots hold to the crevices within the mighty rocks and there they dare to bloom for Him. A trainman, plucked them from the roadside and handed them to us, as we admired their untamed beauty. But they quickly wilted. They were not builded for vases and button-hole bouquets and to be held in bediamonded hands of pretty women. Let cultivated flowers and city folk perform such missions. These flowers were builded for the rocks. They wilted not upon the granite cliffs.

But why should I write so much of flowers when all about were towering peaks and snow-clad domes? Majestic, yes and more! The roaring cataracts and laughing cascades were everywhere, as the waters from the snows came tumbling like white froth toward the river. Indeed it is a river of feathers, for as the waters churned and beat upon the rocks within the river bed, they became a mighty pillow of tossing, snow-white feathers. This river is no lazy, sluggish stream, with green scum languishing along its motionless brink. Its waters are not poisoned with the germs that live where waters rest. The creeping, wiggling things that fill the pent-up pools in the lawns of millionaires on Orange Grove avenue, abound not in the waters of this mountain canyon. These waters come leaping, ice cold from the beds of snow. They laugh in riotous competition as they race for the lower levels. They roar their mirth as they swirl and circle, eddy and flow. They are not the blue waters of the great salt seas. Wherever there is depth, these mountain waters are green. Wherever there is not, they are white like the snows that mothered them. Civilization has not dammed them nor damned them. They have not been penned and harnessed and ridden to the markets of men. The wreckage of man's commercialization lies not along their banks. They are still God's own free waters and they race forever toward God's heart-pulsing seas.

And yet the hand of man has left its mark upon the Feather River landscape. Man's fires have raged. Man's axe has fallen. The song of man's crosscut saw has been heard where the wild azalea blooms. The crash of the falling pines has echoed along "the Giants Causeway" and re-echoes up "Blue Gorge" and around "the Serpentine Bend" where the steel rails crawl like a snake on its pilgrimage.

Yes, man has been in the Feather River Canyon. He has been there disastrously. Nor did he come, lured by the fragrance of the spring-day lilac that vies in its whitness with the snows of the crests that lie beyond. His eyes had the yellow vision. He came for gold, for God had planted it in the Feather River wildnesses. He came for pelf and the shrill blast of his logging trains awakened the very hills that cluster about "Ben Lomond" peak. He mainmed the primeval forests. He cut and bled the great pines about "Belden" and builded for himself a logging camp there. He shot ten thousand logs down "Arch Rock" and "Gibralter Slope." He left his mercenary trail to right and left. There was nothing sacred when he came. He saw no future, save a future bank account. And the stump and snag abide to tell the sory The big timber is gone. The logging camp is gone also. There are no more profits on the slopes about "Berry Creek" and so the axe resounds no longer. The source of income has vanished and the human prowler has vanished with his yellow lust for gold.

Another generation of pines battle for life upon the slopes, but men are kindling fires and flinging matches from the train windows and the fight is a losing one. The hand of man has all but wrecked the forests that God builded. But the roaring freshets have swept away all traces of his devastation from the banks of the river. A new generation of shrubs and wild flowers seek to hide his footprints and the hope is that a friendly government will assist in restoring the wild beauty of God's wilderness.

No man has known the majesty of the woods unless he has ridden into them in the shadows of the gathering night. Night came as we sat on the platform of the train that climbed the slopes along the river. A few beef-fed souls retired to dinner and their card tables in the Pullman cars. Most of us retained our places. We could no longer see the wild flowers and the pines but we could feel. The solitude was there. The silence was to right and left.

CANADIAN MENNONITE BOARD OF COLONIZATION

Statement of Revenues and Expenditures, December 31st, 1925.

REVENUE

1. Donations for general purposes			$ 790.45
2. Donations for special purposes			10,931.18
3. Special Reserve Fund			285.21
4. Commissions on Prepaid: Cash	$ 807.11		
Transferred	607.77		1,414.88
5. Fees on contracts			160.00
6. Fees and Commissions			226.78
7. Commissions from Can. Col. Ass.			500.00
8. Advances for maintenance of the Settlement Board from Can. Col. Assn.			7,892.01
9. Refund of Settlement Board expenses			492.34
10. Funds for office maintenance:			
From Rev. Jacob H. Janzen	541.28		
From Canadian Col. Ass.	1,000.00		1,541.28
11. Exchange on drafts per Agent's Account			100.00
12. Special levy charged to Immigrants			2,877.00
13. Sundry: For desk sold	4.50		
Refund of exchange	1.25		
Stationery	1.60		
Telegrams	14.97		22.32
TOTAL			$ 27,233.45

CURRENT EXPENSES

1. Donations for special purposes:			
Cash	$ 2,228.93		
Applied on transportation	2,171.45	$ 4,400.38	
2. Special Reserve Fund			33.98
3. Office equipment			294.29
4. Exchange and commissions			109.42
5. Refund of commissions on prepaid			10.50
6. Commissions on land deals			500.00
7. Refund of advances from Can. Col. Asso.			492.34
8. Electric light			21.23
9. Office rent			295.00
10. Postage			468.38
11. Salaries			4,702.10
12. Stationery			348.40
13. Telephone			200.90
14. Telegrams			265.20
15. Members of Board expenses			883.57
16. Travelling expenses			370.30
17. Settlement Board expenses			7,892.01
18. Special office work			142.45
19. Sundry			87.71
TOTAL			$ 21,518.16
Surplus of Revenues over current expenses			5,715.29
TOTAL			$ 27,233.45

Audited and found correct. Signed, F. M. HODSON, Auditor.
Rosthern, Sask., May 26, 1926.

CANADIAN MENNONITE BOARD OF COLONIZATION

Cash Statement for the Year Ending December 31st, 1925.

CASH RECEIPTS

1. Cash in bank, January 1st, 1925			$ 15,542.57
2. Cash on hand			7.91
3. Cash deposit on Agent's Account			$ 15,550.48
4. Immigrants' Account:			801.97
On Transportation	166,796.09		
Special levy	5,118.00	171,914.09	
5. Deposits for prepaid tickets		45,856.91	
6. Loans for payment on transportation:			
Mr. A. R. Kaufman	25,000.00		
Per agents' accounts	16,117.03		
Different accounts	2,100.00	34,217.03	
7. Loan for special purposes		2,500.00	
8. Advances by vendors to purchasers of land		1,305.35	
9. Donations: For general purposes	790.45		
For special purposes	10,931.18	11,721.63	
10. Fees and commissions	226.78		
Other commissions	160.00	386.78	
11. Remittances for different parties		11,205.02	
12. Fund for office maintenance:			
From Can. Col. Asso.	1,000.00		
From Agents' Account	100.00		
From Rev. J. H. Janzen	541.28	1,641.28	
13. Deposits for special purposes		405.00	
14. Commissions on prepaid tickets		807.11	
15. Refund of cash advances for travelling expenses		282.35	
16. Refund of loan from different parties		812.93	
17. Deposits from different parties		2,204.89	
18. Sundry		22.32	
TOTAL			$310,635.14

CASH PAYMENTS

1. Canadian Pacific Railway Co:			
Contract 1923	$ 53,000.00		
Contract 1924	162,000.00	$215,000.00	
2. Prepaid tickets		44,469.89	
3. Special donations		2,228.93	
4. Salaries		4,842.10	
5. Remittances		7,623.67	
6. Loans to different parties		1,873.50	
7. Refund of deposits to different parties		1,918.67	
8. Advances for travelling expenses		1,094.08	
9. Refund of special loan to different parties		2,500.00	
10. Advances from vendors to purchasers of land		1,305.00	
11. Office rent		295.00	
12. Office equipment		380.34	
13. Special office work		95.95	
14. Refund of commission on prepaid tickets		10.50	
15. Electric light		21.23	
16. Stationery		356.69	
17. Postage		458.38	
18. Travelling expenses		89.71	
19. Members of Board expenses		329.48	
20. Telegrams		250.82	
21. Telephone		215.45	
22. Exchange		112.03	
23. Refund on immigrants' accounts		486.51	
24. Sundry		89.16	
25. Cash in bank	17,464.78		
Less outstanding cheques	304.20		
	17,160.58		
	7,427.47	24,588.05	
26. Cash on hand			
TOTAL		$310,635.14	

Audited and found correct. Signed, F. M. HODSON, Auditor.
Rosthern, Sask., May 26, 1926.

CANADIAN MENNONITE BOARD OF COLONIZATION

Statement of Assets and Liabilities, December 31st, 1925.

ASSETS

1. Cash in bank		$ 17,464.78	
Less outstanding cheques		304.20	$ 17,160.58
2. Cash on hand			7,427.47
3. Deposit for loan to immigrants			801.97
4. Immigrants' account			409,820.29
5. Uncollected special levy for organ, expenses			6,996.00
6. Loans on notes			2,178.91
7. Advances for travelling expenses			252.43
8. Office equipment			779.17
TOTAL			$445,416.82

LIABILITIES

1. Accounts Payable:

1. Canadian Pacific Railway Co.	$417,856.41
2. Remittances for different parties	2,882.99
3. Deposits for different purposes	9,044.23
4. Receipts on prepaid tickets	857.75
5. Unpaid travelling expenses	135.25
6. Unpaid salaries	415.00
7. Sundry accounts payable	56.58
	$431,250.21

2. Reserve Funds:

8. Donations for general purposes	1,689.03
9. Donations for special purposes	9,929.42
10. Special reserve fund	1,247.20
	$ 12,965.65
11. Surplus of assets over liabilities	1,300.96
TOTAL	$445,416.82

Audited and found correct. Signed, F. M. HODSON, Auditor.
Rosthern, Sask., May 26, 1926.

THE S. S. LESSON

July 18.

The Call of Moses

Ex. 3:10-15; 4: 10-12

Golden Text:—"Certainly I will be with thee."—Ex. 3:12.

It was a long time that Moses had to wait in the desert before God was ready to use him. For forty years he had been following the humble calling of shepherd. He needed this long wait for several reasons. He had been hasty in the first place and found how premature was his plan to deliver his people. Then he needed a special preparation in the wilderness so that he might know it and be equipped with a knowledge of the desert and have an experience in desert life. All of these things would be needed at the time when he was leading his people through that country. It is interesting to note that Moses did not utter a word of complaint about his banishment and his life as a shepherd. He was content with his lot. That is one of the great qualifications of a mighty man of God. Paul once exclaimed: "I have learned in whatsoever state I am therein to be content." Contentment is an attitude of faith toward God. Impatience too often unfits one for real service for God or his fellow man. It was a mighty change for a man of the training of Moses to come down from the life of a prince to that of a shepherd in the service of another man. But with God one's position in life is not a very great qualification for effective work. Our Lord was a carpenter, His disciples were fishermen and Paul was a tentmaker.

God revealed Himself to Moses through the burning bush that was on fire but not consumed. Fire is often the symbol of the might of God. Here is indicated that His people, though in the fire of slavery and suffering, were not destroyed. It also suggests that Jesus, a man, was clothed with the fire of divinity. Moses proved himself an observant person. Though he had been learning in the court of Pharaoh and in the desert these scores of years he was still ready to turn aside to learn about new things. The child of God is ever a learner, no matter how many are the number of years he has upon him.

Never had a man been given such a task as was given Moses. God declared that He would send him back to Pharaoh to deliver his people. Moses was only a shepherd, and a fugitive from Egypt at that with a price upon his head. What could he do against the most powerful king of the most powerful country in the world? No doubt he could have done nothing, but God was doing the doing and Moses was to become but the instrument of God. We must never lose sight of the fact that this was the work of God and not of a single man. That which man can accomplish is small, that which God does is mighty, even though He uses humble instruments.

There were three things that Moses presented to God on this occasion, the first of which was the question, "What am I?" He had the right attitude. No man, even one of so great ability as Moses has anything to boast of to God. He came before God in the spirit of humility. Humility is the beginning of the step to greatness in God's sight. Other forms of earthly greatness do not matter but to be great in humility before God is a worthy thing. The answer from God was, "Certainly I will be with thee." That made all the difference in the world. He was to act, not in his own strength, but in God's. There is nothing so irresistible as the presence of God. All the good and all the wonders that men have been able to do were because of the presence of God with them. One man with God became a power greater than Egypt and its Pharaoh. Some one said in a trying time of our country, "One man with God is a majority." When there are men and women of such confidence there is certain victory for the cause of our God. He next asked, "What is thy name?" meaning, Who are you? The answer was "I am"—the ever present and ever existing One. With the assurance that his commission came from the mighty and eternal One there could be nothing for Moses to fear and that knowledge would also give courage and confidence to Israel, now suffering, crying to God and waiting for a deliverer. The next answer of Moses was an objection. He was not eloquent and therefore felt himself incapable of impressing his people. Like many another, Moses overestimated the worth of eloquence. Fine words and striking sentences have their places where they may be usefully applied, but, eloquence does not win everything. Indeed, it often happens that the richest eloquence is on the losing side. But God answered Moses to the effect that He who had created the mouth could also give it the power He desired it to have. Later we find that God also did provide an eloquent Aaron, but with all of his ability in that direction he proved himself to be greatly inferior to his non-eloquent brother. The time comes when deeds, not fine words, are the things most needed. Any one could talk, but it needed a Moses to deliver Israel.

THE C. E. TOPIC

July 18.

What We Learn from the Out-Of-Doors

Psa. 19:1-6

The poet says, "The groves were God's first temples." No one can come near to God without an appreciation of His mighty manifestations in nature. The same poet said, "To him who in the love of nature holds communion with her visible form, she speaks a various language." God speaks in the storm and in the "still small voice." He speaks through the flowers and the singing birds. We hear His voice by the seaside and on the mountains. Indeed, Jesus made the mount and the sea side his pulpits and chose for His texts the flowers, the birds, the wind, the ripening harvest field and the vine. He indicates in His life and teachings that in nature He found inspiration and by His delight in being away from the artificial works of man and with the handiwork of God. The follower of Jesus can do no better than, like Him, keep in closest touch with the grandeur of God's out-of-doors.

The first thing that impresses in nature is that it has had a Maker. Some thoughtless persons take it for granted that things in the material world just happened. Nothing happens. Everything must have had a cause or maker. The glorious world points to a glorious Maker. In nature we find ample provision made for the existence of all life. God is also making provision for our individual care. If He concerns Himself about the lily and the sparrow Jesus tells us He will also care for us.

In nature we are impressed with the vastness of God's work. The expanse of sea and plain, the height of the mountains, the area of the ocean and the limitlessness of the skies, but, great as these happen to be, the thoughtful child of God will turn his thoughts from these to the vastness of God's love, manifested not only in nature, but more so in the gift of His Son.

As one thinks of this wide world one also gets the impression of one's littleness. Compared with things around him man is but the smallest kind of a speck. True, we are insignificant, but on the other hand there is a glory and grandeur in man that surpasses everything else. He was created in the image of God. In him there is a spark of divinity that is apparent in nothing else. It was the purpose of the Almighty that man should be a glory to Him and, although sin has marred the image that is in him, God has provided the way to restoration through a regeneration that comes with our Christ. Providence is a wonderful thing. Everything is so placed that it may enjoy the benefits and blessings that God has provided for it. The tree finds its food at its roots. The sunshine and rain stimulate its growth. The Psalmist describes the righteous man as one like a tree planted by rivers of water. In all our lives we have found the means toward our spiritual prosperity as close as that provided for our material well-being. But God's providences go farther than that. He has given His angels charge over us. Who can tell how often we have been near the most deadly and dangerous things and it never came near us to our hurt.

Sunshine is the scource of energy. We believe that all scientists agree in this. Were it to cease to shine for a single day all the life on earth would perish. It gives us life, supplies our need for food and keeps us warm when winter comes. In Scripture we have "The sun of righteousness with healing on his wings" spoken of and we can understand it as meaning nothing less than God's own Son who came to earth to give us spiritual life and heal all of our miseries. As the material world prospers under the gentle sunshine so the spiritual life of the child of God prospers under the blessings of His Son.

No one can give a thought to nature without being impressed with the fact that ample provision is made for the needs of everything. Indeed there is more than enough to go around. The earth could support ten times the amount of life that it does, so lavish is nature. But the needs of the body are not the only concerns in the mind of God. There is enough of light, of life and blessings for all. We only need reach forth and apprehend them through faith. If there are any without them it is not that God has not done His part, but, because we have not done our part.

Often on a hot sultry day we find nothing so refreshing as the cool shade of some great tree or trees. Here we rest and enjoy life. Reference is made in God's word to the shadow of a rock in a weary land. How often do we find rest and comfort under God's hand? He is always giving us the assurance in various ways that, "There remaineth now a rest for the children of God."

PROGRAM OF THE WOMEN'S MISSION SOCIETIES

To Be Given Tuesday Evening, Aug. 24, 1926, during General Conference at Berne, Indiana

I. Song ..... Congregation
II. Devotionals ..... Chairman
III. Address..Mrs. P. J. Wiens, India
IV. Song ..... Pandora Society
V. Address Mrs. Alfred Habegger, Montana.
VI. Song ..... Bluffton Society
VII. Address....Rev. E. G. Kaufman, India.
VIII. Song ..... Berne Society
IX. Remarks by missionaries and missionary candidates present.
X. Offering
XI. Chorus....Berne and Ohio Societies.
XII. Benediction....Pres. of Mission Board.

MARRIAGES

Kliewer-Niswander.—In Los Angeles, Cal., May 28, 1926, Cecil Kliewer to Alice Niswander, Rev. J. B. Baer officiating.

Goold-Quearns.—June 19, in Philadelphia, Andrew Goold to Ellen Quearns, Rev. S. M. Grubb officiating.

JOTTINGS

The Wayland, Iowa, church recently received nine new members into its fold seven through baptism and two by letter.

Garden Township, Kan., church recently received eight new members through baptism three weeks ago. Rev. C. E. Krehbiel, of Newton officiated.

On June 5 the West Zion church, Moundridge, Kan., held its semi-annual meeting in the afternoon. In the morning Rev. Plenert of Newton occupied the pulpit.

Dr. and Mrs. Mosiman, of Bluffton College will sail for Europe on the Leviathan on July third. They expect to be away from home for nearly a year.

An interesting and instructive missionary program was given by the society of Besse, Okla., church under the leadership of Sister H. H. Wedel. The collection amounted to $50.53.

Miss Dorothy Quiring of Bluffton, O., represented the C. E. society of the First church, at the State C. E. Convention at Columbus last week. She also participated in the state Prince of Peace Declamation contest.

In the Refuge congregation in Waterloo, Ont., 8 young people were received into church membership through baptism on May 23. On May 30 the congregation celebrated the Lord's Supper. On the afternoon of the same day another communion was celebrated with a group living at Hampstead, twenty miles away. On June 6 another baptismal service was conducted in the Baden district when five young people received the rite. Rev. Jacob J. Janzen is the elder of this congregation.

Prof. G. A. Haury, the oldest member of the faculty in point of service in Bethel College, died at the Bethel hospital on June 23. He failed to rally after a second operation for a severe case of stomach trouble.

At the last meeting of the (Old) Mennonite Executive Committee of the Board of Missions and Charities the Brother and Sister, George and Ida Baer, of Upland, Calif., were appointed missionaries to India. They expect to sail for their field in fall.

Among the recent welcome visitors to the editor's home were: Dr. Dietrich Neufeldt, who for the past three years has been teaching in Bluffton College, and Bro. Harms, son of Rev. G. A. Harms, of Whitewater, Kan. Dr. Neufeldt is in Philadelphia on business and Bro. Harms passed through on his way home from a convention he was attending in Montreal, Canada.

Among the resolutions passed by the (Old) Mennonite Conference of Ontario, Can., the following indicates a sence of responsibility for the support of the ministry: "Resolved, Whereas we have among our ministry those who have a burden to carry, which makes it hard for such to do justice to their ministerial work, therefore be it resolved, that we have a fund to be used for the relieving of this situation, and to appoint five brethren, two deacons and three laymen— as trustees over this fund, to decide where it is to be used."

On Sunday evening June 27 the service of the First church, Philadelphia was in charge of the C. E. society. A good sized class for weeks has been studying C. E. Methods and having passed their examination successfully, received their certificates. Mr. Lowe, president of the Philadelphia C. E. Union, delivered the address.

Private information reaches us that the Russian Government has forbidden all emigration. Many Mennonites in Russia had already cashed in all their possessions and were expecting to leave for Canada this summer. Besides the terrible hardship imposed upon the disappointed ones, their friends in this country and Canada are greatly distressed on account of them.

The male chorus of the Berne, Ind., church rendered a sacred concert in the local church Sunday evening, June 27. The chorus is composed of sixteen regular members, some of whom have sung together for over thirty years. Four other men often sing with the regular chorus and the full chorus sang on that evening. This organization has come to be widely known. Last Easter they made their second appearance at the Fort Wayne Reformed church. Two weeks later they sang at the Presbyterian church in the city of Portland. In both places they met with a flattering reception.

Rev. Arthur Rosenberger, of Pandora, O., who is visiting his parents preached last Sunday in the West Swamp and Bethany churches, Quarkertown. Pa.

Members of the Young People's Society of the East Swamp, Pa., church rendered a program in the Mennonite Old Folk's Home, Frederick, Pa., on June 27.

The Northern District Conference met this year in the Bethany Mennonite church, Freeman, S. D., June 20—22. The local congregation entertained the delegates.

Miss Aganetha Fast, missionary on furlough, is expecting to return to the field in China some time in September. She has recently been visiting several churches in the vicinity of Newton, Kan.

The secret of happiness is, and always must be, not something apart from the soul, but something within it— a true spontaneous springing up within; conferred it is true, but conferred in, not on, him who receives it.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, JULY 22, 1926. No. 28

I FORCED MYSELF

By H. J. Brown

"I forced myself." What a statement! What a confession! It was wrung by conviction from the lips of Saul whom Samuel caught usurping the office of the priesthood. (I Samuel 13:12.) Saul had been chosen of God to be king of Israel. But he needed to be tried and to be tested out. The natural energy of a man has to be purified and sanctified before it can ever be used and blessed in God's service. But here in the story of Saul we have an occurrence of this carnal running ahead of God and his plans. Saul had gathered the people at Gilgal. The Philistines also gathered themselves in large numbers: thirty thousand chariots, six thousand horsemen, and people "as the sand which is on the sea in multitude." The Israelites saw the danger, ran and hid themselves for fear. As for Saul he remained at Gilgal, but all his followers were trembling with fear for the enemy was formidable and had risen almost in a moment to come to war against them. However, when God's people are in straits it is their opportunity to prove God and here was an ideal situation. Rough circumstances were undoubtedly against them. But neither Saul nor they had need to worry. God was with His people ready to deliver, and all that need to be done was to obey the instructions and to wait for the coming of the prophet Samuel.

How many times powers of darkness overwhelm us at the beginning of a meeting or at the start of any enterprise for God. We are often made to tremble as Saul did. And it is distressing to feel the fierce opposition of Satan. The air seems so thick that we can hardly breathe. Here is the true test, the real opportunity to please God and to wait for the manifestation of His power and glory in mighty deliverance.

Saul was in the grip of fear and out of touch with God. This is all the more reason why he should have been careful. But the hardest things that you could possibly ask of the flesh is to wait! The will of the flesh and that of the natural man is ever to be up and going, performing things and making a great show of itself. Waiting upon God is considered inactivity by the flesh, and it seems folly to it. Never was this so plainly manifest as in our modern day of rush and tear, worry and hurry. We find this spirit in business enterprises and we find it creeping into the church too. There is not enough faith in God, and too much faith in ourselves. If it were possible many would leave out God, ignore Christ's precious redemption, and put their own doings on the god-throne. We see the evil that this modernistic spirit produces and condemn it. But how often does this spirit creep into our meetings, upsetting God's sweet peace and destroying the ministry of prayer among the saints. What a show is often made of accomplishment, of endeavor, of numbers and so on. We are so active that there is no time to wait upon the Lord. On with the performance, the ritual, the ceremony, the program, the form of worship, on to the next thing, let's get it done, let's get it over, this seems to be the attitude.

It must have been especially hard for Saul to wait. He was a man of war and action. We are told that he tarried seven days, and seeing that the people scattered from him, he became uneasy and nervous, and said, "Bring hither a burnt offering to me." He offered it, and thus usurping the office of God's priest Samuel. Oh what an indictment there is in this incident for our modern running ahead of God! How many times in moments of testing, trial and difficulty instead of waiting for the anointing of God's Samuel of today, the Holy Spirit. We often rush into the conflict only to be defeated. We preach, we sing, we work, and we strive, but our struggle is without avail. Saul was a leader and this sin particularly belongs to leaders. Our prayers, our preaching, and our worship are nothing without the Holy Spirit. He and he only can bring an acceptable offering; but alas, how often we see Him supplanted and laid aside.

Saul had tarried seven days. It was now on the seventh day towards evening. It surely could not have done him much harm to tarry a little while longer. God is not called to wait upon us, but we are called to wait upon him. In how many places of worship to-day is the Holy Spirit truly honored, is He truly waited upon? We are liable to forget that it was tarrying that brought the power down in the early days of the church. They were tarrying when the Holy Ghost descended at Pentecost. Before the Welsh revival broke out, Evan Roberts waited upon God for ten months alone in his room for nine hours a day and sometimes longer. Whenever God can find here one and there one or yonder a group of people, who are willing to wait on the Lord, He will invariably manifest Himself to the routing of every power of darkness.

It is exactly this waiting proposition that upsets so many precious hearts in seeking and desiring the baptism of the Holy Ghost. To wait upon God seems such foolishness, such waste of time, and to so little purpose. But the Lord says: "My ways are not your ways, neither my thoughts your thoughts. For since the beginning of the world men have not heard nor perceived by the ear, neither hath the eye seen, O God, what He hath prepared for him that waiteth for Him" (Is. 64:4).

At last Samuel came toward the end of the seventh day. Saul ran out to meet him as if nothing had happened. God's prophet spoke: "What hast thou done?" "Oh," said he, "I saw the people . . . etc. . . . . I saw the Philistines . . . . etc. . . . . He had eyes for everything else but God and His word; and it is precisely this that is the trouble today. If we kept the eyes on Him alone, He would give us the victory every time.

"I forced myself therefore—" and all the worship that is not born of the Holy Ghost is forced, is vain and presumptuous. Oh, the mighty power, life, and refreshing there is in a service, in a meeting wholly directed and inspired, and wholly dependent upon the Holy Spirit: but what a servile drudgery, what slavery, what drag, draw and pull there is where He who brooded over the waters at creation is absent. Let us look at some of the forced things: People must be coaxed to pray, must be begged to lead in prayer; and once started everybody just longs for them to stop. Such dry and indifferent prayers are heard but not felt. They touch the heart of no one. Listening to them becomes a burden to everybody present. And surely Heaven remains silent toward them.

Then again people are besought to arise and just say one word of testimony, with the emphasis on the just one word. After the congregation has been sufficiently entreated, some will rise, but such pitiable remarks, such confessions instead of praise! Some of them are a dead give-away as to the spiritual condition of the one that testifies; and other testimonies are simply suffered and endured.

The offering, general or special, is to be taken. Hear the entreaties for a good collection. Every device is resorted to to get some people to give that are determined not to. Humor and pathos are combined and too often cheap and sacrilegious jokes are made to serve. Still many find occasion to go out, others busy themselves with a book or something else, and some bite their lips and remain motionless. Results? The treasurer's report shows it.

But let's turn to the singing. Surely here everybody can have a part and it costs no money. However it is not free and spontaneous, but mechanical, not joyful and light, but dragging and slow. It lacks the joyful spirit of the redeemed soul.

Now we come to the main part of the meeting—preaching. What a forced affair it often is! Not happy, warm and anointed, but laborious, precise and frozen, not with wings but with forced reverence, and heavy. It is an intellectual make-up. There is no power but human persuasion.

But it is useless to try and express it all. It is plain enough, when people forsake seeking God, His Christ, and the Holy Spirit, darkness surrounds them and the bondage becomes terrible. It is not always the common people's fault either, so many are blind leaders who call themselves shepherds. They are wolves in sheepskin. They have long ago forsaken the holy faith of the fathers, but for money and position of honor's

sake remain in the church, using holy phrases with another meaning to deceive the saints. The it is true also that half the time with many the plane of spirituality met with in a service is ahead of the spirituality of the daily life. However neither will stop and confess this lack, they much rather continue the pretense, trying to deceive God and their fellowmen. Why attempt to be that which we could be if we chose? Why try and become instead of rejoicing in the fact that we are? This **is not by** works but by grace freely received! Saul made an excuse and many do the same thing today, instead of falling upon their knees and admitting their faults and mistakes.

It's quite in place to point out Saul's mistake: but this is a more personal question. Let's face it squarely. Do you ever force yourself? Do you force yourself to pray, to read the Scriptures, to go to meeting? Then remember the time when it was a delight for you to do so. Your heart was full of the joy of the Lord. You delighted to be in the house of God, and you felt like praising Him more and more. Often you slipped away from the crowd into a quiet room for a season of refreshing communion with your Saviour. A walk all alone in the open, in the woods, or a stroll in the dark starry night were to satisfy your heart's desire to be with your loving master. Where is this first fervent love for Him? Where has it gone to? Will those sweet hours of Prayer ever return? Without doubt whenever the sweetness of God's presence is not enjoyed in the soul, and the flavor and taste for the spiritual departs, then one is left to a religion of self-compulsion. One begins to try and strive and endeavor to please God; and the whole effort leaves but a feeling of dissatisfaction and disgust and a realization that after all we have not succeeded to please Him at all. There is that in us, which inherently is contrary to the worship and adoration of God. When we were wholly subdued to God, it did not assert itself. But when out of touch with God, that inner rebellion is felt, and we are left to no other course, than to force ourselves to sing and pray and to worship God in a humdrum and mechanical way. Now for a moment let us see if this is not true of much of professing Christendom.

One of the many forms of error worship Paul warned the Colossians from was will worship(Col. 2:23.) The true worship of God arises from hearts fully surrendered to Him, and filled with His love and power. But no doubt there is a large multitude of unregenerate but professed Christians to-day, who attempt to worship God by going through certain forms of service, which however distasteful to them, by forcing of themselves they are able to perform. They compel themselves to go to meeting out of a sense of duty. They sing and pray because they think they ought to. Whether they really enjoy it or not they adhere to certain religious practices as strictly as possible. This they do in the hope of obtaining God's favor. All this is salvation by works, is hideous in the extreme to God, and a complete opposite of the true worship which He desires to be given freely, out of sense of love and from hearts overflowing with joy and filled with praise. There is no doubt that much which appeals to the natural man in an elaborate church program filled with much worldly wisdom, learning, and with much art in evidence. Paul characterizes thus: "Which things have indeed a show of wisdom in will worship and humility" (Col. 2:23.) Whatever the religious beliefs may be, whatever claims of such upon the people, be it in giving much money, in abstaining from certain foods, in exacting attendance at services and ceremonies, be it even in more or less passive attention to prayer, singing, or preaching, Paul strikes at the root of the trouble when he describes it as will worship. This kind of worship can be found most everywhere.

God complains through Isaiah regarding Israel, "This people draw near to Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precepts of men." (Is. 29:13.) God's complaint is the lack of heart worship from hearts filled with love. He knew well that they were merely compelling themselves to attend and take part in the outer forms of the temple worship whilst their hearts were far from Him. This was will worship and what can better describe the servile going to church of multitudes these days.

Praise to God! The regenerate are not so—they have become partakers of Christ's divine nature, whereby they may worship God acceptably. With what light this saying of Christ shines, "The true worshiper shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (John 4:23). It is evident that many people sincerely believe themselves Christians, who have merely sought to become so by will power or from determination or self-compulsion. These have not the true ideal of what Christianity is. They have made up their minds to try and be Christians and forthwith they have joined the church, and there they are under a horrible yoke, ceaselessly endeavoring, forcing, compelling themselves to adhere to its demands. The apostle John tells us, however, that the true Christians are not born of the will of the flesh nor of the will of man but of God" (John 1:13). Again Scripture speaks that salvation is "not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16). All of this self-acquired Christianity is the worst kind of self-deception. "A man can receive nothing, except it be given him from Heaven" (I John 3:27). People cannot will themselves into the Kingdom of God without meeting the requirements and conditions. They must believe, forsake, and repent. They have to cease from their own ways and thoughts and subject themselves to the will and Word of God. Only as they yield themselves entirely to God will God ever receive them, and by His own divine power make them a new creature.

We have considered the will worship of the unconverted but now let us recognize a more subtle danger. Is it not possible that in the worship of those once truly born again there can come in some forced worship and will worship? Cannot the carnal mind arise to assert itself, supplanting the truly spiritual mind and dethroning the Spirit of God and carry on in the flesh and in the natural energy and zeal what once had been only and purely through the power of the Holy Spirit?

Whenever God's people begin to dethrone the Spirit of God from the direction of their meetings and their efforts, and refusing the guidance of the cloud that must go before, and substituting for Him and His presence the carnal mind in forced duty service, in will worship, in servile bondage to form and social programs, then the kingdom departs, the dove of the Holy Spirit takes to its wings. Oh what a punishment is this! A man's life becomes barren and dry, like the Sahara desert: no fruit, no life, no growth, eternal barrenness. There remains no hope for this life and no hope for eternity!

For the close I submit the poem "A Yielded Life."

A Yielded Life

What is a Yielded Life?
'Tis one at God's command,
For Him to mold, to have, to use,
Or do with it as He may choose,
Resistless in His hand.

What is a Yielded Life?
A life whose only will,
When into blest subjection brought,
In every deed and aim and thought
Seeks just to do His will.

What is a Yielded Life?
A life which love has won,
Which in surrender, full, complete,
Lays all with gladness at the feet
Of God's most holy Son.

What is a Yielded Life?
A life where Christ holds sway.
O'er which He is the rightful Lord;
The ruling power, His whispered word,
Led by it day by day.

What is a Yielded Life?
A life in His control,
Unruffled by the stormy breeze
Of sorrow, when its surging seas
Would sweep the God-kept soul.
—Regions Beyond.

REPORT OF THE 30TH SESSION OF PACIFIC DISTRICT CONFERENCE

Held at Monroe, Washington, June 19-23, 1926

The Pacific District Conference was very fortunate this year in having Missionary Alfred Habegger's from Montana present. The Open Door S. S. and C. E. Convention was also held at Monroe, Wash., at this time, June 19-20, 1926. Since most of the delegates for the Conference were present for the convention and the conference program being well filled, some extra conference numbers were posted for Saturday and Sunday.

Saturday evening, June 19, a Cheyenne program was given by Missionary Habegger's and Ex-Missionary P. A. Kliewer's. The slides were of special importance. Sunday morning, June 20, was given over to mission sermons. Rev. J. W. Kliewer could not be present, therefore Rev. P. R. Aeschliman served in the German on the text: "Meine Schafe" John 10:26. Rev. Habegger followed in the English also with the words of our Lord, "The hour has come" John 12:23,32. Both speakers emphasized the necessity of the mission work.

Monroe was especially fortunate in having Prof. J. W. Bixel of Seattle present, who led the singing and served a number of times with Mrs. Bixel. Sunday evening the large community hall where the conference sessions were held was filled beyond its capacity, to hear the oratorio, "The Holy City" by Gaul, given by fifty voices of Monroe, under the direction of Prof. J. W. Bixel. The music was well rendered and appreciated by all who were present. Special music was rendered at the conference between the other numbers by Prof. and Mrs. Bixel,

Monroe, Colfax, Menno and Bro. D. G. Dyck.

Monday morning, June 21, Rev. P. A. Kliewer, president of the conference, gave the conference sermon on Judges 3:20 Col. 2:7; Philip. 1:27. Earnestly contend for the Faith which was once delivered unto the Saints. I. When the church has not the power, then there is no progress. In the early church the Gospel was preached in the power of the Holy Ghost. II. The Gospel is the power. 1. Peter stepped out upon it. 2. Only safe guide. 3. A pure well of water. III. Faith. IV. To contend—Begin at home—As God during Israel's time. Deut. 6:6-9.

Because the conference secretary was absent, P. C. Jantz was appointed secretary for the English report and Dan Krehbiel for the German report. The minutes of the last conference session were read and approved. The following churches were represented:

First Mennonite Church, Aberdeen, Idaho, with 14 votes.

Mennonite Church, Escondido, Calif., 1 vote.

The First Mennonite Church, Reedley, Calif., 37 votes.

The Emanuel Church, Pratum, Oregon, 13 votes.

Immanuel Mennonite Church, Los Angeles, Calif., 12 votes.

The First Mennonite Church Upland, Calif., 28 votes.

Salem Mennonite Church, Ruff, Wash., 6 votes.

Menno Mennonite Church, Lind, Wash., 10 votes.

First Mennonite Church, Monroe, Wash., 11 votes.

San Marcus Men. Church, Paso Robles, Calif., 8 votes.

Zion Mennonite Church, Dallas, Oregon, 6 votes.

Colfax Mennonite Church Colfax, Wash., 7 votes.

Emanuel Mennonite Church Aberdeen, Wash., 9 votes.

Motion was made and accepted that the secretary write to the churches not represented and express the regret of the conference that they were not represented at the conference session at Monroe, Wash., and express the hope that they may be represented at the next session of the conference.

Motion made and passed that we extend a vote to the following visitors: Rev. Alfred Habegger, Rev. J. C. Goering, Rev. J. J. Kliewer, Rev. C. Rhea.

At this time a letter was read from Dr. J. W. Kliewer, stating the reason why it is impossible giving a short report of the for him to be present and also work at Bethel College.

A motion: Resolved that the secretary be instructed to write to Dr. J. W. Kliewer a letter of regret at his inability to be present, of sympathy for Prof. Haury's illness and of our gratification at the splendid progress the work at Bethel College is making.

The conference theme was Christ.

Topic I. His Divinity manifested by: 1. His birth. 2. The voice. Rev. P. R. Aeschliman German. Since it was time to close, the next theme under the same topic was postponed for the afternoon. The Monday afternoon session was opened by a song service led by L. Aeschliman and devotionals by Rev S. S. Baumgartner. Next the President appointed the following committees: Auditing Committee, Jacob Krehbiel, Sam Aeschliman, V. Krehbiel. Memorial Committee, Rev. F. F. Jantzen, W. Roth, Andrew Jantz. Nominating Committee: D. G. Dyck. John Waltner, D J. Stuckey. Resolution Committee, E. W. Franz, Rev. J. C. Mehl, Rev. J. M. Franz.

The second theme: 3. His own words. 4. His resurrection, by Rev. H. J. Krehbiel, English Topic II. His Humiliation manifested by 1. His Incarnation. 2 Enduring shame—Rev. M. J. Galle, English. 3. His submittance. 4. His cross—Rev. F. F. Jantzen, German. Topic III. His orginality manifested by, 1. His authority. 2. His power—Rev. D. D. King, English. 3. His teaching. 4. His miracles—Rev. S. S Baumgartner, English.

Open discussion of the themes followed. A number of young people took active part in the discussion. The session came to a close by singing: Let the Lower Lights Be Burning, and prayer by Rev. J. M. Franz.

Prof. J. W. Bixel opened the Monday evening service by song service and special music. Rev. Galle had charge of the devotional service. The report of the 400th anniversary conference held in Switzerland in 1925 followed, by Rev. H. J. Krehbiel. The greatest number of people outside of our church in the Northwest do not know who the Mennonites are. Many outsiders attended this meeting to know more about the Mennonites. The address was an inspiration to all Mennonites to feel proud of our denomination and forefathers.

Bro. D. G. Dyck opened the Tuesday morning meeting with song service and devotionals by Rev. J. M. Franz. Next followed the Field Secretary's Report

(Continued on Page 4)

STATISTICAL REPORT OF THE PACIFIC DISTRICT CONFERENCE FOR 1925

	Name and Place of Congregations	CONGREGATIONS: Ministers	Meetings	Added by baptism	Added by letters	Decrease by removal	Decrease by death	Present membership	YOUNG PEOPLE'S MEETING	Mission Society	SUNDAY SCHOOL: How Often Held	Teachers	Scholars	Workers' Conference	Teachers' Training Class	FINANCIAL REPORT: Congregational Purposes	Foreign Missions	Home Missions	Education	S. S. School	Pacific District Conference	Miscellaneous	Relief Work	Total of all Contributions
1	First Menn. Church, Aberdeen	1	Twice each Sunday	4				137	Each Sunday	2nd Thur. each month	Each Sunday	16	211	Monthly	Weekly 9 Members	$ 5,511.00	$ 491.38	43.31		339.00	25.13	442.53		6,852.35
2	Menn. Church, Colfax	1	Each Sunday	3	1			67	Each Sunday	Monthly	Each Sunday	9	147		12 Members		700.00	20.00		200.00	55.00			1,525.00
3	Menn. Church, Escondido	1	Each Sunday	1				10	Monthly		Each Sunday	3	27				80.00	28.00		14.40		4.50	65.70	219.10
4	Menn. Church, Lind	1	Every other Sunday		2	1		95	Ev. 2nd Sun.	Every other Sunday	Each Sunday	10	125				993.47	193.91	70.00	148.25	89.86	5.00		1,411.89
5	First Menn. Church, Monroe	1	Each Sunday	13	3			108	Twice monthly		Each Sunday	11	130	Weekly			1,167.53	124.70	58.19	103.13	59.15	52.00		1,564.70
6	San Marcos, Paso Robles	1	Each Sunday	14	1	1		72	Monthly	Monthly	Each Sunday	9	140				237.50	318.00	133.00	50.00	61.50	26.50	280.80	1,107.30
7	Emanuels Church, Pratum	1	Each Sunday	4	1	6		122	Each Sunday	Every 3 months	Each Sunday	11	166				1,550.00	140.00	148.00	60.00		52.00		1,950.00
8	First Menn. Church, Shafter	1	Each Sunday	2	13	1		58	Twice monthly		Each Sunday	9	100				725.57	67.15	77.52	111.95				984.19
9	Salem Menn. Church, Ruff	1	Every two weeks	16	7	5	2	55	Twice monthly		Each Sunday	7	65				815.09	63.35	15.50	42.93	11.46			848.33
10	First Menn. Church, Reedley	1	Twice each Sunday	16	7	5	2	365	Each Sunday	Twice a month	Each Sunday	28	342	Monthly	Weekly		3,565.27	854.12	212.25	142.00	528.25	201.02		5,502.91
11	First Menn. Church, Upland	1	Twice each Sunday	12	13	4	1	277	Each Sunday	Monthly	Each Sunday	16	240	Weekly	Weekly		2,537.50	1065.19	794.57		858.81	517.33	472.28	6,305.98
12	First Menn. Church, Paso Robles		Total	47	56	15	15	1366				129	1693				$17,596.43	4,097.80	1,680.72	192.00	2,536.97	323.17	1,555.18	537.98	$28,346.75
13	Emmanuel Church, Aberdeen																							
14	Emmanuel Church, Los Angeles	2	3 times each Sunday	1	24		2	104	Each Sunday	Monthly	Each Sunday	22	206	Quarterly			738.34	507.80	1,131.10	192.00	145.00	64.64	158.64	2,746.21
15	Zion Church, Dallas			48	80	15	17	1470				151	1899				$18,334.77	$4,605.60	2,731.82	192.00	2,672.46	387.81	1,713.82	537.98	31,093.96

THE MENNONITE

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EDITORIAL

The other day there was a wild race through the streets of one of our large cities. Two youths in a stolen auto were dashing through traffic at a terrible speed. Following close upon them came a police in a taxi that had been pressed into service. Shot after shot was fired by the officer. The bullets went to their mark. First, the one not at the wheel collapsed and slid to the bottom of the stolen car, later the driver threw up his hands and fell bleeding over the wheel and the car collided with the wall of a house. When the officer arrived a few seconds later, the driver was found mortally wounded. The whole affair, the remaining wounded man explained, was a lark—they had only taken the "buss" for fun. They had their fun at a terrible cost. There was no fun in what they had been doing that the law recognized. Neither was it funny when the corpse of the dead man was carried into the door of the aged father of the victim. Just why the sense of humor in the two lads should have taken such a form will remain a mystery, but, behind that fun was the godless spirit of the age that defies morality and ruins the lives of our youths who might be putting their energies to better use. Fortunately, there are few of our young people whose desire for adventure leads them to be criminals, yet, there are too many to whom the restraints of decency and good behaviour do not appeal. There can be only one way by which our young people can be kept in the straight path. It is the way that follows the Lord Jesus Christ. The home, the church and society generally are responsible for leading the youths into the paths of righteousness. If they fail, all suffer.

The program of the Eastern District Ministerial Conference is before us. The subjects to be discussed are: General Conference and the Lodge Question. Is the Dogmatic Church passing and the Community Church coming? What should be our attitude in the transition? The Church—Conservative or Progressive. Which? We are sure that all these subjects involve matters of vital importance and whatever may be brought out in the discussions will be a matter of interest to the whole church and should get a wider hearing than the limits of the conference.

Recent investigations of the means by which millions of dollars were recently spent by men seeking national offices has brought the whole country to realize that either politics has become rotten or office holding is a rich man's game into which it is folly for the honest poor man to hope to enter. One reason for this awful condition lies in the fact that men with high ideals and honest motives find no attraction to encourage them in giving their time and talents to the service of their country.

The fight to keep the Sesquicentennial in Philidelphia closed on Sundays seems to have been won by those who want to break down altogether the respect for the Lord's Day which a so-called Christian nation should have. Bishop Berry of the M. E. Church, has advised his people to stay away from the exposition as a protest. We wonder how many will hold so seriously to their religious professions as to heed such a warning? There remains a slight possibility that the law will be protected by the courts and the godless gang that has defied "decent law and order" will be rebuked. It is our hope that the law will be vindicated and the honor of the nation saved in this matter, but that will not happen except the Christian people assert themselves vigorously.

The latter part of August and the beginning of September will mark a number of meetings of great interest to our church. This will include the meeting of the General Conference, the Convention of Pacific Churches, the Middle District Conference and the Central Conference. The interest of our people in matters relating to the church will be demonstrated by the way our people patronize these meetings.

Summer months are used by a large number of people for traveling for pleasure. Travel is heavy everywhere. This has a marked effect on our churches. In many cases there are so many people away that it is noticeable in every service and on the other hand, there is no time of the year when the churches, particularly those in the towns and cities, have so many visitors. It is always encouraging to meet others from other places who are sufficiently interested in our services to attend them and it may be a very helpful thing to have the opportunity of visiting brethren in other places. Let those who plan a journey make it a point to attend the church of their kind while away. It will help all to become better acquainted with one another and it surely will be an occasion for learning something new and worthwhile.

REPORT OF THE 30TH SESSION OF PACIFIC DISTRICT CONFERENCE

(Continued from page 3.)

by Miss Anna Stauffer. The ten days Bible Institute took up the greater part of the morning. It was recommended that an annual Institute become permanent. At this time Bro. L. J. Horsch, secretary of the Institute committee, gave a full report of what has been accomplished and that the Institute will be held this year at Salem, Oregon, June 27 to July 6.

The following recommendations of the Institute committee were offered to the Pacific District Conference and accepted:

1. Since several recommendations of the Sunday schools and Christian Endeavor Societies of our churches have, and are continuing to contribute heavily to state and county organizations, the Conference earnestly recommends that these contributions be curtailed and the funds given to our own Institute. It is not asked that cooperation with state and county organizations be withdrawn. It is only desired that funds which now flow into channels from which we derive but little benefit denominationally be directed to the support of our own institutions.

2. That there be created a separate Institute in the Conference Treasury and that the Conference assume a definite portion of the Institute expenses, and request each Sunday school and Christian Endeavor society to make an annual contribution.

3. It is suggested to churches and congregations which reimburse the expenses of Conference delegates, that whenever their members are called to serve at the Institute sessions that as far as is practical and possible such members be given preference as Conference delegates in cases where a single journey suffices for attendance at both Institute and Conference.

4. That there be a registration fee of $2.00 per student for those who plan to attend all Institute sessions, that those who are able to attend only several sessions be asked to contribute voluntarily that in cases when entire families wish to register a family fee of $5.00 be established.

5. That the Conference establish a permanent Institute Committee consisting of the Field Secretary and four other members, one from each state, each of the four members serving a term of four years with membership rotating so that annually only one member be elected as follows: California term expires 1927; Oregon term expires 1928; Washington term expires 1929; Idaho term expires 1930.

Motion made and passed that the present committee for the Institute, Rev. M. J. Galle, P. C. Jantz, David Braun, L. J. Horsch, serve as a standing committee as stated in recommendation No. 5.

(To be concluded)

THE C. E. TOPIC

Aug. 1.

Wise and Unwise Decisions.

I Kings 3:5-15; Gen. 13:5-13.

A poet once wrote with better rhetoric than sense: "There comes a time, we know not when, that marks the destiny of men." The fact of the matter is that we know very well the time that marks our destiny. It is the hour when we make the decision that is to commit us on the Lord's side or against Him. When Joshua told the people of Israel that as for himself and his house they would serve the Lord, he was not giving utterance to a new decision. His entire life had been committed to the service of his God. There was a marked evidence in all that he did that from the beginning when Moses appeared to call the people to follow him to freedom Joshua was not lacking in decision. There is no more important step than that which commits one to the service of the Lord. To delay this decision is but flirting with eternal doom. The last entry made in the diary of one who had been halting between a decision and a rejection of the Lord as his personal Saviour was, "Tomorrow I shall become a Christian." To that one the morrow never came. We cannot estimate the number of those who lack making the decision they know they ought to make, but we know that it is a large

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 654 E. 79th St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

SUNDAY SCHOOL EQUIPMENT

(This Paper was prepared and read at the Kansas-Nebr. S. S. Convention held May 27, 1926, at Pawnee Rock, Kans., by Miss Helen Riesen, Librarian of Bethel College and is being published upon request.)

When the program committee asked me to prepare a topic on "Sunday School Equipment" they said they had in mind especially:

1. The use of pictures other than the picture roll, samples to be shown right at the convention and addresses of places where such could be obtained— ideas for preserving them, etc.

2. Use of blackboards and the possibility of each school having several if they would make the effort.

3. Suitable ways of copying songs not found in books so that they can be kept for future use.

4. Possibilities of a Sunday School library and points on how it should be run.

5. Maps and where to obtain them.

"Since 85% of what children learn comes through the eye, pictures are among the most important means of imparting religious training and developing religious feeling." The educational value of pictures is twofold:

1. Their power of teaching a lesson.

2. Their silent influence.

They may "illustrate a point, clarify a subject, or make vivid a scene." The derivation of the word "illustration" is to "let the light shine in". That is what a teacher does for the child mind in the skillful use of pictures."

Pictures for children under seven or eight should tell a story. This type of pictures may be called descriptive but more of the active than of the passive type. While they tell something they should not necessarily explain it. To children of 8—12 the realistic type of pictures makes its appeal—pictures visualizing facts, places, events; e.g. an Oriental house, or fishing in the sea of Galilee. Dramatic pictures like David and Goliath are suitable for this age. In the teen age one can make use of idealistic or inspirational pictures. It is at this time that character is moulded and one should build into the lives of these youths a love of the beautiful, strong, heroic, inspiring things in life.

"There are several things to be considered in the use of pictures in the Sunday School.

1. Careful selection. Will the picture give an accurate impression? Can it be associated with the lesson truth? Is it true in color and proportion? Will it interpret or deepen impression, will it help the child to hold steadily some beautiful truth in his mind that will eventually go out in thought, word or deed?

2. Do not use too many pictures—either at one time or even through the year. If too many pictures are used the child does not get the definite thought or impression desired."

Where can one get pictures for use in Sunday School? First of all, from denominational houses, like Mennonite Book concern. The set called Primary Picture Set No. 2 @ $2.50 is especially recommended for correct Oriental customs and beautiful coloring. One can get good pictures from special picture firms, e.g. Wilde Co., 120 Boylston St., Boston, Mass., Browne, G. P. & Co., Beverly, Mass. and Perry Picture Co., Malden, Mass. Splendid ones will be found in magazines, advertisements, calendars, etc. A special meeting of teachers and prospective teachers might be arranged for at which time they each might bring pictures from various sources. Suitable ones can then be selected and mounted—small ones sorted and arranged in envelopes. They should be systematically arranged, e.g. by subject such as Oriental customs; Temple pictures; Shepherd life; Jerusalem; etc. Or they may be alphabetically arranged by artist (if well-known) and title. It is best if pictures are labelled, e.g. Gethsemane. If mounted on uniform sizes of stiff paper they can more easily be cared for. Two sizes of cardboard or mounting paper will care for all pictures—8x10 for small and 12x17 for the large ones. The best way to store pictures is vertically in a drawer, filing case, or pasteboard box made for the purpose. These containers should be clearly labelled on the outside. It should be remembered that a small, carefully selected collection is better than a large one chosen at random.

There should be a systematic use of pictures. "A careful study of the lessons ahead, a systematic preparation of the work of the quarter or year in advance will help the teacher to know just what pictures will be needed, then they may be selected and used advantageously." Pictures are a very great help in teaching songs to little children. In one school a teacher was teaching the old favorite song,

Father, we thank thee for the night,
And for the pleasant morning light;
For rest and food and loving care,
And all that makes the world so fair.

She used six pictures— a night picture of moon and stars, another a beautiful sunrise, one of a little child asleep, one of different kinds of food, one of a home with father and mother and children, and last a beautiful landscape, showing "the world so fair." In a very few minutes the children had grasped the truth of the song and had memorized the words.

Another use of pictures is in teaching and reviewing Scripture verses. For instance, in teaching the verse, "Every good gift and every perfect gift is from above, and cometh down from the Father, the superintendent of a Primary department selected and arranged pictures of things familiar to children and through conversation traced them all back to God, the giver of all gifts, pictures of potatoes, apples, nuts, oranges, field of grain, car of coal, etc. These pictures were obtained from farm journals, seed catalogues, railroad advertisements, and served the purpose well.

The same teacher used pictures to review the Scripture verses. Holding up a picture of cattle feeding in a meadow, she asked the children what verse of Scripture the picture mad them think of. Very quickly they replied, "He causeth the grass to grow for the cattle." Another picture of a stream with cattle and horses drinking made them think of the verse, "He giveth drink to every beast of the field." Several pictures were used with very prompt answers. Finally she held up the picture of Daniel in the lion's den, asking again the question, what verse of Sripture the picture helped them to remember. Everything was quiet for a second or two, then one litte girl said, "What time I am afraid I will trust in thee." Of course these were verses they already knew, but it is surprising, sometimes, to see how thoughtfully they associate them; and it is good practise to help the children to see God's word in every picture and every song. There is no place in the Sunday-school for the picture that cannot be closely associated with the Bible truth. "The picture the eye can see helps to make the picture the heart can feel."

But now to a discussion of the blackboard in the Sunday School. "If a Sunday School is to be a real school the educational idea should prevail. The blackboard should be used in Sunday School as in other schools. The blackboard is indispensable in the public school but it is just as useful in the Bible School."

Why is the blackboard valuable? The eye is the most important avenue to the mind. 85% of what children learn comes through the eye. Graphic methods reenforce spoken words. The significant part of the lesson can be transferred to the board.

Some uses for the blackboard are these: 1. It may be the means of creating a center of interest. 2. Hymns may be placed on board and taught the class. Outline maps can be placed on them to teach necessary geographical background. 4. Symbolism in Biblical religion can be demonstrated and brought home to the pupil. The Bible is rich in symbols; e.g. anchor, cross, crown, dove, lamp, etc., etc. If placed on the blackboard the attention is centralized.

In the use of the blackboard we must "mix brains with our chalk". The idea is not to produce a beautiful picture but to get across to the pupils a thought. Simplest work is best. Someone has said "If you cannot draw on the blackboard draw on your imagination", e.g. here is a man and a boy. Even if drawing is crude it may get the idea across. All blackboard work is always a means to an end—never the most important thing in itself.

How can several, or most classes in Sunday School have blackboards? There are different kinds of blackboards in use:

1. Common wall board
2. Portable boards on a stand
3. Flexible black fabrics that roll like maps
4. Small boards for class use
5. Slates.
6. Pads of white paper suspended properly.

At Hillsboro they recently excavated under the entire church. Now they have a number of small classrooms in the basement of which the one side is a portable wall on casters serving as a door. In each of these portable walls is a blackboard—one for each room. This is found to be very serviceable.

Our next point is: suitable ways of copying songs not found in books so that they can be kept for future use. I quote from the Sunday School Times.

"We do not use hymn-books in our Primary Department. All special day and season songs are memorized. These are written on the blackboard. This of course uses up space we need for other purposes. Also if at any time during the year we wish to sing an old song it must first be copied on the board. This takes time, and is not wholly satisfactory. What kind of song charts are used for the purpose?"

In one Sunday School the superintendent has made some song charts that are not expensive, and serve the purpose very well. The words are written on white window shades. A carpenter made a frame which holds six shades. This has a place high on the wall of the room. A tag on the end of each shade gives the name of the song, the name of the songbook in which the music may be found, and the page number. This tag has proved to be quite a time-saver. When not in use the shade rolls up and is out of the way. While the case holds but six, it takes only a minute to replace one with any from the reserve cupboard where supplies are kept, and where the songs used at special seasons have their shelf."

Frequently I would like to send home copies of songs or notices to the parents. Our school cannot afford to have this printed, and we have no duplicating machine. Is there an inexpensive hectograph we might get for this purpose?

A junior department superintendent has made a hectograph for herself at very little expense. This has been used over and over and will give good service for some years to come. The directions she gives are these. She says: "First, because I could not buy a pan the size I wanted, I had a tinner make one with a lid; a little larger than typewriter paper and about an inch deep. I bought twenty-four ounces of glycerine and four ounces of sheet gelatine and cut up the gelatin sheets, soaking them in a scant pint of water over night. In the morning I add glycerine and eight tablespoonfuls of sugar, heating all slowly, stirring all the time to avoid sticking, and boiling in a double boler. Pour while hot into pan, straining through a thin cloth. If air bubbles form on top, draw them

to the edge with a piece of paper. The surface should be perfectly smooth when hardened.

(To be concluded.)

THE C. E. TOPIC

(Continued from page 4.)

one. Many people do not definitely reject the Lord, but they do put off making the decision to make Him Master effective. A mere resolution is not a decision. It is often said that the way to hell is paved with good resolutions. A decision is an act by which we commit ourselves to something definite. A decision to be on the Lord's side means that we stand out four-square for Him.

Decisions are the things in our lives that indicate our stand for things. A friend who was born in Scotland and came to America many years ago has the Bible his father gave him—the last thing received out of his hands. There is one marked passage: "If sinners entice thee, consent thou not." That man's life has been marked by the healthy influence it has on all with whom he comes into contact with. The suggested decision contained in the marked text has been the influence guiding his entire life. We recall the instance of Daniel and his three friends. Daniel purposed in his heart that he would not do certain things and his friends made the same determination. It was a decision that was not without its dangers for these three men stood in grave danger of blasting their lives and destroying the possibility of a career. But with them it was not a matter of advancing themselves. It was a matter of doing right in the face of temptation to do wrong in order to curry favor. All honor to them for their stand. It had been an encouragement and inspiration to multitudes who have come after them. In the case of Solomon we have another instance of right choice. There are many things that pampered youth might have desired and no doubt he craved after but against the things that his heart might desire was the need of wisdom and direction from his God. He chose that and became the mighty king in power and wisdom. It remains for us to realize that in making decisions our choice should be guided, not by our likes or dislikes, but by our good sense. The sensible thing to do is to come out squarely for our God and the things that stand for Him. All other things are useless and hurtful. We recall the Greeks who came to the disciples saying, "We would see Jesus." This was the noblest decision they could make. It is the only important one any one can really make. A determination to know Jesus is a determination to be like Him and to do as He bids. Some men make their decisions for gain, or popularity, or influence. Such things in themselves are not always bad, but they are not the chief things in life. The one great question every one is called to ask is: "What think ye of Jesus?" It is a question we must answer whether we will or not. It should be one that we will answer to our eternal good.

Some decisions we make involve hardships and trials. Paul decided that he would like to know the brethren in Rome. It was the will of God that the way should be open for him to do so, even though he must be carried to Rome a prisoner and go through the experience of being shipwrecked. Paul also hoped to go to Spain. There is nothing to show that he ever could realize this hope. A decision to do the service of the Lord means that one is willing to submit to the Lord's leadings. It may be that our intentions are the best, but in all things God knows better and to Him our wills must be submitted.

The unwise decisions of our lives have been many. It is a mercy of God that so many of them have been hindered and defeated. We recall the case of the rich youth who when the supreme moment came could not give up his worldly interests for his Lord. Of his future we hear nothing because there is nothing to be heard. He rejects Christ and fixes a Christless destiny for himself.

THE S. S. LESSON

Aug. 1.

The Deliverance at the Red Sea.

Ex. 13:17-22; 14:1-6.

Golden Text:—"The Lord is my strength and song, and He is become my salvation."—Ex. 15: 12.

The people of Israel had at last cut off the bondage of Egypt and were on their way out of the land that had been so cruel to them, but, on the edge of the country they were leaving, their great trial was to come. The pursuing hosts of the Egyptians were behind them and before them were the Red Sea and the mountains. Nothing seemed more like a trap than the situation in which they found themselves. All their preparation and fleeing appeared to have come to an end with nothing but the cruel swords of their pursuers in prospect. It is often said that man's extremity is God's opportunity. They seemed lost for the moment, but they were actually nearer their deliverance. We are reminded of the tyranny of death which holds the race in constant fear, but, in the very hour of death, the Christian is nearest to deliverance and surest of a life better than death can destroy.

It will be noted that the people were not led by the nearest way to their deliverance, which was by the way of the land of the Philistines. God wanted them to feel that they were entirely under His direction and so the hardest way was the one He chose for them. If we have the choosing of anything we generally choose the easy way which is seldom the right way. We need the discipline of hardship for the development of our character and we need to be in such staits that when deliverance does come we will realize that it was not ourselves but the hand of God that delivered us. To him who has passed over the hard roads of life, the easy ways have no difficulty he fears and the danger of taking an easy life for granted is passed.

There were several things that Israel had with them that were assuring. In the first place, they carried with them the bones of Joseph. These reminded them that their real home was Canaan, toward which they were bound. It also confirmed the promises that God had made to them through his servant. The same God who had advanced Joseph and through him had worked out their salvation, would continue to care for them. The presence of the bones of this saint bound them to the glorious past of the Patriarchs and the promises that came to Israel through them. The great assurance that Israel had was the presence of God in the form of the cloud and the pillar of fire. The cloud gave them the feeling of security of being under the protection of God. As it sheltered them from the fierce heat of the desert sun, so He would shelter them from all other dangers. As it hid them from the sight of their pursuers so they would continue to be hidden in Him at all times. The pillar of fire was a visible evidence of the might and power of their God. God often manifested Himself through the mysterious and potent force of the flame as when he appeared to call Moses. Fire, in itself, was never an object to be worshipped, but was a force that would indicate the presence of God to the worshipper. The light by night has a remarkable significance. Light is the opposite of distress, trouble, sin and sorrow. God dispels these things. His presence is an assurance that there is light that leads and cheers and gives life. Jesus emphasized the fact that He was the Light of the World. He also told the believer that He was the light of the world. The believer is commanded to so let his light shine that men will see his good works and glorify the Father in Heaven.

When the Egyptians approached the Israelites there was consternation in their camp. No wonder. From a worldly point of view there was no help for them. They were not thinking of God then as they should have done and despair was their lot. It is always the same. When we forget God in our troubles our only prospect is ruin and destruction. Yet Israel had no reason for fear. They were in the hands of a mighty protector. We have no reason to despair in our dark hours when we trust in God. When we forget Him our despair is real and we are hopeless.

The answer of Moses was assuring. "Fear not," he tells them. How often do the words "fear not" appear in the Scriptures? They are meant for us in just such times as Israel had to face when every earthly outlook was gloomy. The comfort was (1) Ye shall see the salvation of the Lord. It is the only kind of salvation that is really worth while Salvation alone can come from the Lord. (2) He will show you." God is not long in leaving us in doubt concerning what He proposes to do for us. (3) The Egyptians were to be seen no more. Past trials disappear to those who trust in Him.

(4) "The Lord will fight for you." That is the only kind of fighting that is worth anything at all. If the Lord is not fighting for us He will be fighting against us and then we will be as helpless as the Egyptians. "If God be for us who can be against us?" The sea that seemed to be the chief thing to cause their defeat became to Israel the means of their deliverance. Here again we see how God can and does overturn things that good may come of them.

MARRIAGE

Hege-Leisy.—In Los Angeles, Cal., July 2, Rev. Chr. Hege to Elnora Leisy, both of Paso Robles, Cal. Rev. J. B. Baer officiating.

Goering-Waltner.—On June 15, at the home of the bride's parents, Oscar A. Goering to Edna M. Waltner, Rev. Elmer Basinger officiating.

Waltner-Wood.—At the home of the bride's parents in Freeman, S. D., David S. Waltner to Leone Wood. Rev. Elmer Basinger officiating.

DEATHS

Haury—Gustav A. Haury was born in Franklin, Lee County, Iowa, on January 15, 1863. He moved to McPherson County, Kansas, in 1879 After finishing the school in his

home district he attended the Mennonite Seminary at Halstead, Kansas, from which he was graduated in the first graduating class of that institution. Subsequently he was a student at the University of Kansas.

His teaching career began early, his first school that he taught being his home district school in McPherson County, north of what is now Moundridge. Then he taught in the Indian School at Halstead, Kansas, conducted by the Mennonite Mission Board. For two years he was at the head of the public school system in Hillsboro, Kansas. He then was called to a teaching position in the Halstead Seminary. After one year he came to Bethel College in the fall of 1893, the seminary having been moved to Newton and expanded into the latter institution. At Bethel College he spent the remaining thirty-three years of his life, teaching full time to within a few weeks of his death.

At Bethel College he was compelled to teach a large variety of subjects the first few years, but eventually he got into his favorite field of Latin. Whatever subject he undertook to teach, however, he did it with an outstanding thoroughness. In Latin he was considered one of the best teachers in the state. For the last few years he also served as business manager of Bethel College. While serving in this capacity his quiet efficient ways won him many friends.

Though Professor Haury spent 38 years in the school room as instructor, he did not limit his efforts to school room duties, nor to the additional work that came to him as Business Manager of Bethel College. In spite of his more than full program he took time to serve his community. For many years he was a member of the Lyceum Committee that has brought to Newton a high type of musicians and speakers. For the greater period of this time he was chairman of the committee. For thirteen years he served on the Board of Education of the city of Newton. During most of this period he was on the Committee on Teachers, and the last year was president of the Board.

In any position into which Professor Haury was put he gave unstintingly of his time and energy, not anxious for praise nor over sensitive to criticism, but always straightforward and conscientious, yet kind. The foundation for his behavior and service undoubtedly was found in his religion. As a youth of fourteen he united with the church and through all the years served his Master with faithful consistency. His religious profession was not characterized by effusive volubleness but it always had the ring of sincerity. He served his Master in a quiet, faithful way, just as he served his school and his community. From the very beginning of Bethel College Church he served as Sunday School teacher and from a slightly later period as deacon. It was seldom that he missed a prayer meeting. His strength of character was made possible because he did not neglect going often to the source of spiritual strength.

On June 11, 1891 Professor Haury was married to Clara Ruth. This union was blessed with four sons. Irvin, the oldest died in Camp Funston, leaving his widow, now Mrs. Albert Dyck of Halstead. G. A. Jr. resides in Newton. Alfred resides in San Fransisco. Emil is in school in Arizona University. Besides being survived by these three sons and his wife he is also survived by his aged father, 5 brothers, 3 sisters, 3 daughters-in-law, 3 grandchildren.

Prof. Haury had never missed a day of school work on account of sickness. However, being annually troubled by an attack of hay fever, he had asked for a year's leave of absence, hoping to return to work after that. His leave was granted. But three weeks before the school year closed he was compelled to undergo an operation for a perforation of the stomach. Calmly and resolutely he set himself to win the battle for life. But complications made a second different operation necessary. When he saw death approaching he resigned himself into the hands of Him whom he had tried to serve faithfully. He passed away Friday morning, June 18th at 7:20 o'clock at the age of 63 years, 5 months and 13 days. His death is a blow to all who knew him, but his life is an inspiring memory. "Blessed are they which die in the Lord,—and their works do follow them."

—J. W. Kliewer

CONTRIBUTIONS

Emergency Relief Commission, June, 1926.

For Russia: Samuel Soldner, Berne, Ind., $10.00; Ch. and S. S., Pratum, Ore., $36.55; Emmaus Ch., Whitewater, Kan., $36.50; Bergthal Ch., Pawnee Rock, Kan., $32.98.

General Fund: West Zion Ch., Moundridge, Kan., $32.00; San Marcos Ch., Paso Robles, Calif., $4.26.

For Canada: J. B. Stucky, Moundridge, Kan., $20.00; Brudertal Ch., Hillsboro, Kan., $42.55; Bethel S. S. class, Mountain Lake, Minn., $7; First Menn. Ch., Aberdeen, Ida., $23.80; Emmanuels Ch., Aberdeen, Ida., $68.67; Bruderthal Ch., Hillsboro, Kan., $42.46.

For Mexico: J. B. Stucky, Moundridge, Kan., $20.00; Friedensthal Ch., Tampa, Kan., $33.81; Sister Hillegonda v. d. Smissen, Newton, Kan., $3.00; H. J. Janzen, Benfrow, Okla., $15; Katharina Unruh, Newton, Kan., $15.00; Bethel Menn. Ch., Fortuna, Mo., $47.64; Alexanderwohl Ch., Goessel, Kan, $62.66; San Marcos Ch., Paso Robles, Calif., $7.81.

June 1st, 1926, balance, $10.10.

Received for Russia, $116.03.

Received for General Fund, $36.26.

Received for Canada, $204.48.

Received for Mexico, $304.92.

Total, $571.79.

Paid out during month, $555.04.

Balance on hand, July 1, 1926, $16.75.

Gratefully acknowledged,

C. F. Claassen, Treasurer.

FOREIGN MISSION RECEIPTS FOR JUNE

General Treasury.

Flatland Ch., Quakertown, Pa., $24.00; Bethel Ch., Inman, Kansas, $41.31; Brudertal Ch., Hillsboro, Kansas, $210.85; Alexanderwohl Ch., Goessel, Kan., $237.32; Eden Ch., Moundridge, Kan., $411.68; Zoar Ch., Goltry, Okla., $13.00; Second Menn. Ch., Beatrice, Nebr., $220.00; Menn. Ch., Buhler, Kan., $44.55; First Menn. Ch., Mt. Lake, Minn., $161.01; Individual subscribers to Mission Quarterly, $0.75; Clara Ruth, Reedley, Calif., $75.00; Bethesda Ch., Marion, S. Dak., $30.00; J. T. Reimer, Whitewater, Kan., $300.00; S. S., Bethel Ch., Inman, Kan., $28.49; Children's day collection, Mennonite church, Menno, Wash., $15.31; Christian Ch., Moundridge, Kan., $26.75; Menn. Ch., Deer Creek, Okla., $9.-53; Herold Ch., Corn, Okla., $11.53; Bergtal Ch., Pawnee Rock, Kan., $59.54; Oraibi Christians, Oraibi, Ariz., $12.50; Hoffnungsau Ch., Inman, Kan., $34.26; S. H., Newton, Kan., $5.00; Aletta H. Krehbiel, Clarence Center, N. Y., $20.00; Heinrich Schulz, legacy, Buhler, Kan., $119.12; New Hopedale Ch., Meno, Okla., $19.62; Menn. Ch., Burrton, Kan., $15.00; Zion Ch., Donnellson, Iowa, $88.41; Menn. Ch., Buhler, Kan., $29.52; Bethany Ch., Kingman, Kan., $15.75; Grace Menn. Ch., Pandora, Ohio, $77.02; Menn. Ch., Deer Creek, Okla., $15.14; Menn. Ch., Medford, Okla., $15.11; Gnadenberg Ch., Whitewater, Kan., $48.18; Menn. Ch., "Christmas collection", Perrytown, Texas, $20.00; S. S. festival, Menn. Ch., Perrytown, Texas, $18.75; Menn. Ch., Lehigh, Kan., $12.15; Bergtal Ch., Pawnee Rock, Kan., $31.04; Digger's S. S., Bergtal Ch., Pawnee Rock, Kan., $15.00; Menn. Ch., S. S. & C. E., Pratum, Ore., $45.60; friend, Goessel, Kan., $5.00; H. J. Andres, Newton, Kan., $100.00; First Menn. Ch., Upland, Calif., $135.67; S. S., Brudertal Ch., Hillsboro, Kan., $87.14; Friedensfeld Ch., Liberal, Kan., $24.19; Salem Ch., Dalton, O., $183.32; Mrs. J. P. Kaufman, Marion, S. Dak., $5.00; Hebron Ch., Buhler, Kan., $28.95; Menn. Ch., Arlington, Kan., $10.80; Jos. C. and Anna Graber, Pretty Prairie, Kan, $35.00; Menn. Ch., Inman, Kan., $25.00; St. John Ch., Pandora, Ohio, $200.00; Bethel College Menn. Ch., Newton, Kan., $90.94; Women's Bible Class, Bethel College Menn. church, Newton, Kansas, $25.00; Menno Ch., Menno, Wash., $15.00; S. S. Class, No. 33, Menn. Ch., Berne, Ind., $26.00; S. S., Ebenezer Ch., Bluffton, O., $200.00; Mission friend, Canada, Kan. $200.00; friend, Beatrice, Nebr., $50.00; Bethesda Ch., Henderson, Nebr., $51.88; Emmaus Ch., Whitewater, Kan., $905.15; S. S. Johannestal Ch., Hillsboro, Kan., $99.58; Menn. Ch., and S. S., Wadsworth, O., $16.73; Menn. Ch., Wisner, Nebr., $20.00; Hoffnungsfeld Ch., Moundridge, Kan., $149.00; David Jantzen, Plymouth, Nebr., $60.00; Menn. Ch., Escondido, Cal., $10.70; Menn. Ch., Hillsboro, Kan., $52.39; Bergtal Ch., Pawnee Rock, Kan., $27.01; First Menn. Ch., Halstead, Kan., $54.35; Helen Riesen, Bethel College, Newton, Kan., $21; C. E. Program, N. Dist. conference, Freeman, S. Dak., $62.58; Bergfeld Ch. and S. S., Mt. Lake, Minn., $30.82; Menn. Ch., near Beatrice, Nebr., $542.40; friend, Newton, Kan., $100.00; Mrs. Sarah Voth, Newton, Kan., $100.00; E. D. Voth, Newton, Kan., $3.00; collection, N. Dist. conference, at Freeman, S. Dak., $93.87; North Star Ch., Drake, Sask., $80.00; friends, Upland, Calif., $2.00; Friedenstal Ch., Tampa, Kan., $38.38. Total $6,677.35.

Treasury for Orphans, Teachers, Etc.

S. S., First Menn. Ch., Bluffton, Ohio $100.00; Upsteamer class, Menn. Ch., Deer Creek, Okla., $40.00; Mrs. L. Weber, Cucamonga, Calif., $35.00; C. G. Tiahrt, Aberdeen, Ida., $30; S. S., Hutterdorf Ch., Freeman, S. Dak., $60.00; H. C. Ewert, Avon, S. Dak., $50.00; Friedensberg Ch., Avon, S. Dak., $35.00; Elizabeth Voran, Colorado Springs, Colo., $15.00; C. E. Soc., Menn. Ch., Noble, Ia., $32; C. E. Soc., Bergtal Ch., Pawnee Rock, Kan., $50.00; C. E. Soc., Zion Ch., Dallas, Oreg., $15.00; Mr. and Mrs. G. J. Voth, Choteau, Okla., $30.00; G. J. Voth's children, Choteau, Okla., $30.00; Friedensfeld, Mission society, Liberal, Kan., $15; Mission Soc., Donnellson, Ia., $5.00; member of Bethel College Menn. Ch., Newton, Kan., $75.00; S. S., Menn. Ch., Chicago, Ill., $20.00; Mrs. Martha K. Goertz, Newton, Kan., $30.00; G. B. Regier, Inola, Okla., $45.00; Wm. E. Wiebe, Beatrice, Nebr., $30.00. Total, $939.85.

China Tamingfu School.

Gnadenberg Ch., Whitewater, Kan., $226.25.

India Station.

Clara Ruth, Reedley, Calif., for hospital, India, $25.00; Clara Ruth, Reedley, Calif., for widows' home, India, $15.00; Clara Ruth, Reedley, Calif., for Nellie Penner, $10.00; Hebron Ch., Buhler, Kan., for lepers, India, $50.00; C. E. Soc., North Star Ch., Drake, Sask., for hospital, India, $15.00; Mission workers, West Zion Ch., Moundridge, Kan., for hospital, India, $78.00; S. S., Hebron Ch., Buhler, Kan., for Miss Martha Burkhalter, $22.44. Total, $215.44.

China Station.

S. S., First Menn. Ch., Bluffton, O., for church, Tamingfu, $32.50; Clara Ruth, Reedley, Calif., for hospital China, $25.00; C. E. Soc., Salem Ch., Freeman, S. Dak., for ch., Tamingfu, $126.50; C. E. Soc., Menn. Ch., Wolf Point, Mont., for Ch., Tamingfu, $10.00 Total, $194.00.

Sundries

P. P. Schmidt, Newton, Kan., for E. Kuhlman, $10.00; David Buller, Goessel, Kan., for E. Kuhlman, $5; Eighth St. Menn. Ch., Goshen, Ind., for Mary Y. Burkhard, $150.00; Do., $50.00; Karl Friesen, refund, $91.67. Total, $306.67.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

June 1, 1926, balance in bank, $79.-60.

Gifts for General Fund, $6,677.35.

Gifts for Orphans, Teachers, etc., $939.85.

Gifts for India Station, $215.44.

Gifts for China Station, $194.00.

Gifts for Tamingfu School, China, $226.25.

Gifts for China Building Fund, $213.59.

Gifts for Sundries, $306.67.

Total Receipts during June, $8,773.-15.

Notes receivable, $3,050.00.

Money borrowed during the month, $722.54.

Balance and total receipts, $12,-625.29.

Paid during June on orders, $6,-625.29.

Paid during June on debt, $6,000. Leaves no balance.

On July 1st, 1926, our board has a debt of $18,622.54.

Gratefully acknowledged,

J. G. Regier, Treasurer.

Newton, Kansas.

JOTTINGS

The Bethel Home for the Aged at Newton, Kansas, under the direction of the Bethel Mennonite Deaconess Society, which has recently been opened, is reported to have twenty inmates.

Both the Bethel and the first church of Mt. Lake, Minn., celebrated their Annual Missionary festivals. Rev. Abr. Warkentine of Newton Kan., and Missionary Wiens were on the program.

Bro. O. F. Gilliom, wife and daughter, of Berne, Ind., are on their way to England where they will attend the World's Christian Endeavor Convention. On their way they visited in Philadelphia and attended the Sesqui-Centennial. Bro. Gilliom is trustee of the United Society of Christian Endeavor. Following the convention, he and his family will make a sight seeing tour through Continental Europe.

Dr. E. E. S. Johnson, pastor of the Bally, Pa., church, addressed the Quarkertown Rotary Club on Tuesday evening of last week. The theme of the address was: "The Background of American History". It was in keeping with the Fourth of July and the speaker paid tributes to the signer of the Declaration of Independence. Dr. Johnson pled for Americans to hold on to the finer things which made for the foundation of our government in 1776, and told of conditions facing our country today as regarding immigration and its accompanying complexities.

The Mennonite Conference of the Eastern District will be held in the Herford church, Bally, Pa., July 26. An interesting program is in prospect.

Four ladies of the Detroit City Mission gave a concert in the Berne, Ind., church last week. The choir of the Berne church is planning to render the cantata, New Jerusalem in August. Rehearsals are in progress.

While aboard the trans-Atlantic liner, Berengeria, Dr. C. H. Smith of Bluffton College and Dr. J. E. Hartzler, of Witmarsum Seminary, met with an unusual experience. The steamer, sailing through a school of whales collided with one of them with fatal results to the whale. The impact caused the big ship to tremble from end to end and a man in the bow narrowly escaped being thrown overboard.

The following Act was passed by the Colonial Assemblies in the winter of 1661 and 62: "Whereas, many schismatical persons, out of their aversion to the orthodox established religion, or out of the new-fangled conceits of their own heretical inventions, refuse to have their children baptized. Be it therefore enacted, that all persons who in contempt of the divine sacrament of baptism, shall refuse when they must carry their children to a lawful minister in that country, to have them baptized, shall be amerced two thousand pounds of tobacco, half to the informer and half to the public."

Another Conference of Pacifist Churches is to be held in the Carlock Mennonite church, Carlock, Ill., Aug 30 to September 1. Carlock is in the center of a large Mennonite constituency; with Brethren and Friend's churches within easy reach. This Conference ought to be well attended. The date comes between the meeting of the General Conference and the Central Conference. A tentative program has been arranged.

At this time when the Sesqui-Centennial is in progress an item in the records of the old Germantown church is interesting. It states: Sunday July 16, 1876, Rev. N. B. Grubb preached a Centennial Sermon in the Germantown church from the text, Psa. 97:1. In the audience were persons from different parts of this state, from Massachussetts, New York, New Jersey, Connecticut and Rhode Island.

With the efforts of certain spokesmen of the War Department to discredit and misrepresent the peace movement, certain fruits have followed that will bring further discredit to their efforts. Recently a representative body of students from a number of New England Universities and Colleges, held a conference of the Fellowship of Youth for Peace. The main topic for discussion was: "Is War Necessary"? There was nothing extreme in the discussion, nor in the agitation, still the conference was interfered with by a number of ruffians who without provocation pelted the delegates with rotten eggs, vegetables, and stones evening after evening.

Prof. O. B. Gerig, a Mennonite and a leader of the discussion, was hit by a stone and his wife was the unhappy target of a rotten egg. The local police of Concord, Massachusetts, where the conference was held, seemed unable to preserve order.

The seat of the disturbance was found to be in the local American Legion. The Legion had tried to prevent the conference and having failed sought to disturb its sessions. In an editorial comment on the unhappy affair the Boston Globe states that the spirit of Concord, where generations ago men were free to discuss every phase of life, must have changed. The Globe wonders whether this is the real spirit that certain 100 percenters proclaim.

On June 5th Rev. G. T. Soldner of Souderton, Pa., conducted preaching services at the Mennonite Home for the Aged, Frederick, Pa. On June 20th the West Swamp C. E. society rendered an interesting and inspiring program at the same place. On June 27 the East Swamp C. E. society and Sunday School rendered a program and after the service loaded the dining room table with eatables and served the Home family with a sumptuous supper. July 3rd, Rev. V. B. Boyer of Allentown held an inspiring preaching service.

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, JULY 29, 1926. No. 28

INVITATION

To our fellow believers of the General Conference:—

Peace be unto you! The First Mennonite church of Berne, Indiana heartily invites the brethren and sisters far and near to attend the 24th session of the General Conference which convenes in our church from the 22d to the 29th of August. Delegates and visitors in large numbers are welcome visitors for us. Lodging and breakfast will be provided in the homes of the congregation. Dinner and supper will be served daily in the Berne Auditorium at 25c the meal. "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." I Peter 2:5.

In behalf of the Board of Deacons. P. R. Schroeder.

NOTICE AND INVITATION

Three new workers are to be sent to the foreign field, D. V., this fall, one to China and two to India.

On Sunday, August 8th, Bro. and Sis. J. R. Duerksen are to be ordained as missionaries to India. This is to take place in their home church, Goessel, Kansas.

On Sunday, September 5, Sister Marie J. Regier is to be ordained in her home church, Emmaus, Whitewater, Kansas, as missionary to China.

Whether or not Dr. and Mrs. Pannabecker can be sent to China as had been planned, will depend on the treasury. Since he has a debt of about $4,000.00, which the board would have to assume, as soon as we sent them, it will take special effort to do this over and above the regular running expenses. We hope and pray that this will be possible, even if it is almost a hope against hope.

We ask all mission friends to remember these five workers in the whole cause in your intercessory prayers.

In the name of the board,
P. H. Richert, Sec'y.

THE TRIP TO THE COMING CONFERENCE

In answer to questions concerning reduced railroad rates to the Conference at Berne, Indiana, the following:

A reduced rate on the Certificate plan expressly for our Conference is absolutely out of the question. The minimal number of travelers that is necessary to get such reduction is 250, and at the session in Freeman we didn't even have a full 100.

But from all over the west, excursion rates to such points as Chicago, Winona Lake and, for those who wish to go on to the World's Fair, Philadelphia and Atlantic City, are obtainable. The rate is 1½ for the round trip or from Pacific coast points even better than that. No doubt visitors and lay delegates to the Conference from Pennsylvania can get some reduction to such a place as Winona Lake, while the ministers can travel at the half rate east of Chicago. Winona Lake is about 75 miles from Berne.

Following are some of the rates as they have come to me from railway agents:

Round-trip—

Spokane, Seattle, Portland, San Francisco to Winona Lake, $98.-28.

Spokana, Seattle, Portland, San Francisco to Philadelphia, $134.-50.

Spokane, Seattle, Portland, San Francisco to Berne, Ind., $103.38.

Round-trip—

St. Paul, Minn., to Winona Lake, $29.25; to Atlantic City, $78.11.

Omaha, Nebraska, to Winona Lake, $37.56; to Atlantic City, $83.69.

Sioux City, Iowa, to Winona Lake, $36.68; to Atlantic City, $84.61.

Des Moines, Iowa, to Winona Lake, $27.05; to Atlantic City, $75.91.

Round-trip—

Wichita, Kansas, to Winona Lake, $47.45; to Philadelphia, $78.45.

Newton, Kansas, to Winona Lake, $46.86; to Philadelphia, $84.65.

Kansas City, Mo., to Winona Lake, $34.80; to Philadelphia, $67.29.

Round-trip—

Newton, Kansas, direct to Berne, Indiana, $51.54.

One-way fare from Winona Lake to Berne is $2.56.

All excursion tickets to eastern points are good to October 31, and stop-overs are allowed at any point.

In order to proceed safely station agents should be consulted in plenty of time for rates and other information. In case they should not have it at some of the small stations, they can get it quickly from headquarters. The 1½ excursion rate for the round trip from western states applies practically everywhere.

From Newton, Kansas, the Santa Fe would again like to furnish a tourist sleeper for those who may choose to travel via this road. They would run this sleeper right through to Berne without change. Those who are interested can get particulars from the agent. L. C. Horst, Newton, Kansas.

J. R. Thierstein,
Conference Secretary.

THE BLUFFTON RETREAT
Aug. 7 to Aug. 15, 1926

Any Christian young man or woman desiring to choose an ideal place for a vacation, can well turn his (or her) thoughts to the Retreat. Why?

First of all, abundant food for the soul can be found there. The inspiration received on the subjects of missions, world and racial problems, and church history, alone, is worth all the efforts put forth to attend the Retreat. It has acquainted me better with the Word of God, and His plan of salvation, and better enabled me to solve the problems which confront young people every day.

It has permitted the formation of friendships which tend to elevate rather than destroy the Christian character. How often have you heard the expression, "A man is known by the company he keeps"? The Retreat will make you worthy of being called a Christian, because of the wonderful environment aiding the formation of Christian friendships.

The Retreat of 1926 promises to be even more successful than that of 1925. Won't you please support it by your prayers, and, if possible, your presence? It sends out an invitation—yes, a challenge—to every young man and woman. Will you accept, or reject it?

Kathryn R. Shelly.

BETHEL RETREAT

The time for the Bethel Retreat is fast approaching. As you will know the date set for it is from August 7th to 15th. The seventh is Saturday and it is to be Registration day, unless you register by mail. The registration fee again is $2.00 and board and room will also be $8.00 for the eight days. Single meals will be 40c each. Rooms are 25c a night, but you should bring your own sheets and pillow. We hope every Christian Endeavor society in the district will be represented this year. Make up a group and come. Plan to stay the full eight days and get the most out of it. The plan is to have classes in the morning in the following subjects: Church History; Teacher Training; Missions; The Lord's Prayer; and Leaders in Israel, this latter covering the last quarter of the Sunday school lessons for the year 1926. Then there is to be a discussion period or Forum each morning. All the work in the morning will be in the English language; in fact the addresses in the evening will also be in English with the possible exception of one or two to be announced in the folder which we will gladly send you upon request. But we suggest that you do not wait for that, but send in your registration fee at once and state that you will be with us. It will be necessary to order books, and for that reason we should know at once who contemplates coming.

The college will again put its equipment at our disposal and we can assure you that the class leaders will take a personal interest in making it worth your while to come. We trust that the motto of the Retreat, "Draw nigh to God, and He will draw nigh to you", may become a reality with all who come.

On Saturday evening we plan to have a get-acquainted meeting. Do not miss that. On Sunday morning Rev. Fast will have a special message for us. In the afternoon the song leader, Bro. Paul Baumgartner, will conduct an informal "Sing"; and in the

evening of that day (Aug. 8) at 8:00 o'clock, the three Endeavor societies from Alexanderwohl, Goessel and Tabor will render a joint program. Last year the four societies from Emmaus, Swiss church, Gnadenberg, and Elbing gave such a joint program to an overflow house and we feel certain the chapel will again be filled to the last seat. This will be a full day to begin with, and every day after you will have enough to do.

But the purpose also is to take time to meditate and be quiet—to retreat. Every afternoon till 4:30 there will be time for that. Coach Haury will then be on deck to give instructions in group plays and exercises. The morning watch will be in the hands of Bro. and Sister J. R. Duerksen and there will be Vesper services. Both of these will be on the college steps or under the trees. Each evening there will be an inspirational address that will be worth hearing. Bring your note books and pencils; come with the determination to have a profitable as well as good time by learning something that you may make use of later. Come determined yourself to contribute something to the success of the Retreat. Come determined to receive a blessing from on High.

Harvest and threshing have been unusually early this year and this should make it possible for many, who otherwise could not come, to be with us this year. Ask anyone who was here last year, and we feel sure you will be encouraged to come. Please send your registration fee of $2.00 to C. E. Krehbiel, Newton, Kansas, at once and state whether you will want a Church History text at 50c and a Teacher Training book at $1.00. Bring your Bibles. Come!

C. E. Krehbiel,
Newton, Kan.

REPORT OF LADIES' AID MEETING PAC. DISTRICT CONFERENCE

On the evening of the 22nd of June, the ladies of the Pacific District Conference were given an opportunity to present their part of the program. Mrs. P. A. Kliewer of Monroe, chairman, opened the meeting with the two fitting songs, "Rescue the Perishing", and "His Way with Thee." Scripture reading was taken from Proverbs 19:17. Isaiah 32:20, and Ecclesiastes 11:1-3 and 6. At roll call, one member from each sewing society responded with a Bible verse.

As a special musical number from Monroe, Mrs. Rittahler sang a splendid soprano solo. This was followed by a very appropriate poem composed and read by Mrs. P. R. Aeschliman of Colfax in which she expressed the idea of loving service as rendered by Mary and Dorcas of old.

Substituting for special music from Paso Robles, Miss Esther Ummel of Ohio sang a beautiful solo, "The Lord is my Shepherd." Miss Anna Stauffer gave a report on the Los Angeles Mission, asking that the workers there be remembered in prayer so that the burden of the work shall not fall so heavily upon them.

A very fine bass solo by Mr Dyck of Pasadena served as special music from Reedley. Mrs. Alfred Habegger, representing the Cheyenne mission, presented the case of the Indians and also gave an outline of the duties of missionaries among them. The Pratum society assisted with a quartet and likewise did Colfax. Following Rev. Habegger's address on Indian customs was a trio sung by Ruth, Gertrude and Katherine Krehbiel of Lind.

The collection received amounted to $30.69.

Signed,
K. Krehbiel

REPORT OF THE 30TH SESSION OF PACIFIC DISTRICT CONFERENCE

(Concluded)

Motion made and passed that the Pacific District Conference assume the responsibility for the balance of expenses of the Young People's Institute which is not covered by income from other sources.

Next the recommendations of the Field Secretary were adopted, namely:

1. That if the News Letter sent out occasionally has met in a small measure the desires of some of the workers over the district, a small budget be allowed which would defray the expenses of such an effort. The probable expense would be $35 which is itemized as follows:

Stencils for 8 issues (2 stencils for each issue)	3.20
Paper, 200 sheets each issue	4.00
Postage envelopes about 100 names	20.00
Typist, about 16 hours	8.00
	$35.20

2 That if the News Letter idea is acceptable then a reporter should be appointed in each S. S. and C. E., who would send interesting items of their work to the secretary's office This office serves most acceptably when used as a clearing house of ideas.

Motion adopted that we accept the Field Secretary's Report as a whole.

Motion made and passed that the church statistics be printed in our church papers.

Motion made and passed that the Confereince send the $50.00 to the Foreign Mission Fund as requested by Rev. M. M. Horsch for traveling expenses.

Next followed the Treasurer's Report:

Total receipts	1,071.09
Total expenditures	848.21
Balance on hand June 14, 1926	$ 222.88

The Treasurer's Report was accepted and submitted to the Auditing committee.

With song and prayer the morning meeting was dismissed.

After a song for the opening in the afternoon, Rev. C. Rhea led in devotionals. Rev. John Toews being ill, therefore, his theme was not given. Rev. Albert Claassen was not present. but he had sent his theme along and Rev. J. C. Mehl read his theme.

Topic IV. His sacrifice manifested by: 3. Being sufficient. 4. Being efficient. Rev. Albert Claassen, English.

Topic V. His exaltation manifested by: 3. His high priestship. 4. His eternal kingship—Rev. J. M. Franz, German. The first part of this topic assigned to Rev. Alfred Wiebe was not given because Bro. Wiebe was not present and the theme arrived too late to be read. All themes will be sent to our church papers to be published, therefore no comments are made on the themes in this report.

Time was now given for open discussion. A very lively and helpful discussion followed upon the following questions: The mission of the Christians and the Church. War—now is the time to act and speak; Motion picture show. The meeting closed by a solo by D. G. Dyck and prayer by John Waltner.

Tuesday evening the Ladies Missionary Societies gave a program. A report of this meeting will appear in the Mennonite.

Wednesday morning Bro. Dyck led the song service and Rev. D. D. King in the devotionals. The reports of the different committees followed.

Evangelization Committee.

Rev. H. J. Krehbiel gave a general report of what has been done in the past year and subreports of the different fields were given by the Reverends Aeschliman, Galle, King, Baumgartner and Kliewer.

Motion made and accepted that we continue the work at Newport, Wash.

Motion made and accepted: Resolved that we, the Pacific District Conference session at Monroe, Wash., June 20-23, 1926. request the General Conference to establish a Home Mission Station in Portland, Oregon, because a number of Mennonites are living there and we believe that this city offers to the General Conference a splendid opportunity.

The report of the Evangelization committee was adopted as a whole.

Auditing Committee:

The committee found the report of the Treasurer correct with the exception of three items of disbursement, for which there is no order and we recommend that these three orders should be issued so that the report of the Treasurer does correspond with the order of the book.

The Auditing committee's report was adopted.

At this time the following invitations were extended for the next Pacific District Conference: Los Angeles; Colfax; Upland. After a few remarks a standing vote was taken to have the next conference in Southern California, the place to be decided between the two churches at Upland and Los Angeles. The invitation for the next conference in Southern California was unanimously accepted.

Memorial Committee

Rev. F. F. Jantzen, chairman of the committee, asked the audience to join in singing the song, "'Tis so Sweet to Trust in Jesus". The following were spoken of in this meeting, Rev. Jacob Hege, Paso Robles, Calif., Prof. G. A. Haury, Sr. Newton, Kans., and all those who have been taken out of our groups and are now in the land beyond. The following Scripture passages were read: Ps. 90; I Cor. 15. After prayer the audience joined in singing God Be With You Till We Meet Again.

Resolution Committee

Resolved that:

1. We hereby gratefully acknowledge the overshadowing influence of our Heavenly Father in providing such delightful weather and such pleasing surroundings for our conference session, and we are especially thankful that the influence of His Spirit of peace and charity (love) were so strongly manifest during the entire session.

2. We sincerely regret the fact that the First Mennonite Church of Paso Robles, Calif., and the Mennonite Church at Shafter Calif., were not represented at this conference, and that we pray that by another year every member be present at the family reunion.

3. All who so liberally contributed of their time and means to make this one of the very best sessions in the history of our conference have our heartfelt appreciation.

4. We extend our earnest and sincere sympathy to Mrs. Haury Sr., and family, and Bethel College, in the death of Professor G. A. Haury, Sr., through which Mrs. Haury and family lose a most devoted husband and father and through which Bethel College loses its senior faculty member, the last member who was with the institution from its beginning as Halstead Seminary, and who, by virtue of his long and faithful service, helped Bethel to be an invaluable influence for the young people who have attended there We are also mindful that his influence will live on in the school and help mould the lives of its students.

5. We deplore the fact that many films shown on the screen today make light of crime, paint impurity in false colors, and encourage unfaithfulness to marriage vows; and that so long as these things exist we feel it our duty to use our most earnest effort to prevent our people, both young and old, from patronizing this kind of motion pictures.

6. We are unalterably opposed to any modification of the eighteenth amendment to the Constitution of the United States, and that we shall heartily encourage every honest effort to enforce it.

7. The local congregation and the many other people of the city of Monroe as a whole have our kindest regards for making our stay here partake so largely of home and comfort.

8. We shall long cherish in loving memory the hospitality of the Commercial Club of Monroe in the entertainment they furnished, first by the picnic in the shade of the trees with the forest songsters for orchestra, and second, by the delights of the sightseeing trips.

9. We thank Professor J. W. Bixel and the Oratorio Society of Monroe and the Choir of the local church and all others who contributed to the splendid music that was rendered during the entire conference session.

The Resolution Committee:
E. W. Franz
J. C. Mehl
J. M. Franz

Motion that the secretary write a letter to Mrs. Haury, Sr., and family, expressing the sympathy of the conference.

The resolutions were adopted one at a time.

Motion: Since we believe that war is the greatest collective sin which humanity can commit. diametrically opposed to everything which Jesus lived and taught, we denounce as such and fervently hope that our Nation will, in harmony with the sentiment expressed by President Coolidge in his address at Omaha, Nebr., last fall, settle all its international difficulties by arbitrations and not by war.

Motion: That all themes be sent in for publication.

Result of Election

President, M. J. Galle.
Vice-Pres., M. M. Horsch.
Secretary, D. C. Krehbiel.
Treasurer, J. H. Hilty.
Field Sec., C. F. Mueller.
Evan. Com., Rev. P. R. Aeschliman, 1927, Rev. S. S. Baumgartner, 1928, Rev. P. A. Kliewer, 1929.
Business Committee, Rev. J. Toews, 1927, Rev. D. D. King, 1928, Rev. A. Claassen, 1929.
Trustee Committee, J. J. Eyman, 1927, J. C. Jantz, 1928, Rev. S. S. Baumgartner, 1929, A. J. Richert, 1930. J. H. Stuckey 1931.

Collections held at this conference:

Foreign Mission, $66.71; Pacific Institute, $23.68; Ladies' Aid $30.59.

With a closing song and prayer the Conference adjourned, to meet in Southern California for the next conference.

Wednesday evening, after the conference, Rev. H. J. Kdehbiel gave a talk on "WAR, ABOLISH IT", to a large audience.

P. C. Jantz,
Sec. Pro tem.

CORRESPONDENCE

Menno, Wash., The Mennonite Church at Menno, Washington sends its hearty greetings to all the churches and wishes for them the blessings which it has been enjoying since the new year.

We were very fortunate in having with us for a week early in January, Reverend P. A. Kliewer of Monroe who conducted services in the churches at Ruff and Menno, and Reverend and Mrs. Bartel who have served in the missions in China for nineteen years also visited us.

Reverend D. D. King gave catechetical instruction this spring and three received baptism May 30th on which day we also celebrated Children's Day. The new members are Eva, Iva, and Ruby Schrag, all of Menno.

The Menno choir, directed by Reverend King, rendered the beautiful Christmas cantata, "The Herald Angels", at both Menno and Ruff for large and appreciative audiences.

A large delegation from here attended the Pacific District Conference, and a number attended the Institute at Salem for a short time. Miss Anna Stauffer of Los Angeles stopped here on her way to the coast, and we soon shall have with us Rev. and Mrs. Alfred Habegger of the Cheyenne Mission.

Corr.

Hebron Church, Buhler, Kansas. Dear Mennonites: I feel myself indebted and probably am on the verge of apologizing for not writing sooner.

June the 20th we had baptism—16 were taken into the church. Rev. P. E. Franz officiated. It was the fruit of the Bible class Rev. J. H. Langenwalter started in our church and Rev. P. E. Franz continued. It is a great blessing to see 16 young boys and girls answer to the call of our Lord and Master and give their hearts to Him who offers to guide them through life. We also took in our church three sisters the next Sunday.

Sunday the 27th, we had communion and quite a few took part. A good spirit prevailed among the congregation, and we all felt like the Sunday was one of the great Sundays and we never will forget the inspiring message Rev. Franz brought us.

In Sunday school everything goes lovely. On account of good weather we have a class out under the trees, as the rooms are much crowded. Bro. John Lorenz has left us for a better home, as he often expressed a longing for his home over there. I think there will be an obituary of Bro. Lorenz. Dr. Langenwalter occupied the pulpit in our church last Sunday and served us with a splendid message. Rev. Franz and the Mrs. have left us for a two-months' change in their work, as Bro. Franz has trouble with his eyes and during harvest Reverend Franz improved so wonderfully that the cloud that hovered over our congregation and threatened us to change pastors got a silver lining and we are glad to know that the physical work of Bro. Franz has improved his eyes so much that he will come back and we are rejoicing.

C. P. Froese, Corr.

Freeman, S. Dak., July 5, 1926. Prof. Paul E. Whitmer, dean of Witmarsum Seminary, gave a series of 14 Bible lectures on the theme of "Christian Living" in the Bethany Mennonite church at Freeman and then also stayed for the Northern District Conference which had its annual session in the same church. He delivered some very inspiring and helpful addresses at the Conference.

The cornerstone of the new administration building which is being erected by Freeman College is to be laid on Sunday afternoon, July 18. The building is to be called "Mennonite Memorial Hall" in honor of the early pioneers who settled this community in 1874. The following persons are to speak on this occasion: Representative of the Board of Trustees—D. J. Mendel. Representative of the Faculty—Rev. Elmer Basinger. Representative of the churches of the community—Rev. W. S. Gottshall. Representative of the town of Freeman—Attorney J. C. Graber.

Work on the building is progressing very rapidly. The basement is completed and the bricklayers have started to lay the walls.

Missionary Samuel J. Goering and wife are to visit the Mennonite churches of this community the coming week and speak at the various churches.

We have just closed a successful five-weeks term of our D. V. B. School. The enrolment for the term was 52 and three teachers were employed to give the instruction. Some German subjects were also offered. The school was held in the basement of the church.

Salem Mennonite Church, Ruff, Washington, June 27, 1926. Dear Mennonite: Last February Rev. P. R. Aeschliman was with us for several days and bringing us the good message from on high. In April Missionary Bartels from China were with us.

A number of the church members attended the Open Door S. S. and C. E. Convention and the 30th annual Pacific District Conference at Monroe, Wash., last week. All that attended reported that they were glad they had the privilege to attend the meetings.

June 6 four new members joined church through baptism. The religious meetings are still held in the same order that they were held last year, namely church service every other Sunday by Rev. D. D. King and also C. E. meetings the same Sunday Rev. D. D. King is with us, Sunday school every Sunday.

Sincerely,

P. C. Jantz, Corr.

THE MENNONITE

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EDITORIAL

It was with a considerable amount of satisfaction that the editor of this paper looked forward to the celebration of the 150th anniversary of American independence in Philadelphia this summer. There was so much enthusiasm on all sides and so many excellent people were so keenly interested that the success of the Sesqui-Centenial seemed assured. That it was to be a dignified celebration of the Nation's greatness and that emphasis was to be placed on the spiritual side seemed to have been a certainty. The official promoters appealed to the churches for support and interest and assured them that the affair would be nothing of which to be ashamed. Particular emphasis was placed on the matter of Sunday closing. The legislature of Pennsylvania appropriated a large sum of money with the understanding that the Sunday laws would be respected. Large religious meetings were planned for the Auditorium on Sundays. The Mayor of Philadelphia, who is the chairman of the Commission, assured the Christian people generally that so long as he held office there would be no Sunday opening.

The opening day came, thousands had looked to it in anticipation of something to be proud of, but never were people so disappointed and disgusted as they were on that day. Many visitors from distant parts were there. They had made sacrifices to get there. To many of them it was to be a trip of a lifetime. When they paid their good money to enter the exposition they found but an unfinished shell. Many of the buildings were incomplete, some of them had not been started and, as for exhibits, there were none. It seemed that the Mayor had timed this opening with a convention of a fraternity in which he takes a large part in order that he might give himself a conspicuous airing. His fraternity brothers, we hear, left Philadelphia disgusted and visitors from Philadelphia in every portion of the country are meeting with some of these who were in Philadelphia and from them they are hearing about anything but favorable impressions of Philadelphia and its chief official.

Bad as was the deception practiced on visitors to the Sesqui, the worst thing to happen was the Sunday opening. This was in violation of the law of God, of the law of the Commonwealth, of the pledges of the Mayor and other officials. Naturally the Christian people of the community were surprised. For years there have been determined efforts made to break down the Sunday laws which closed the theatres, ball parks and other commercializing enterprises, keeping Philadelphia the only large city where there was any degree of respect for the Sabbath. The commercialized amusements want a wedge by which they can make a Continental Sunday of the Sabbath in this city. They regard the opening of the Sesqui as a victory and are preparing to take full advantage of it. In opposing the violation of confidence and the desecration of the Sabbath on the part of the Philadelphia officials it has been found that it is utterly useless to appeal to the honor of these officials and two measures have had to be resorted to, the first being an appeal to the courts and the second an appeal to the Christian people to withhold their patronage. Courts are naturally slow and whatever rebuke they may see fit to give to the Sesqui officials will not undo the evil they have already effected in openly defying law and decency. The only effective rebuke that will make the officials "sit up and take notice" is one that will seriously affect their gate receipts. Already the Methodists, the Presbyterians, and the Lutherans have withdrawn their support through their official bodies. Bishop Berry, of the Methodist Church, has appealed to his fellow Bishops to assist him in his fight and has good prospects that they will do so.

The reader of The Mennonite no doubt recalls that we have given the Sesqui-Centennial editorial notice. We now regret that we have done this and confess our error in having had too much confidence in the Officials of Philadelphia and their pledges and ask that patronage to the exposition be withheld, at least until it respects the Sabbath—if that is ever to happen. Our attitude toward the whole affair may perhaps be more clearly understood in several letters which we address to Mayor Kendrick which we herewith print in full:

June 2, 1926.

Hon. Freeland Kendrick,
Mayor of Philadelphia.

Dear Sir:—

Like thousands of other Philadelphians, I have felt it a privilege to boost the Sesqui-Centennial and have done so in my capacity as editor of the organ of the denomination with which I am identified. In this paper, which reaches communities in the greater portion of the United States and Canada, I have, on several occasions, given editorial publicity to the Sesqui. Recently I urged the delegates to our General Conference, which meets in Indiana this summer, to plan a visit to Philadelphia and the Exposition before returning home. Since visiting the Sesqui yesterday my entire attitude toward the matter has undergone a change. I now believe it to be the biggest fake I ever was up against. Much as I love Philadelphia, I am convinced that I am in no way bound to act as apologist for the colossial blunder you have erected on the ash heaps of the swamps of South Philadelphia. It is an exhibition that at present does not exhibit anything. I went from guard to guard asking direction to the exhibits, but they could not direct me. I hold that in an Exposition one naturally expects to find exhibits and to charge fifty cents to an exhibitionless exhibit is so much like taking money under false pretense that any decent citizen should be thoroughly ashamed of what is now being done. I for one do not want to be a party responsible for directing anyone to it. My editorial duty shall be to enlighten my readers concerning conditions as I observed them yesterday. I am familiar with the inspired statement that the Exposition is 70% completed. At least, this statement is dangerously vague as it may be understood to mean one of several things. It may mean that the buildings are 70% toward completion, or, it may mean that 70% of the proposed buildings are finished or, it may mean that 70% of what one might expect of a complete exposition is ready. The latter conclusion surely is not true when not one percent of the exhibits are in place, yet, that is the way most people will take it. Remembering that thousands of people are coming to see the Exposition only to be disappointed I tremble for the good name of our City of Brotherly Love. If the Philadelphia business men sell their merchandise as you are selling the Sesqui-Centennial then—Good Night Philadelphia!

Sincerely yours,
Silas M. Grubb.
July 5, 1926.

Hon. Freeland Kendrick,
Mayor of Philadelphia.
Philadelphia, Pa.

Dear Sir:—

I wonder whether it is taking too much for granted to suppose that you are familiar with that Bible character who was called to the kingship of Israel at a time when the nation had been burdened with the heavy load of taxes that followed as a result of King Solomon's extravagant building program and other senseless waste of the resources of his subjects? Jeroboam had a glorious opportunity and blasted it by leading the people away from the loyal observance of their religious obligations. Ever after that he is spoken of as the Jeroboam who caused Israel to sin. Whatever may have been the achievements of your administration I venture to predict, although I am neither the son of a prophet or a prophet, you will be remembered for the betrayal of the people of your State and City as the Kendrick who violated his oath of office to permit the violation of the Sabbath. Judas was capable and Benedict Arnold was brilliant, but we remember them only as betrayers and I suppose one who cares little for his oath of office cares little about being placed in the estimation of the people in a trio of which Judas and Arnold are the other two parties.

From your shameless insincerity in regard to the Sunday opening of the Sesqui, I am inclined to feel that honor is not a very important part of your makeup. You will no doubt recall that the Governor of this Commonwealth reminds you of the honor of an obligation in his statement on the Sunday opening, but you have not acted on the challenge. A Bishop of one of the most numerous bodies of Christians in this city reminded you of your oft repeated pledge and called you a weakling but you have followed this reminder with a farther determination to break your pledge. A Dr. of Divinity addressed a large mass meeting during the past week at which hundreds of people were present, was applauded when he asserted that you had lied. I have not noticed that you have not made any denial to the charges as I have stated them, and, taking all these

(Continued on page 5.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 654 E. 79th St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

SUNDAY SCHOOL EQUIPMENT

(Concluded)

"Make your copy on hard paper in hectograph ink. When dry place it face down on the jelly. Leave it a short time, according to the number or copies you wish to make and then peel off. Cover the impression with a piece of fresh paper, peeling it off at once and repeat."

The value of maps is evident. They should be used with the pupils who have started the study of geography in the public school. Maps may be gotten from such houses as David C. Cook, Elgin, Ill. Large maps cost $2. They also have wall maps (cloth) at 50 cents. Wall maps (made of heavy paper) at 15 cents each. Besides these they have small 10x12 outline maps for class use costing 1 cent each with reduction on quantity orders.

Central Publishing House at 2969-2975 W. 25th St., Cleveland Ohio and Westminster Press at St.Louis also have large maps. Central Publishing House has some 6x9 outline maps of Egypt, Roman Empire, Bible lands, Palestine—the four maps costing 10 cents—100@$2.00.

Now to our Sunday School Library, its possibilities and its problems of management. "Until quite recently the Sunday School library was understood to be a collection of books, mainly of an entertaining character, read for enjoyment rather than for instruction." It seems that in many communities this kind of a Sunday School library is on the decline. Many Sunday Schools have closed their libraries and where they have not closed them they are not used as much as they were. Causes for this lack of interest in the Sunday School library are perhaps these: reading material in the home is not as scarce as it used to be—many people now have access to public libraries where they can get books every day of the week instead of only on Sunday. Magazines and newspapers are much more numerous in the homes now than they were. The radio and the automobile may have contributed to the decline of the Sunday School libraries also.

Under these conditions what are the possibilities for the Sunday School library of the future? A library of a higher type than that designed for reading and recreation is destined to become the library of the future. It is the library which is to the Sunday School what the College library is to the college, a workshop, equipped with tools for the use of the teacher and the pupil. The Sunday School library of the future will be a reference library containing the best Bible dictionaries, cyclopedias, Gospel harmonies, expository works, as well as books on religion, character buiding, missions, etc., for lending purposes. Missionary books, by the way, are not found so easily elsewhere unless provided by the church so a strong collection of missionary literature is a great possibility in our Sunday School libraries.

Nor should one stop with a collection of books in the Sunday School library. Other valuable printed material can well be taken care of by the Sunday School library for use in school; e.g. a picture collection, other illustrative material such as maps, and perhaps sheet music.

Every Sunday School might have a valuable collection of programs given in its church, special day material, e.g. Christmas and Easter material, pamphlets, clippings from papers that would otherwise be destroyed. Much of this type of material would cost very little or nothing except space and equipment to store it. But unless taken care of and systematically arranged it is of little value. Order or system is not only heaven's, but also a library's first law.

In more than one town the Sunday School libraries have been united with the public library. This would lessen expense and difficulty in management, would avoid unnecessary duplication of copies of same books. If the public library is well managed, easily accessible, and friendly to religious intesests of the community this may work very well. In these instances Sunday Schools could transfer all their books to the public library and thus help a larger public to use wholesome books. In this way the church could be a salt, not serving only itself but those about it.

In some cities the Sunday Schools of various churches have been used as branch stations of the public library under such a system. This gave them the benefit of frequent changes in the books on their shelves—which at regular intervals are selected from the store of the public library by the library committee of the Sunday School.

Where the books needed are not available at a central public library a working Sunday School library will with great profit be kept up—perhaps the library could be kept in a small room that could be opened, warmed and be usable two nights a week—say before prayer-meeting and before teachers' meeting. Needless to say, books will be used if there is a need felt and if books are made available.

(For much of my material I am indebted to the Encyclopedia of Sunday Schools and Religious Education. H. R.)

EDITORIAL

(Continued from page 4.)

things together, may I, or anyone else for that matter, be justified in the conclusion that our Mayor is not a man of his word?

From my observation and from information that has come to me I have come to the conclusion that, besides having your picture taken, there is nothing in which you find so great a delight as in making speeches. Let me suggest that you have yourself selected to give an address on the subject of "Sincerity" in the Auditorium next Sunday afternoon. Perhaps you may throw a new light and give a new meaning to a word which is generally understood to mean "without deception."

In closing let me ask you, Is the Mayor of our beloved city of Philadelphia a man whose word is worth anything? And again, Where do you get the right to repeal the laws of the State? By what authority do you usurp the power of the legislature, in whose hands alone, I and others with me, believe is the power of repeal?

An office holder—the chief magistrate of so great a city as ours—whose honor is challenged should either vindicate his honor or have the decency to resign. I despair of you doing either.

Sincerely yours,
Silas M. Grubb.

CORRESPONDENCE

Almota, Wash., We are having an exceptional year, from one extreme into the other. Practically had no winter. No ice in the rivers and streams. Spring was very early and dry, almost no rain for 3 months. About the middle of June had several very good rains. The field crops are normal, the fruit crops and the vegetables suffered from late frosts, that is on lower ground, while on higher ground the trees are breaking down under their too heavy load. Since the farmers around here were so busy with their hay crop and weeding their fields, a very large amount of cherries went to waste.

We had the privilege of having Bro. and Sis. Habegger from Busby, Montana, in our midst. They related many good and sad things of their work and experiences among the Indians, but glad to state that their work is progressing, which, of course, is the result of God's sustaining grace and their devoted, consecrated lives.

Our new church is under construction, the concrete basement is made, the contract is let, the lumber is being hauled and carpenters will now start. It will be a frame building and the cost will be about $12,000. The membership now all told is 68, but our attendance is much larger. S. S. enrollment is 150. May the Lord prosper His work.

P. R. Aeschliman.

Salem Mennonite Church, Sonnenberg, Ohio, June 28. Last evening closed a series of very refreshing evangelistic services by Rev. W. W. Miller of Pulaski, Iowa, at our church. The meetings were begun a week ago yesterday with the morning services and continued every evening and yesterday morning with growing interest and attendance to the end. Following was the program of subjects followed out by Bro. Miller: "Rewards of Obedience"; "An Inspiring Journey"; "The Three Rings"; "Three Great Words"; "The Race of Life"; "The Lodge"; "Peace"; "The Road to the City"; "Power of Humble Fidelity"; and "The Marriage Supper". While no open confessions were in evidence, still we feel assured that the spiritual life of many a soul was quickened and new consecrations were privately made to the Lord and Master. We are grateful that Bro. Miller has been willing to come this far distance to break to us the bread of life in his loving and genial way.

Our pastor and his wife are conducting vacation Bible classes of about fifty boys and girls once a week at the church. Fifty boys and girls out of a congregation of two hundred is certainly a splendid showing of interest in our pastor's endeavors for "feeding the flock" with spiritual food. Bro. Keiser with two members also attended the Young People's Conference a few weeks ago at Berne.

Our regular auxiliaries, Sunday school, Junior and Senior C. E., monthly Mission sewing society and mid-week mission study and choir practice are going on as usual and are well attended. The pastor is endeavoring to get up a good representation for the second Young People's Retreat at Bluffton College in August.

N. G. Fankhauser, Corr.

THE S. S. LESSON

Aug. 8.

The Giving of Manna.

Ex. 16:1-18; 31-35.

Golden Text:—"Jesus said unto them, I am the bread of life." —John 6:35.

Israel's first test when under the lead of God in the desert was the lack of water. God supplied that for them in a form that they could use after the finding of the

bitter pools at Marah. In that uninviting country they had to realize that they were entirely in God's care. This called for faith and contentment, something they were slow in aquiring. But then, we of this day, having all our needs supplied, are often like Israel. We forget the past and are impatient of the present. They had murmured against Moses. That was bad enough, but now, hardly a month after leaving Egypt, their supplies becoming exhausted, they murmur against God. They had fresh in their memories the wonderful experience at the Red Sea. It should have been sufficient to convince them that when in extremity they would be cared for by the divine hand. They were in the fear of hunger when they should have been strong in the faith that God would supply all their wants. They recalled the food of Egypt and already had forgotten the hardships, "Where they sat by the flesh pots and did eat bread in full." Too many are like Israel, when it comes to hard conditions, they are willing to let go all the blessings and promises of God that they may only eat to their belly's fill. They live and act as if the chief thing in life is to eat and drink. Israel's longing to go back to Egypt that they might eat is akin to the temptation that the devil sets so often in the way of the Christian by suggesting how much he left behind in the world and how much more comfortable and better he might be if he were to go back to his old life of bondage. The devil was working hard to make backsliders of Israel in the desert. He has not given up that method and a great many people are tempted to backslide when they have full and plenty. It is cowardly to backslide because it means an ignoring of the goodness of God and an acceptance of things that are a denial and a defiance of Him.

God, through Moses, informed Israel that He had heard their murmurings. Let this fact sink deep into our minds. We cannot murmur against God and feel that He will take no note of it. "He knoweth the heart and readeth the thoughts of the mind." So we see that even our secret murmurings, of which the world knows nothing, are known to God. We wonder, if God were to hold them against us, how many of us would meet with His approval?

On the other hand, God's patience as manifested in the face of Israel's murmurings. Time and again we must be reminded that our Heavenly Father has been exceedingly patient with us. He has not dealt with us as we certainly deserved. In being impatient with God it is only a step to being impatient with one another. We always want to be impressed with the thought that if we cannot be patient with one another how can we expect God to be patient with us?

God's gift to His impatient children was food. He has not changed in this particular. The world is full of disobedient and defiant children of God. He does not for a moment curse the earth on this account. He is always making the field bring forth its abundance to sustain life. However, as with Israel, so with us, there is a possibility of trying Him so severely that He sends punishment for the time and makes the way hard for us. The first that God sent to the murmuring people was quail. Much has been written to explain this relief on natural grounds. We are not concerned about how God sent so many of these little creatures to the camp but a miracle certainly took place in timing the coming of the quail to the needs of Israel. So that there would be no monotony, quails were not the only gift of God. He sent the manna. In that desert country if anything would come to sustain the lives of so great a multitude God must interpose, which He did. We will note that enough was given for the day. That is all one could expect even now, for are we not taught to pray: "Give us this day our daily bread"? What more can any one expect than be sure that God is supplying our needs as we need them, to be supplied? God's gifts are for use. To hoard them up is to make them useless. The miser, the man or woman who will not use his or her talents, the Christian who does not avail himself of the opportunity of today is but hindering the plans of a good and just God. The manna was bread from heaven which symbolized Christ. It was typical of God's provident care. It had to be gathered daily, teaching that Christ is our daily portion.

THE C. E. TOPIC

Aug. 8.

What Books I Have Found Worth While and Why?

Josh. 1:1-19.

When Solomon said "Of the making of books there is no end" he had in mind the slow and tedious method of inscribing books. It was the only way he know by which books could be produced. In place of the hand written books of that time, and many centuries later we are enjoying the privilege of mechanically produced literature that multiplies the hand copy by the millions. Once it was a good fortune to possess a single book, now the one who cannot secure access to all the literature he wants to read or own is indeed an unfortunate person. Poor indeed must be the home that does not possess books of some kind.

It is not the number of books that one has that amounts to much, but the kind of books. For as the production of books is limitless so too there is no limit to the kind of books that are available. Indeed, it has been recently observed that scarcely a hundred books produced in a century will survive and be read during the following century. All the rest will have passed into uselessness and forgotten. It is important therefore that one cultivate a taste for the right kind of books. Not only the books that will live, but the books that are helpful, should be treasured and mastered by us. There is one book that is immortal. It is both the most helpful and the most enduring. Being the most important of all that is printed there is another advantage in the Bible. It is the cheapest and most easily to be secured. One who is so unfortunate as not to have a Bible of his own need only make it known and there will be a dozen ways open through which he can secure one. But owning the Bible is not all. To be worth anything it must be read and known. In too many homes God's book is only an article of furniture. Such Bibles are not giving anything out of their mines of truth.

It is also true of other books that they mean little if they are not read. In the library of a certain rich man there are thousands of volumes of extreme value, either for their historic association or for the art of the printer, the binding or the engraving they display. Yet they are not read, being carefully locked up in glass cases. These books are not being permitted to fulfil their missions. Not only the rich keep books and do not read them. Turn to your own library. Is every book a friend with whom you became intimate through the closest association? Is it a good book or a trashy book that you have neglected?

Some books are for information, some for inspiration and some for entertainment. In seeking information one should select the books that are reliable. They should be written by those who know what they are writing about and are prompted from motives of truth rather than from special pleading. We grant that it is a difficult matter for even a scholar to present truth unbiased by his own prejudices. Therefore we should be familiar with the motives behind the writer. In the Christian life books of information are not only useful but necessary. No one should want to be deprived of what others have learned and found. There has been so much discovered that throws light on the Bible and enables one to get a better understanding of it that we should make special efforts to familiarize ourselves with as much as obtainable. Science has advanced by steps and bounds, it has so much bearing upon our Bible and the Christian religion that the well grounded reader will want to know what it has to say. If we give attention to scientific investigation and approach it with true reverence and faith we will find that it does not contradict, but strengthens, faith in God and His revelation.

The written word is a source of inspiration that reaches the largest mass of thinking people. All great movements that have left their impressions on the world owe their progress to what was written to prepare the minds of men. The Reformation could not have succeeded had it not been that the art of printing had just come into use. The independence of America succeeded because the printed page had so much to do with it. The freedom of the slave and the preservation of the Union were largely the outcome of years of propagation that covered a period of many years. The progress of the church in our times, its missionary endeavors, its benevolent and educational programs must be attributed to the activities of the religious press in these directions. Our social and political programs of today would get nowhere were it not for the fact that so much is written along these lines. The great mass of printed material that gets to the public today is largely for entertainment. The fact that so much of it is trash, if not something worse than trash, is a sad comment on the taste of our times. Unfortunately this kind of stuff not only caters to tastes that exist but creates taste that is, to say the least, abnormal. A self-respecting person will have no more to do with a book that is off color than he will with a person whose morals are unworthy. In selecting our reading matter let us remember that we are Christians and that it is not becoming to waste time and fill our minds with literature that cannot bear the clear light of decency.

PROGRAM FOR THE TWENTY-FOURTH SESSION OF THE GENERAL CONFERENCE

of the Mennonites of North America, to Be Held at the First Mennonite Church of Berne, Ind., from Aug. 22-29, 1926.

Sunday Morning, Aug. 22

Opening services conducted by the officers of the conference.

English conference sermon by the president, H. J. Krehbiel.

German conference sermon by the vice-president, P. P. Wedel.

Sunday Afternoon and Evening

Sunday School Convention (The program for this convention will be made and published by the officers of the convention.)

Monday Morning, Aug. 23.

Early morning prayer service, conducted by B. W. Harder.

Opening of the conference session with song and prayer.

Introductory Business

1. Appointment of assistant secretaries (English and German).
2. Order of the day. (Determination of time for opening and closing of sessions.)
3. Presentation of delegates' certificates.
4. Appointment of temporary committees.
   a) The Nominating Committee:
      For the Eastern District—A. S. Shelly, chairman.
      For the Middle District—J. E. Amstutz.
      For the Western District—C. J. Goering.
      For the Northern District—Elmer Basinger.
      For the Pacific District—D. D. King.
      For the Canadian District—John Gerbrandt.
   b) Committee on voting privileges.
   c) Committee on admittance of new churches.
   d) Committee on letters and telegrams.
   e) Resolutions Committee.
   f) Teller's Committees (several).
   g) Memorial Committee for departed brethren.
   h) Publicity Committee.
   Other necessary committees.
5. Reading of Minutes of last conference session.
6. Papers:
   a) How could the conference sessions be made more profitable? —J. W. Kliewer.
   b) What significance should the All-Mennonite Convention have for our conference?—H. P. Krehbiel.
7. Any other introductory business.

Monday Afternoon

The Executive Committee

1. Brief devotional service conducted by the president, H. J. Krehbiel.
2. Report of the work of the committee by the secretary, J. R. Thierstein.
3. Report of the Field Secretary, C. E. Krehbiel.
4. Report of the Treasurer, C. F. Claassen.
5. Report of the attitude of the churches toward the proposed plan for pensioning missionaries and ministers.

   Discussion and Resolutions.
6. Report of the Committee on the Rewriting of the Constitution.

   Discussion and Resolutions.
7. Papers.
   a) Church extension.—J. M. Regier.
   b) What is our duty toward the recent Mennonite immigrants into Canada?—H. H. Ewert.
   c) What definite steps toward a wider union within the Mennonite denomination would be possible at present?—W. W. Miller.
   d) The relation of our General Conference toward the conference of Pacifist denominations. —J. H. Langenwalter.
8. Proposals and recommendations of the Executive Committee.

   Discussion and Resolutions.
9. Election of conference officers.

Monday Evening

Missionary sermons.

Tuesday Morning, Aug. 24

Morning prayer service conducted by M. M. Horsch.

Foreign Missions

(Tuesday morning and first half of Tuesday afternoon.)

1. Introduction by the President of the Board of Foreign Missions—J. W. Kliewer.
2. Reports:
   a) Secretary's report—P. H. Richert.
   b) Treasurer's report—J. G. Regier.
3. Discussion and resolutions.
4. Election of two members of the Board of Foreign Missions.
5. Closing prayer.

Tuesday Afternoon

First half: Completion of work of Foreign Missions.

Home Missions. (Last half of Tuesday afternoon and Wednesday forenoon.)

1. Introduction—W. S. Gottshall.
2. Reports:
   a) Report of Corresponding Secretary—A. S. Shelly.
   b) Report of Treasurer—J. E. Amstutz.
3. Paper: City Missions—Albert Claassen.
4. Discussion and resolutions.
5. Election of two members of Board of Home Missions.
6. Closing prayer.

Tuesday Evening

Program of the Ladies' Missionary societies. (The program will be arranged and published by the Program Committee of the missionary societies.)

Wednesday Morning, Aug. 25

Morning prayer service, conducted by E. J. Neuenschwander.

Home Missions. (To be concluded.)

Memorial service for departed brethren, conducted by C. van der Smissen.

Wednesday Afternoon

Free—for committee meetings, etc.

Wednesday Evening

Oratorio, "New Jerusalem".

Thursday Morning, Aug. 26

Morning prayer service, conducted by A. J. Neuenschwander.

Education

1. Introduction—J. H. Langenwalter.
2. Reports:
   a) Secretary's report—J. H. Langenwalter.
   b) Treasurer's report—D. H. Richert.
3. Papers:
   a) Would it be possible to introduce a systematic plan for the financial support of our missions and of our colleges?—B. W. Harder.
   b) What opportunities do Week-Day Schools of Religion and Vacation Bible Schools offer our people?—Silas M. Grubb.
4. Discussion and Resolutions.
5. Election of two members of Board of Education.
6. Closing prayer.

Thursday Afternoon

Publication

1. Introduction—C. E. Krehbiel.
2. Reports:
   a) Of Secretary—M. J. Galle.
   b) Of Treasurer—J. F. Lehman.
3. Discussion and resolutions.
4. Election of two members of Board of Publication.
5. Closing prayer.

Thursday Evening

Preaching Services.

Friday Morning, Aug. 27

Morning prayer service, conducted by R. R. Aeschliman.

Relief

1. Introduction—John Lichti.
2. Reports:
   a) Of Secretary—J. C. Müller.
   b) Of Treasurer—C. F. Claassen.
3. Paper: The Emigration of Russian Mennonites in the past and in the future.—David Toews.
4. Discussion and resolutions.
5. Election of two members of Relief Commission.
6. Closing prayer.

Friday Afternoon

Doctrine and Discipline

1. Introduction by the chairman of of the Committee on Lodges—P. P. Wedel.
2. Report of the Committee on Lodges—P. R. Schroeder.
3. The lodge, its aim, its advantages and disadvantages from the Christian point of view.—H. D. Penner.
4. Discussion and resolutions.
5. Report of the Committee on a Uniform Confession of Faith—J. H. Langenwalter.
6. Discussion and resolutions.
7. Election of two members of the Committee on Lodges.
8. Closing prayer.

Friday Evening

Report of the celebration of the Four Hundredth Anniversary of the Mennonite church at Zürich.—H. J. Krehbiel.

Saturday Morning, Aug. 28

Morning prayer service, conducted by John H. Epp.

Special Business

1. Introduction by the chairman of the Board of Trustees, G. N. Harms.
2. Report of trustees—J. W. Krehbiel.
3. Report of the Statistician—Franz Albrecht.
4. Report of the Mennonite Historical Society.
5. Election:
   a) Of three trustees.
   b) Of a staistician.
   c) Of a member of the Business and Program Committee.
6. Discussion of timely topics or questions not placed on the program. (N. B. Such questions must have been submitted to the business committee in advance.)
7. Any unfinished business.
8. Closing prayer.

Saturday Afternoon

1. Report of the Committee on Resolutions.
2. Determination of the place for the next conference session (1929)..
3. Closing remarks.
4. Closing devotional service, conducted by the officers of the conference.

Saturday Evening (Free)

Sunday Morning, Aug. 29

Missionary service.

Sunday Afternoon

A program for young people. (The committee of the Sunday School and Young People's Convention will arrange the program.)

Sunday Evening

A Peace Program (The Program Committee of the Young People's Convention will arrange this program.)

Remarks: Papers should not exceed twenty minutes in length. Opportunity for a general discussion will be given, after each paper. Financial reports should be printed in advance and need not be read in full. Standing boards and committees should close their reports with definite recommendations and resolutions wherever that is possible.

The Business and Program Committee,
J. J. Balzer, Chairman
E. J. Hirschler, Secretary
P. R. Aeschliman

PROGRAM OF THE WOMEN'S MISSION SOCIETIES

To Be Given Tuesday Evening, Aug. 24, 1926, during General Conference at Berne, Indiana

I. Song ..... Congregation
II. Devotionals ..... Chairman
III. Address..Mrs. P. J. Wiens, India
IV. Song ..... Pandora Society
V. Address Mrs. Alfred Habegger, Montana.
VI. Song ..... Bluffton Society
VII. Address...Rev. E. G. Kaufman, India.
VIII. Song ..... Berne Society
IX. Remarks by missionaries and missionary candidates present.
X. Offering
XI. Chorus...Berne and Ohio Societies.
XII. Benediction....Pres. of Mission Board.

MARRIAGE

Krehbiel-Ensley—At the home of the bride's parents, Mr. and Mrs. Dwight Ensley, on June the 16th, 1926, Harry Krehbiel of Lind, Washington, and Naoma Ensley of Almota, Washington. P. R. Aeschliman officiated.

DEATHS

Weinberger—Sarah Ann Shelly Weinberger was the daughter of Henry T. and Mary Shelly. She was born February 10, 1838, on the pioneer homestead of the family in Milford, Bucks county, Pennsylvania. In 1863 she was joined in marriage to John G. Weinberger. The husband preceded her in death in 1906, and one daughter, Ella, in 1916. Two sons, Howard and Nelson, and one daughter, Laura, and four grandchildren survive. She passed to her reward June 19, arriving at the age of 88 years, 4 months and 1 day. Her life was thus full of years, and was also fruitful in Christian living. She gave many years to work in the Sunday school, the Primary department at West Swamp church having been organized at her request, and carried on under her leadership for 25 years.

Funeral services were held in West Swamp church on June 22, conducted by Rev. S. M. Rosenberger, assisted by Rev. A. S. Shelly, with interment in the adjoining cemetery.

JOTTINGS

Prof. Boyd Smucker of Bluffton College is visiting the churches in the Eastern District Conference in the interest of the College.

The congregation at Lehigh, Kans., received 23 young people into its membership through the rite of baptism on July 4. Rev. H. P. Unruh of the Alexanderwohl church officiated.

The Home Mission of the Eastern Conference held a meeting in Philadelphia last week. This meeting was called in anticipation of the meeting of the General Conference.

At the Northern District Conference which met in the Bethany church, Freeman, S. D., nineteen congregations were represented by fifty-six delegates having a total of 116 votes.

Rev. A. R. Keiser of Dalton, Ohio, conducted the Friday evening services in the Berne, Ind., church. He spoke in the interest of the Mennonite Young People's Retreat to be held on the Bluffton College campus, August 7 to 15.

Mr. and Mrs. Gideon Lehman of Beaver Dam, near Bluffton, Ohio, are very busy people— particularly Mrs. Lehman. They conduct a tourist camp on their farm and sometimes feed as many as fifty people. This does not, however, interfere with their church duties. Mrs. Lehman attends the First church, Bluffton, of which she is a member, teaches a Sunday school class of young women and finds time to write songs, several of her compositions having been put on the market by an eastern concern.

There was a Schirmer family reunion at the home of Bro. Duneval south of Whitewater, Kansas, on July 18. About 70 people were present.

The officers of the Women's Missionary society of the Pacific District Conference are: President, Mrs. A. K. Toews, Alta Loma, Calif.; Secretary, Mrs. J. C. Haldeman, Reedley, Calif.; Treasurer, Miss Lavina Burkhalter, Los Angeles, Calif.

The Ministerial Conference of the Eastern District meets in the Herford church, Bally, Pa., July 26. An effort will be made to have the families of the ministers attend and make the meeting partake of the nature of a social gathering.

The program for the second Young People's Retreat to be held at Bluffton College Aug. 7 to 15 has just appeared. The following courses will be offered: Young People's Tasks; Teachings of the Mennonite Church; The Work and Teaching of the Prophets; The Life of Jesus; The Church and Missions; The Christian Way of Life; Practical Church Music; Chapel Devotions; Sunset Hour; Organized Recreational Activities and Open Forum.

Rev. A. J. Neuenschwander writes of a new type of world hero:

Some years ago, the only hero that received any recognition was the military hero. He who led the largest army and waded through the bloodiest battle fields received the loudest praise. In recent times honest and serious efforts have been made to acquaint Public and High school children of the men who have truly been great benefactors to mankind. In an effort to determine who ought to receive praise, a competition was held where at least half a million high school students voted and gave their choice of twelve most worthy world heroes. Not only have students of this country handed in their choice, but schools in 17 foreign countries also sent in their lists. Now that the highest 12 were found a contest is on to see who has written the best essay on any one of these men. This will change and elevate the thinking of the young men and women in the high schools and show to them the truly great benefactors of mankind. Now could you venture to suggest the greatest 12 men? Here are the ones that received the highest vote:

Louis Pasteur, Abraham Lincoln, Christopher Columbus, George Washington, Benjamin Franklin, Woodrow Wilson, Florence Nightingale, Joan of Arc, Socrates, Johann Gutenberg, David Livingstone, George Stephenson.

Many lands and many ages are represented. It is indeed gratifying and assuring that Livingstone and Gutenberg should have found a place on this list. What and how much do we know about each one of these heroes?

International Peace Conferences were initiated by a Frenchman, Marc Sangnier soon after the war, the one planned for August, 1926, being the sixth. Marc Sangnier is the foremost peace advocate in France. He is interested in the question, not from the economic or political, but from the moral standpoint. The first conference was between French and Germans. In 1926, it is planned to give over the whole month of August to the Conference at Bierville, a French village about 30 miles from Paris. An old Chateau, a hostel, an inn, camping grounds with tents and other equipment supplied by the War Department, constitute the physical equipment. M. Painleve has been instrumental in getting the War Ministry to offer tents, camp kitchens, and other equipment for the Conference. On the 1st of May, over 400 applications had been received. During the first week, there will be official receptions on the part of the Mayer and townspeople, and visits to the towns of Le Havre, Rouen, and Paris. During the second week, courses of lectures have been arranged in English, French, and German. Plays and recitations are to be given in the open-air theatre, and a special effort made to mingle with the townspeople. During the third week, the main point for discussion in lectures, public meetings, etc., will be, "Peace through the Youth Movement" During the fourth week, lectures and addresses and group meetings will be continued, combined with tramps and motor trips to Versailles, Chartres and other nearby places. This is a very worth while Peace Movement, and one which should appeal to all those who are interested in developing Peace sentiment in France and international friendship between the Western European peoples.

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INVITATION TO THE MIDDLE DIST. CONFERENCE CHURCHES

The Ebenezer Swiss Mennonite Congregation, two miles west of Bluffton, Ohio, herewith kindly invites delegates and visitors to the Middle District Conference Session to convene August 15th to 18th (inclusive).

By God's loving grace we look forward to an outpouring of spiritual blessings and it is our wish that a large attendance will be present during these days. "The Lord hath need of thee! Let us heed the call!"

The reception committee also announces that all guests coming by auto are asked to register at the church immediately upon arrival. For the convenience of those coming by steam or electric roads all trains will be met on Saturday, the 14th, both at Bluffton, Ohio, and at Columbus Grove, Ohio. If possible mail the undersigned a postal advising at what time and where you expect to arrive.

E. J. Neuenschwander, Pastor
Bluffton, Ohio

HOW TO REACH BERNE

Berne is on a north and south Division of the Pennsylvania Railway. This division crosses all the main east and west railways at Kendallville, Ft. Wayne, Decatur, Winchester, Ridgeville and Richmond, Indiana. Trains from the north are due at Berne 1:15 P. M. and 12:50 A. M. Trains from the south are due at 1:15 P. M. and 1:52 A. M. There are no **morning** trains, no **evening** trains, and no **Sunday** trains, except the above mentioned night trains. Don't use old time tables.

There is excellent bus service through the same cities over the state highway No. 21 leaving Ft. Wayne 7 A. M., 11:30 A. M., 3:30 P. M., and leaving Richmond 7 A. M., 9 A. M., and 3:00 P. M. On Sundays busses are omitted. Tourists on east and west highways can connect with road No. 21 at the above cities. except Kendallville.

Ministers and Church Boards send names of all Delegates and Visitors to Leo E. Lehman, Chairman of the Entertainment Committee, Berne Indiana.

P. R. Schroeder

NOTICE

The Executive Committee of Mission Societies is planning to put on a Missionary Display during the conference. We would kindly ask all mission friends who have curios, souvenirs, books or other things that would add to the interest and information of such a display to send them to the undersigned or bring them along when they come to the Conference. Everything will be well taken care of and returned after the close of the session. Yours for more missionary interest,

Mrs. P. R. Schroeder,
Sec. Ex. Com.

Berne, Indiana.

NOTES FROM THE INDIA FIELD

Mauhadei

With March 4th Mr. P. A. Wenger's boyhood days were to come to an end, as Theodore Suckau somewhat sadly remarked, when he and Mrs. Burkhalter and Laurance were visiting at Korba in January. All missionaries had been looking forward to this great event and when the day came, everyone was present. Rev. P. A. Penner performed the impressive ceremony. The decorations both in the home and the church were beautiful beyond the power of description of man, so we shall leave it to some good lady to report on this as well as the details of the wedding. Mr. Wenger is a great friend of children so Laurance has in him not only a "Daddy", but also a friend, and we know he will still be a "boy" with boys, though he is now a "man"! Mr. Wenger's friends may now hope to hear from him oftener—"per Mrs. Wenger", who is an excellent correspondent.

On April 11th five souls could be baptized. This class of five was the most devoted we have yet had.

On April 15th our crippled tailor Mepheboshet passed away. In spite of being a cripple, and having many severe troubles on account of his wife running away, he nevertheless had a clear and happy outlook for the beyond. He died in Bilaspur.

For several months we have prayed for more strong and spiritual help in our church. We corresponded with different evangelists of other missions. Now the Lord has led John Asna, a cousin of R. Asna, to come to us. We believe that it is all the guidance of our Lord. We hope that he will be a real light and salt in our church.

School will close on April 22nd.

The schoolboys here have made over 20,000 bricks this year.

We have bought one and a half acres of land which shall at present be used to teach the boys some truck farming.

Miss Burkhalter is very busy with the medical work. Our dispensary work becomes more popular again since one missionary is definitely in charge.

Rev. and Mrs. Thiessen and sons Harold and Arthur left for the hills. They sailed from Calcutta Sunday, April 28th. Friends will be interested to know how they sailed up the hills! During their absence Miss Martha Burkhalter is in charge of the Mauhadei Station.

Basna

Rev. P. A. Wenger has been transferred from Janjgir to Basna and has taken up his new duties here.

Basna station has been visited by a panther. The animal made its entrance twice into the same house about one-half mile distant from the compound. Each time a calf was taken from the stable, which is in the same inclosure with the house, and was killed. Efforts were made to shoot the animal, but it was evidently not courageous enough to return to the kill.

Mr. and Mrs. Suckau, Mrs. Burkhalter and son Laurance motored to Basna for a short visit. The distance via motor road from Champa to Basna is approximately 120 miles. This road is only passable by motor during the winter and spring months.

Mr. J. Thiessen and Mr. and Mrs. Goering of China spent a day at Basna.

Mrs. Burkhard, together with several Indian co-workers has spent some time in an evangelistic tour of the villages of the district.

Mr. and Mrs. Ernest Miller, daughter Thelma, and Miss Anna Stalter of the American Mennonite Mission at Dhamtari made a short visit here. They made the trip per moter, via Raipur.

Mr. and Mrs. P. A. Wenger and Master Laurance Burkhalter arrived at Basna. The trip was made in Mr. P. A. Penner's motor.

Owing to heavy rains Mr. Penner was compelled to go to Raigarh on his return trip where it was necessary for him to procure a railway truck to take his motor back to Champa.

The spring months bring many delights to jungle dwellers. Many varieties of flowering trees and shrubs are in blossom. It is said that in India all things are "intensified". This is certainly true of the colors of flowers. Some of the most brilliant flowers produce a gorgeous effect in the thick jungle. The songs of many different kinds of birds also add to the attractiveness of the place at this time.

The new well on the compound proves to have sufficient water for the needs of the station.

Basna is having an unusual amount of rainfall. For some weeks the weather has been typical of the monsoon season. This brings its difficulties as well as its compensations. Though the burning of lime and the making of bricks and tiles has been delayed, on the other hand the hot weather has also been delayed and the days have been delightfully cool.

Mr. and Mrs. P. A. Wenger and son Laurance have left Basna for Janjgir, where they packed their household goods. These are to be taken across country per buffalo cart and should reach Basna before the monsoon breaks, as it is impossible to move across country during the rainy season. The Wengers will go from Janjgir to Landour, Mussoorie, U. P. for several months of language study.

Mr. and Mrs. Fellows of the Baptist Mission called here while doing touring work in their district.

Korba

Theodore and Edna Suckau came home from school on their three months' vacation on December 17th. They both deserve a holiday after nine months of hard work in school. They were both awarded the class prize in their respective class.

Mr. and Mrs. J. K. Dunlop of London, who are prospecting for coal at Korba arrived on December 23rd. They helped to make our Christmas a happy one by their cheerfulness and gifts. Among these is a two tube Radio Receiving set.

The greater part of January and February was spent out on tour. Many hundreds of people eagerly listened to the glad tidings that Jesus had come and fulfilled all the law, under which the Hindus are still growing.

The rains were so abnormal this spring that in the second week of march the children could go boat riding in the fields near the bungalow. Ordinarily these are dry during this part of the year.

Theodore and Edna went back to school at Naini Tal March 14th.

On April 2nd a party of us went out to preach at the Bhaisma Bazar. Nearly 1000 people from surrounding villages heard the Gospel.

On Easter Sunday we gathered for the Sunrise prayer meeting at the cemetery. This is a custom observed by all of our stations.

Twins were born to Dhansai, a former teacher in our mission school, on April 5th.

The large elephant of the queen here died recently. She thus sustains a loss of about 12,000 rupees.

Brother and Sister Lohrenz of South India encouraged us by their kind visit on April 8th.

We greatly rejoice over the fact that Brother and Sister J. R. Duerksen are coming to Korba this fall.

The Korba church has undertaken to support eleven children of poor parents for the year 1926. Formerly these were supported by friends in America.

Mrs. Suckau has gone to Naini Tal on April the 28th after spending a pleasent day visiting with our missionaries at Janjgir.

A SYMPOSIUM ON SECRECY

Several brethren have sent in thoughts and observations on Secrecy, which the secretary of the General Conference Committee on Secret Societies herewith submits to the readers of the Mennonite.

The following are a few of the reasons for my conviction that the secret lodge system is wrong:—

1. The religion of Masonry, and other secret societies in general, is anti-Christian, having religious ceremonies, while they teach ways of salvation entirely apart from the atoning blood of the Christ and the renewing of the Holy Spirit. I hold it as an impossibility to be a member of such an organization and at the same time be an enlightened and loyal member of the body of Christ, who teaches that I cannot serve two masters. For Christians to enter into secret lodge fellowship is manifestly contrary to the teachings of the Scriptures. Read II Cor. 6:14, John 18:19-21, Matt. 24:26, Eph. 5:12.

2. The secret oath and obligations and the practice of secretism in the matter of ceremonies and doctrines is completely foreign to the genius of Christianity and inimical to it. This secretism itself of necessity constitutes a grave and ever present danger which threatens the State which tolerates it and the Church which it invades. For in the words of Wendell Phillips: "Secret societies are not needed for any good purpose and may be used for any evil purpose whatsoever." That which is good in the possession of a Christian, he is called upon to exhibit and let his light shine not to hide it under a bushel.—Matt. 5:15, John 3:19.

3. The lodge initiation into a brotherhood is anti-Biblical. Dr. Bernard in renouncing Masonry says: "I, with these others, was hoodwinked, with cable tow seven times around our bodies. . . . Furthermore, I do promise and swear that I will aid a companion R. A. Mason. . . .to extricate him, whether he be right or wrong, binding myself under no less penalty than to have my skull smote off, and my brains exposed to the scorching rays of the sun, should I ever violate this, my solemn obligation." He then gives in detail the Masonic oaths of the various degrees. It is shuddering to contemplate that such oaths are being taken in civilized society to solemnize a brotherhood. This in contrast to the confession and the vows that we so meekly make as Christians, upon which we are baptized into Christ, and become members of the brotherhood of the Church, and joint heirs with Christ. Following these are the happy fruits of the Spirit: "Love, joy, peace, gentleness, long-suffering," etc. I Cor. 10:19-21. These reasons for my personal conviction I submit to you, my friends, for comparison and contrast, through which you may perhaps be led to the same conviction for the sake of the Church of our Blessed Redeemer.

Allen M. Fretz.

Perkasie, Pa.

Dear Brother:—Your letter requesting a paper during the course of this month, has been much on my mind. And I surely longed for time and ability to write something constructively on the subject. The whole matter of secret societies and their inroads into the church is one of deep concern to me and, in my estimation, fraught with the gravest of danger to the spiritual life and task of the church. It behooves us all to watch and pray lest we enter into temptation and fall under the domination of monstrous hosts of powers from the underworld.

You may wonder why I use such strong terms with reference to the secret orders. I have ever since last spring wished for ability and time to write an article for our church publications, reviewing Los Angeles under the control of the Shriners. Just the outward demonstrations which were aired on the streets, visible to the casual passer-by, allowed no other impression but that we were all at once finding ourselves in a heathen city. Sign-boards, windows of houses, stores, theaters, assembly halls, government buildings, street-lights, automobiles, trucks, etc., were literally covered with hideous pictures and posters of the Shriners, intentioned to seek men to worship Allah, and other heathen deities at shrines built or improvised at ever so many places in the city. Worse than the display of posters, streamers and flags were the demonstrations of the shriners in the streets and stores. No radical flappers could have dressed more immodest and ridiculous than these who claim to be the cream of all the lodges and secret orders. Still all this was outdone by their conduct on the streets and in open places. The police were given orders not to enforce either traffic laws or other ordinances for public safety. If it pleased the shriner to grab a girl or woman and drag them into their parades and take them along the police officer would stand by and give not the least assistance to the struggling victim. That the prominent city pulpits were filled on Sundays and other days by immodest shriners was openly announced in the papers. And such a regime is possible to the cream of all secret orders. The world's order they can at their volition violently upset, civilization, law and decency must bow to the vims of this power. The organizations for civic justice and righteousness are helpless and powerless in their presence and even the nominal church is commanded to bow to this authority. Can there be any other conclusion but that this is the power of Darkness and of Satan himself here demanding the worship of all human hearts regardless of spiritual or social standing. Never in my life have I seen so clearly the purpose and goal of secret orders openly displayed as in this demonstration which was staged here in this city. And this leaves out of view entirely what has gone on behind the scenes.

Aside from all this it has been again and again our experience that a person screened behind the veil of some secret organization or scheme is utterly void of the fellowship with Jesus and the joy that comes therefrom, be such a person an Indian or a white, an unbeliever or a Christian by name. The lodge-member is kept by his secret organization or rather the power behind that from Christ and His Church. The former is his shrine or worship and his sufficiency is sought in ostentatious acts of charity and self-agrandizement of himself or the secret order he is serving. Christ and fellowship with Him is deliberately left out of his thoughts and aims. May the Lord keep us and our beloved denomination from this snare of the devil by His power and grace.

Sincerely yours,

Albert Claassen,

Los Angeles, Calif.

Our lodge problem presents two parts or phases: **First**, what is to be done with those who are and have been members of secret societies for some time. **Second**, what can and should be done to keep the menace from spreading among young members of our church who are growing into manhood. Obviously the latter is the more serious phase and should have our whole-hearted attention.

The problem with the first group is somewhat similar to that of the teacher and the naughty or disobedient boy in school. Formerly it was thought that the shortest and most effective way of dealing with such a boy was to get rid of him, to expel him, even at the risk of later seeing the boy go to the dogs. But experience has taught us that it is better for society and the boy to keep him in school; to overcome his naughtiness by finding things for him to do that really interest him, to keep him so busy with such things that he has no time to indulge in his bad habits. Perhaps there are ways to so enliven and enrich our church activities that through them lodge members can be weaned away from their secret associations. When the leaders of our churches permit the work in them to drag, to be dry, and unvitalizing, we need not be surprised if some of our live younger men go for diversion to some other place.

The solution of the problem with the second group will have to take a similar procedure as that just suggested. We are living at the time where young people are seeking and craving for social contact and intercourse. The social life is fostered in our schools, especially the high school. We cannot stem the tide. The children are kept very busy in group activities of all sorts. We call this a "life of wholesome repletion." And unless we who are older, unless our ministers and leaders do what we can to enliven and enrich the work in the church and its auxiliaries, and thus enlist the young folks in something that interests them and which they find worth while, they will turn away from us.

We need ministers and Sunday school and church workers who have studied the problems of youth and young manhood and womanhood, who can lead youth into paths of service so fascinating and so rich, that they will have no need of finding something better in a secret organization.

J. R. Thierstein.

THE DIVINITY OF CHRIST
As Evidenced by His Words and His Resurrection

Rev. H. J. Krehbiel

The Christian Religion centers in and rests upon the personality of Jesus Christ and the fact that insidious attacks are being made in our days upon the divinity of Christ has, no doubt, led the Program Committee to set up these topics concerning the person of Christ; so that by their discussion we, the ministers, who furnish the papers and those who hear them might have renewed assurance that Jesus Christ was in reality what He claimed to be and that His disciples in declaring His resurrection from the dead had not, as Peter finds it: "followed cunningly devised fables", nor were they tricked by a halucination of their overwrought brain caused by the tremendous strain of the arrest, trial and crucifixion of their Master; but made statements of a fact which in that day was not questioned. I am to set forth the divinity of Christ. 1st, by His words and then by His resurrection. When the temple police on one occasion were sent to arrest Christ they came under the spell of His voice and they could not carry out their mission. Returning to the Sanhedrin they were asked why they had not brought Him and they simply replied: "Never man spake as this Man." In all the history of the world in all the religions of the earth, man never spake as this Man. He declared not once, but repeatedly without any hesitation or mental reservation that He is the Son of God and had come down from Heaven.

Two passages were given to me by the Program Committee. The first, Jno. 4:26, when He was speaking to the Samaritan at the well, she says: "I know that when Messiah cometh, which is called Christ, He will tell us all things." Then Jesus said: "I that speak unto thee am He." The other passage is John 9:37, when He had opened the eyes of the man born blind, who was 40 years of age, and the Sanhedrin had cast out this man because he was not willing to admit that the man who had healed him was a sinner. Later on Jesus found him and asked him: "Dost thou believe in the Son of God?" The man replied: "Who is He, Lord, that I might believe on Him?" And Jesus answers, "Thou hast both seen Him and it is He that talketh with thee." And he said: "Lord, I believe." And he worshipped Him."

There are several other passages to which I should like to call your attention. In Matt. 11:27 Jesus says: "No man knoweth the Father except the Son and he to whom the Son shall reveal Him." Jno. 6:38: "For I came down from heaven not to do My own will but the will of Him that sent Me." In Matt. 16:16 He confirms the confession of Peter, "Thou art Christ, the Son of the living God", when He says: "Flesh and blood hath not revealed this unto thee, but My Father which is in heaven." In John 14:13, He says: "Whatsoever ye ask in My name that will I do, that the Father may be glorified in the Son." The intercessory prayer in John 17 He begins with the words: "Father, the hour is come, glorify Thy Son." When at the trial in the High Priest's palace they could not make the testimony of the false witnesses agree, the High Priest arose and asked Him: "Art Thou the Son of the Blessed?" Not using the word God for that was so sacred that no Pharisee ever took it upon his lips. And Jesus said: "I am." Then the High Priest said to the assembled Sanhedrin: "What need we any further witnesses, ye have heard the blasphemy." And they all pronounced Him guilty of death for saying that He is the Son of God. That is the inevitable conclusion, to which we are driven, either Christ is the greatest impostor and blasphemer that ever lived or He is the Son of God. Because the former is impossible, even unthinkable, the latter must be true.

Second, The other evidence which I am to consider is His resurrection from the dead. This too, is essential, for the apostle makes it very plain in I Cor. 15 that our salvation is not complete nor even possible without the resurrection of Christ. Our faith is vain, we are yet in our sins if Christ be not risen and the claim to divinity is not established beyond the peradventure of a doubt. In the passage given me by the Committee, Rom. 1:4, Paul says: "And declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead." Dr. Arnold said: "There is no fact in history established by more conclusive evidence than the resurrection of Jesus Christ."

The disciples believed in Jesus as the Christ, the promised Messiah and did not expect Him to die, for they say (Jno. 12:34): "Be it far from Thee, this shall He spake to them of His passion and death, they understood it not, and in Mark 16:22 we are told that Peter rebuked him, saying: "Be it far from Thee, this shall not be unto Thee." When Jesus did die not one of them had any hope of a resurrection. This is very apparent from the remarks of the two disciples on their way to Emmaus. When they say (Luke 24:26): "But we hoped that it had been he which should have redeemed Israel." And when Peter says he is going back to his trade as fisherman several of the other disciples propose to go with him. This is also apparent when the women came early Easter morning with spices to embalm His body for permanent burial, and when they did not find the body they thought it had been removed. When Mary saw the risen Lord thinking it was the gardener she asked Him where he had taken the body. When Jesus had revealed Himself to the women and they reported this to the disciples, we are told in Luke 24:11: "Their words seemed to them as idle tales and they believed them not." When the two disciples returned from Emmaus and told them that Jesus had walked and talked with them they did not believe them. When Jesus Himself comes into their midst they think He is a ghost and when He convinces them by showing the prints of the nails in His hands and feet, Thomas, who was not present, refuses to accept the testimony of all the rest. For 40 days He remained on earth and we have record of 10 different times that He appeared to His disciples to convince them that He had actually risen from the dead.

How different this record from the theory of some critics who want us to believe that the disciples expected the resurrection, and had visions and halucinations in which they thought they saw Him. It is as ridiculous as the story which the Sanhedrin bribed the Roman soldier to relate, that while they were asleep the disciples had come and stolen His body. But they had to promise that they would fix it up with Pilate, the Governor, in case he should make an investigation or threaten to punish them for neglecting their duty by sleeping. Anyhow, if they were asleep how could they have seen the disciples stealing the body. Reading the record with an unbiased, unprejudiced mind we come to the same conclusion as Paul did after he had weighed the evidence: "But now is Christ risen from the dead and become the firstfruit of them that sleep." Peter tells the Jews (Acts 2:23, 24) that by the determined council and foreknowledge of God they had taken Jesus and by wicked hands crucified and slain Him. "Him hath God raised up, having loosed the pain of death for it was not possible that he should be holden of it." Jesus Himself says in John 10: "I lay down My life for the sheep. I have power to lay it down and power to take it up again." The resurrection establishes the divinity of Christ and we have the joy of knowing that we worship a living Savior, who is able to save to the uttermost all of them that come to God through Him, seeing He ever liveth to make intercession for them.

Rev. H. T. Unruh of the Halstead church has been attending the Iliff Seminary this summer at Denver, Colorado.

The Christian Endeavor societies of the Tabor, Alexanderwohl and Goessel churches have been invited to give a joint program on the opening evening, August 8, of the Bethel Retreat.

"The earth is the Lord's and the fullness thereof, and they that dwell therein."

A forgiving spirit is more commendable than a generous hand.

THE MENNONITE

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EDITORIAL

Preparations are in progress for the General Conference which will be held in Berne, Ind., this month. There are several matters that need to be kept in mind, among them the necessity of providing the delegates with proper credentials properly made out. This is more than a mere matter of form, it is a record of the standing of the church sending the delegates and of its membership and helps largely in keeping the records straight. Another matter to be borne in mind is that there has been a definite program arranged in which matters of vital importance to the church will be considered. Not only the ministers and the delegates attending should be familiar with it but the whole membership should inform itself concerning the import of all that is to be done. Those of us who propose attending the Conference look forward to it with considerable satisfaction. It presents opportunity of renewing friendships and receiving inspiration for our future work. Few churches are so widely scattered as we are and in few of them is there such an intimate relationship among the people generally. This makes the Conference a factor in our social life as well as in our religious life. Let us hope that the Conference will continue to be the strong bond of fellowship that keeps us together in the sweet bonds of Christian love.

We are in the midst of the summer season. This to many of us means a vacation and an opportunity to get away from the grind of daily routine. We may use the occasion variously. Some use it for excess in everything but what is helpful, others find in it an opportunity for healthful recreation that fits for better and more effective work in the future. Let us as Christians remember that we ought to carry our religion with us on our vacations. If we have been regular in attending the services of the home church let us not break the records and neglect church services while away from home. Should we be in the neighborhood of any of our own churches it will be exceedingly worth while to locate the places and worship with the brethern. The presence of a brother or sister from another church is always an encouragement and the opportunity to be with brethren while away from home should be a matter of great satisfaction to any of us.

Advertising literature from a concern that makes a business of manufacturing and selling playing cards offers us free of charge a series of articles giving instruction in the art of playing Auction Bridge. It is not the policy of The Mennonite to solicit advertising and surely we are not in the market for the kind that encourages card playing. Life is entirely too serious a matter to waste time in so useless a recreation. Many good people believe that the pastime of card playing is a dangerous way of using the moments that are at our disposal. Surely the youth who never learned to play cards will not become a gambler with cards. We know that there are many excellent people who take a very liberal attitude toward card playing and would tell us that not all those who play are gamblers and have evil associates. True, they may not all be card players of the worst type, but, the evil association with which the games are surrounded should make every sensible thinking person feel that safety lies in letting them alone. It is always splendid to set a good example, as Paul suggests, when he declares that if meat makes his brother to offend he will leave meat alone. Not all players may be bad, but the wisest thing for anyone to do is to avoid the appearance of evil.

ANOTHER MENNONITE COMMUNITY CELEBRATES ITS 50TH ANNIVERSARY OF EMIGRATION

For several years we have had the pleasure of announcing the half-century of a number of Mennonite settlements in various parts of the Middle West and Canada. To the Mennonite people of these sections the celebrations have meant much as their material prosperity indicates. When they came the country was wild and raw and years and years of the hardest kind of work were required before they could see the prospects of substantial reward for their labors. Today the children and the children's children are reaping the generous harvest of what their fathers have sown. The most recent celebration was that of the Emmaus church, Whitewater, Kansas, on July 1. An extract from the "Whitewater Independent" gives an account of the celebration.

On Monday the people of the United States generally observed the one hundred and fiftieth anniversary of their existence as a nation, but for a large number of people of the Whitewater community this day had an added significance.

Fifty years ago, on the first day of July, 1876, there arrived on American soil a party of emigrants from Germany which formed the nucleus of what is now the Emmaus Mennonite congregation of this neighborhood. A combined celebration of these two memorable events was held Monday afternoon at and near the church of this congregation northeast of town, consisting of a program given mostly by the few remaining oldtimers of fifty years ago, music, and supper in Mrs. Claassen's grove near the church.

Many reminiscences of the old pioneer days were given by Messrs. John Harder, Sr., John D. Penner, Gerhard Regier, and others, which were greatly enjoyed by old and young, but the main central thought of every speaker was thankfulness to God, who guided the steps of our fathers to our beloved America, and a rededication to His service, to proclaim, and above all, to LIVE, the Gospel of Peace and Good Will to Man and help that we, as a nation, may be the chosen instrument of God to lead the world, not in armament for destruction, but in righteousness inspired by the Golden Rule and the Gospel of Jesus Christ, which only can bring lasting peace on earth.

At the close of the program, Rev. B. W. Harder, as the oldest American born of the congregation, with the youngest present American in his arms, asked all other native Americans present to come forward and join him in singing "America", but the foreign-born were not to be outdone and heartily joined in, after which everybody went home to resume the steady grind of everyday life, let us hope, however, not without lasting inspiration to give our best in service to God and our Country.

LIVING UP TO OUR PRIVILEGE

A distinguished traveler in Oriental lands recently told me this story: The Aga Khan, who is an hereditary religious ruler in one of the wealthiest and most powerful of the Mohammedan sects, has his official headquarters in Bombay, India, but spends most of his time in London. He is an educated man and builds splendid schools and founds libraries wherever a group of his people live. There is a tradition in the sect or church that sometime God will incarnate Himself in a young man in this hereditary line, so every young man coming to the headship of the sect is suspicioned and watched with hope that at last God has come to earth in him. The mother of the present Aga Khan is a very devout woman and still has hopes that her son will yet prove to be the incarnate son of God. This present Aga Khan is himself, however, a man much given over to pleasure sports and makes no claim to being divine. He does not deny that he is the son of God lest he lose his prestige among his people, and he makes no claim to divinity for then he would be expected to live like God.

How many Americans are living just like that! Through Jesus Christ they may be given the power to become sons of God, but because of some frivolous love for pleasure or some destructive passion for evil they neglect their privilege, not caring enough for their high oppurtunity to deny themselves and live the life of God. And just like the mother of Aga Khan, who goes on praying and hoping that the great glory may come to her son, so all about us Christian mothers are hoping and praying that their sons and daughters may become the children of God.—Expositor.

THE GRACE OF SILENCE

John Wesley once said to Adam Clark: "As I walked through St. Paul's Churchyard I observed two women standing opposite to one another. One was speaking and gesticulating violently, while the other stood perfectly still and silent. Just as I came up and was about to pass them, the virago, clenching her fist and stamping her foot at her quiet neighbor, exclaimed,'Speak, wretch, that I may have something to say!' Adam", said Wesley, "that was a lesson to me; silence is often the best answer to abuse." So David found it when he said, "I, as a deaf man. heard not; and I was as a dumb man that openeth not his mouth**. For in Thee, O Lord, do I hope: Thou wilt hear, O Lord my God." Ps. 38:13, 15.—The Way of Holiness.

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THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl 12. **We are laborers together with God. I Cor. 3:9.**

The convention time has brought us a number of excellent papers, and we are glad to give them space and wider circulation in The Sower. That is some of the work and service The Sower from the beginning has hoped to be able to do.

In some of our Distriets the Sunday School and Endeavors have a joint Convention. This is the case in the Paeific, Middle, and Eastern Distriets. The Western Distriet has separate organizations. The Sunday school convention meets in the spring and, as an experiment the C. E. Convention has met several times now in the fall. This change was made for the reason that so many other annual meetings, school elose and the like seem to erowd the days too elosely together. The State of Oklahoma has a separate organization.

We should be glad to have those who are interested in S. S. and C. E. work and that should include a goodly number, to make use of the space allotted to the Sower in disecussing ways in whieh this Y. P. page can be made more useful to its eonstituency.

The eonviction seems to be growing that these organizations eannot be served properly by 'a page' in another paper, but that they should have a paper wholly devoted to their interests—i.e. wholly theirs. What do you think?

(Rev. P. A. Kliewer, pastor of the Monroe, Wash., ehureh was kind enough to send us several of the excellent papers that were read at the convention whieh was held in his ehureh on June 19—20, 1926 Here is one of them.)

THE DEVOTIONAL LIFE OF THE SUNDAY SCHOOL TEACHER

P. C. Jantz, Odessa, Wash.

The Sunday School teacher, who sets an example for others, must lead a devotional life. The pupils tend to become like the teacher whether we intend it or not. The demand that we do the Lord's will is upon us at every turn of our life. The everyday life, as well as the Sunday life of the S. S. teacher must be pure and sineere. In no way can God use an easy going person for a Sunday School teacher, who tries to put on a devotional life on Sunday morning before his class.

Paul says to Timothy: "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." What Paul said to Timothy applies to every S. S. Teacher. If a teacher does not lead a devotional life how ean his teaching have any influence upon his pupils, for words and deeds must correspond as they go hand in hand? The six commands that Paul gives Timothy in that he should be an example to others are broad statements. One can outline each of the six commands and thereby eover all the rules and commands for a devotional S. S. T. to follow to be an example for others.

The devotional S. S. T. will not be ashamed to speak of his Lord and Master. The first eommand Paul gives Timothy in the passage quoted is in words, in conversation. Very often we do not take the opportunity to speak of Christ outside of our S. S. Class. We need not to be ashamed of Him and His words for then He must also be ashamed of us as we find the words in Mark 8:38 whieh read as follows: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of the Father with the holy angels." Charity, spirit, faith, purity go hand in hand with word and conversation. Our life must correspond with our conversations. We continually hear our Missionaries say when they return from their fields that they are watched and observed in every way to see whether the person who eame to bring some new religion to them proves what he professes to be with his deeds. The S. S. T. is also observed very elosely. If he makes a mistake among his home folk they sooner forgive and overlook his mistakes than those in the foreign fields will overlook the mistakes of a missionary. Whatever the S. S. T. does he is watched and his deeds have an influence upon his pupils to prove to them whether he is leading a pure life.

It is very important that the S. S. T. be present and on time every Sunday. A teacher who is really interested in his work will be faithful in being present every Sunday. Great stress is laid in our puhlic school in regular attendenee for being neither absent nor tardy. Just as great a stress should be laid in our S. S. on regular attendance. The teacher must be an example for the class.

Another factor that enters into the life of the devotional S. S. T. is the rsponsibility that rests upon him. The teacher is dealing with immortal souls which at his hands ought to be saved or at least helped along on the way of salvation. The S. S. work has its responsibilities, but so has every other work. Such is God's order. Every teacher must labor. Paul tells Timothy: "Neglect not the gift that is in thee." The devotional teacher has obtained gifts from God, but they are undeveloped. By using the talents the S. S. T. has, he grows and is fulfilling that for which he is responsihle. The teacher must not forget his class in prayer. With one's own power nothing will be accomplished, but if God is asked to lead and guide one in his work, His blessing will rest upon the work." Luther says that only praying Christians are real Christians. I think we can say the same with reference to the S. S. T.; only praying teacher are real teachers. The work that you are doing as teacher is not a mere human work, but divine in its nature. That is, you are imparting divine truth and opening the way for the Spirit of God to enter the heart and dwell and work there." S. S. T.: only praying teachers are eo-worker with God the most natural thing would be that he would eonfer with his partner.

The teacher must prepare himself and be prepared to step before his class to be able to offer them something that will lead the class nearer to God. Think of the Biblical characters and espeeially of Jesus our Master to see how much time was devoted for preparation. If Jesus needed to prepare himself for His work how much more time does the S. S. T. need to prepare himself for his works. Every worker in whatever work he may be must have a preparation for his work. A S. S. teacher must eontinually ask God for strength and guidance from on high and feel as the Psalmist when he says: "Shew me Thy ways, O Lord, teach me Thy paths. Lead me in Thy truth and teach me: for Thou art the God of my salvation; on Thee do I wait all the day. O keep my soul and deliver me: let me not be ashamed: for I put my trust in Thee."

In concluding let me once more review that the devotional S. S. T. must he an example hy his word and conversation, daily life, being present and on time every Sunday; he must not forget his responsibilities as a S. S. T. and to prepare himself for his work namely as Paul says to Timothy: "Study to shew thyself approved unto God a workman that needeth not to he ashamed, rightly dividing the word of truth."

CORRESPONDENCE

Pratum, Oregon, July 12, 1926. —The summer season has come with all of its hard work, but there are even joys and blessings in them. With all of the beautiful crops in sight, certainly the Lord is good to His people for He supplieth their every need.

The ninth of May was a day set aside especially for the remembrance of Mothers. Bro Franz brought forth a very deep sermon on the remembrances of the Mothers. The Mother is obliged to lead and keep the Child in its younger days, so when it comes to its self-understandings that the Mother will have it easy to win the Child for Christ. The Child is also obliged to obey and help the Mother along as much as possible.

In the evening of the ninth of May, the Dallas Gospel Club rendered a very splendid program in our church. It was a group of young and middle-aged men who were out and out for Christ and wanted to do some good for Him. There was only one complaint that I heard of and that was that the program was too short. They had a testimony meeting in which a lot of people took part.

On the 30th of May, there was a memorial service in our church's cemetery. Bro. Franz gave a very fine talk on the remembrance of those who have passed through the Jordan's Chilling Tide. The Gettysburg address was read in a very clear and loud voice by Rufus Franz. This address is one of the greatest that any orator left behind for the welfare of the country.

On June the 13th, the annual S. S. and C. E. Convention was held in Pratum. This convention as said by many, was the best ever rendered since it was organized. There was much to get from the convention. The speakers certainly did a lot of good hard work to work out their talks to such perfection. One of the greatest features of the program was the talk of Miss Anna Stauffer. The people were very much interested in what she had to say for she is a very able speaker.

Jacob Stauffer, Jr.

AN ESSENTIAL PRINCIPLE OF JUSTICE

Clarence True Wilson, General Secretary of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal church, in a statement issued to pastors of that denomination, calls upon them to challenge the frequent assertion that Prohibition is out of place in the Constitution because it is inherently statutory in character. "Men in public life and prominent opponents of the Prohibition policy have recently declared that Prohibition changes the character of the United States Constitution in that it is essentially statutory in character, while the Constitution should deal only with principles," said Dr. Wilson. "This is not true. Prohibition is properly embedded in the Constitution of the United States because it is an essential principle of justice. The government which is established to foster the public welfare has no inherent right to license an anti-social institution. Through generations the government did outrage the rights of the people by striking hands with an institution which destroyed prosperity and caused innumerable social ills. The people had a right to expect consistent hostility on

the part of the Government to all evils which endangered the public health and welfare, but because the United States Constitution said nothing in regard to the attitude the Federal Government should maintain toward the liquor traffic, the people saw their right ignored and the traffic protected and encouraged by government, while the national resources were wasted, social delinquency increased and a vast burden of poverty and woe was piled upon the shoulders of the taxpayers. Treading in the path of the fathers, the people placed in the Federal Constitution, which prohibits the suspension of the right of habeas corpus, ex-post facto laws, unequal taxation and laws abridging the right of free speech, an amendment which prohibited the government from continuing a policy abhorrent to the spirit of the common law and out of harmony with the preamble of the Constitution. The Constitution is to "establish justice", but the license policy protected fraud and filled the treasury with revenue from a trade which corrupted politics, defied law and profited by the distress of the people. It was designed to insure "domestic tranqtility", but the government licensed a trade which inevitably produced riot, murder, robbery, debauchery and disorder. It was to "provide for the common defense", but the government licensed men to deal in a commodity which weakened the bodies and minds of American citizens and built a corrupt interest which imperiled the nation with its selfish and treasonable activity in time of war. It sold to the liquor traffic, which had no inherent right, the privilege of existence and the right to do wrong. Never should it be forgotten that Prohibition was placed in the Federal Constitution by a two-thirds vote of men elected by the people and by the ratification of more than three-fourths of the State legislatures, also elected by the people. George Washington said: "The basis of our political system is the right of the people to make and to alter their constitutions and governments." Opponents of Prohibition have a right to ask repeal of the Eighteenth Amendment, but they have no right to attempt to destroy Prohibition in any other way.

NEUTRALS

"Thou art neither cold nor hot." Laodiceans were neutrals devoid of passion, destitute of any enthusiasm, loafing along in moral indifference. In times of great crisis they were "any way," "either way," altogether tepid regarding the issue. And in times of great laxity they maintained the same tepidity, utterly unconcerned with the degeneracy. "Thou art neither cold nor hot." Now the subtle temptation for characters like these is to regard their tepidity for something better, and to call it by a grander name. Lukewarmness is described as tolerance, or moderation, or charity, or largeness of mind, or breadth of temperament. Dispassionateness comes to be thought of as piety, and moral distinctions lose the sharpness of their outlines. I am not surprised to find that these "neutrals" were unconsciously losing the truth of moral judgments. "Thou sayest, I am rich . . . and knowest not that thou art poor." The unexercised powers of discernment have become weakened, and are no longer sensitive to the primary contrasts between real poverty and real wealth. These "neutrals" had forfeited their power to appreciate the ideal. They looked upon trifles, and thought them great. They had ease, and they interpreted it as peace. They had knowledge, and they thought it wisdom. They had many gifts, and they confounded them with grace. They handled ordinances and they thought they were touching God. And this is always the nemesis which attends the soul that haunts the ways of compromise. —J. H. Jowett.

THE. S. S. LESSON

August 15

Jethro's Wise Counsel

Ex. 18:12-26

Golden Text: "To every man his work." Mark 13:14.

It is supposed by some that Jethro was a descendant of Abraham. At any rate he was a believer in the true God and both he and Moses could meet on a common religious basis as is shown in the sacrifice in which they had both a part. Jethro recognized the only approach to God as being through the shed blood, hence the sacrifices. In the meeting with these two men we have a beautiful example of oriental hospitality and, like the Christians of the early church, "they did eat their bread with gladness and singleness of heart." We note in Jethro a man of practical turn of mind, developed, no doubt, through his experience as the leader of a tribe. We also note that he was observant, not from curiosity, but with a desire to find improvements. In this we have a sign of a progressive leader. The one who is willing only to drift with things as they go never leads his following far, but the one who is endeavoring to do one thing a little better than the other portrays a fitness for confidence and leadership. In our private lives there can be no better procedure than a constant effort to improve the things we find confronting us every day. It is under the lead of such men that the world advances. Methods of government as well as most of our other methods must be kept up-to-date and must be adapted for bettering conditions as we find them.

In Moses we find a man who did not shirk even in the face of a gigantic and almost impossible task. Just how many people there were in the camp of Israel we have no way of definitely knowing except that they were a great host and far beyond the possibility of a single ruler giving full justice to the many requirements of government and justice. Moses attempted it for the reason that, for a time, he was the only person capable of doing the work, then he was receiving special strength from God and was not considering his own convenience. Imagine, in our time, a judge in any of our courts depriving himself of a long vacation, even though the jails are filled with untried prisoners! Moses was not that kind of a judge. His bodily concern seemed to have been his last thought. However, great leader that he was, Moses did not feel himself beyond receiving advice. When once a person, no matter how high and influential, feels himself beyond the necessity of sane advice from competent advisors, it is high time that he vacate his place for one who is willing to benefit by the wisdom of others as well as his own wisdom.

Jethro seems to have been a man who appreciated the importance of getting the best work out of the best men. Moses was giving his time and energy to matters that others might just as well be doing while he might be devoting his attention to more important matters of leadership. The man or woman who attempts to do everything himself, or herself, finds that there is a limit to human endurance. If such a one has the knack of selecting able assistants and reserving for self the things that he or she alone could do well greater and better progress would be an assured thing. In the work of the church that leadership that has the ability of selecting the most efficient assistance is the kind that advances the cause in leaps and bounds. In the early days the Apostles fell into the same rut that Moses found himself until the seven were found who relieved them from wearing details and permitted them to devote their attention to major matters.

It was Jethro who showed a superior appreciation of system. Many men and women have all the qualifications of influential work in the kingdom of God but they lack system in their work and so the larger results are not obtainable. It is well that Christians are pious, have faith, pray continually and are liberal with their possessions, but, to make these things the more effective there must be an appreciation and the use of a right kind of system.

Jethro touched the secret of great leadership when he suggested to Moses the kind of men to choose to help him. He was to find able men who feared God and were free from the root of injustice—greed. It is the great leader who can lay his hand on trustworthy assistants. This involves a knowledge of human nature and a sincere desire to give the people the best that may be given. There was another matter to be considered. A leadership had to be found and trained for the future for Moses would not live forever. The wise leader will always realize that he has upon him the responsibility for providing for future as well as present needs.

THE C. E. TOPIC

August 15

How Can We Prevent Waste?

Luke 15:11-32; John 6:1-13

God has a place for everything in His creation. It is to be used for our necessities and for His glory. In Scripture we have numerous instances where we learn that what we have is to be conserved. When the Israelites were sent Manna from heaven they had to learn that they were to gather only enough for that day and not hoard and let spoil any surplus they might gather. When the Lord performed the wonderful miracle of making a little food sufficient for a great multitude he instructed the disciples to gather up the crumbs that nothing be wasted. The great sin of the prodigal son was that he wasted everything he had, his means, his character and his self-respect. The man who hid the means entrusted to him by his master in a napkin was guilty of wasting opportunity and was strictly held in account for that waste.

There is no folly for which the American people can be condemned so much as their waste. Once the mountains were covered with magnificent trees to furnish our timber. It was wasted so that now one of the serious problems of the future will be how to get the wood we need so badly. Our public needs have been so carelessly provided for by our civil authorities, and so much expense has been involved in giving what we have, that future generations will have to pay for the waste and care for their own needs as well. It is right that we should live as well as we possibly can but this does not mean that there should be thoughtless waste. There are large cities where large sums of money are being paid for the garbage which contains much that may be recovered for purposes other than food. Yet, why should there be a waste of food? Any garbage cart will supply mute evidences of wicked and thoughtless waste of food. And, with all this going on, there are parts of the world where men and women never know what it means to have a full meal. Does not conscience say that such waste is altogether wrong?

We should be chiefly concerned with the waste of the Lord's things. The Christian people have to learn that when they waste the Lord's money in building churches under one another's eaves while the heathen world is still Christless and large sections of our country are without any Christian care whatever they are guilty of wasting the resources that God has given them as a sacred trust. It is well enough to have comfortable houses of worship, suited for the needs of the devout worshippers, but, that does by no means imply that money belonging to the Lord should be used in vain display or other means of gratifying vanity. No church should burden itself with so great a debt that it becomes impossible to give its fair share toward missions and benevolences.

Waste of effort is something that should be avoided in the well balanced life. Every day should be so planned that the best results will come from its activities. Jesus says that pearls should not be thrown before swine. They could not appreciate their worth and they would finally be destroyed. There comes a time when in our Christian tasks it becomes apparent that there will be no response. At such times one may also find more fruitful fields if one looks for them. True, no one can estimate the worth of a single soul and there is no telling when even the most apparently hopeless case will respond to Christian efforts, but this is no argument for devoting our best efforts to what seems so hopeless because it is resisted with unbelief and there is no sign of response.

There is no one who is without time that may be given to better things. All are guilty of wasting too much time. Not a moment, but that there is something that concerns someone's eternal destiny. Idleness in everything is corroding but in the spiritual life it is doubly dangerous. The nursery rhyme that goes: "Satan finds some mischief still for idle hands to do" has in it a truth that is demonstrated in millions of lives. The best way to keep out of mischief is to keep one's self so busy that the tempter get no opportunity to gain his hold. One can only best invest one's resources by having a definite plan. Have a good plan for every minute of your time and then you will be sure to see the best results of your efforts. A planned life is the effective life. If the householder would plan for the use of all the material at her disposal there would be no danger in wasting the food. If the nation has a definite plan for its resources it will have future generations rising up to call it blessed. If the Christian intelligently and earnestly endeavors to put all that he has in means and ability to the best use there will be little cause for future regrets.

DEATHS

Hege.—On May 8 Rev. Jacob Hege, pastor of the First Mennonite church of Paso Robles for many years, was called home to be with his Lord, to whom he had dedicated his life. He was born in southern Germany Sept. 18, 1843. In June, 1858, he was baptized upon his confession of faith and received into the church. In June, 1868, he united in marriage with Miss Elizabeth Landes. In the year of 1874 he was ordained as minister. In 1893 Rev. Hege and family left the old fatherland to find a new home in America and settled near Wisner, Nebr., where they lived four years. They decided to make another move and went to California, locating near Paso Robles on a farm. Here they lived for a number of years until they decided to make another move from there to Idaho, near Aberdeen, and was pastor of the Homestead church there. After several years they decided once more to go back to California and settled in Paso Robles. He leaves to mourn his departure, his bereaved wife, four sons, six daughters, thirty-eight grandchildren and six great-grandchildren. The funeral services were held May 11 from the residence to the church. The Rev. John K. Lichti of Upland, Calif., and the Rev. F. F. Jantzen of Paso Robles officiated. Interment was made in the Pleasant Valley Cemetery, near Estrella, California.

Amstutz—Mary Badertscher Amstutz was born in Switzerland in 1864 and died at her home near Pandora, Ohio, July 9, 1926, at the age of 62 years. She was united in marriage to Adam Amstutz in 1908. Mrs. Amstutz was a very faithful Sunday school and mission worker and will be greatly missed in the Grace church, of which she was a faithful member. She is survived by her husband, seven step-daughters, and aged mother (she died 11 days after the death of her daughter), one sister and three brothers, the latter living in Wayne county, Ohio. The funeral was conducted in the Grace church by her pastor, J. M. Regier.

Badertscher—Mary Steffen Badertscher was born in Switzerland in 1834 and died at the home of her daughter, Mrs. Samuel King, near Pandora on July 20, 1926, at the age of 91 years, 10 months and 2 days. Her greatest desire in the last few years was to depart from this world and to be with the Lord whom she trusted most fully. Her husband, Frederick Badertscher, preceded her in death 16 years. Her oldest daughter preceded her only 11 days. She is survived by one daughter, three sons, thirty-eight grandchildren and twenty-six great grandchildren. Her pastor, Rev. J. M. Regier, conducted funeral services in the home of the daughter, Samuel King's, after which the body was taken to Wayne county to be laid to rest at the side of her husband. Services were there conducted in the Salem church.

Weiss—Edwin B. Weiss was the son of Samuel W. and Elizabeth Bechtel Weiss. He was born December 13, 1857, baptized and received into membership of West Swamp church May 16, 1875. Of this congregation he was a faithful and consistent member all his life, serving for a period of years on the Board of Trustees. He was apparently recovering from a brief illness when, on June 28 he was suddenly called. His age was 68 years, 6 months and 18 days. He was joined in marriage in 1883 to Leanna Shelly, who preceded him in death in October, 1924. Eight sons, two daughters, and seven grandchildren, three brothers and two sisters survive.

Funeral services were held on July 2, conducted by Rev. S. M. Rosenberger, assisted by Revs. A. S. Rosenberger and A. S. Shelly, with interment at West Swamp.

CONTRIBUTIONS

REPORT OF EX. COM. OF SEW. SOCIETIES FOR JUNE, 1926

For China Building Fund:

Sew. Soc., Swiss Ch., Whitewater, Kansas, $20.00; Emmaus Sew. Soc., Whitewater, Kansas, $27.00; Nord Alexanderwohl Sew. Soc., Goessel, Kansas, $12.20; Alexanderwohl Church Sew. Soc., Goessel, Kansas, $23.00; Sew. Soc., Bethesda Church, Marion, S D., $53.68; Sew. Soc., Avon, S. D., $23.00; Anonymous, Mt. Lake, Minn., $1.00; Christian Menn. Sew. Soc., Moundridge, Kansas, $40.25; Sew. Soc., Lehigh, Kansas, $10.00; Sew. Soc., Menn. Ch., Reedley, California, $15.00.

For General Mission Treas.:

Nord Alexanderwohl Sew. Soc., Goessel, Kansas, $25.55; Alexanderwohl Church Sew. Soc., Goessel, Kansas, $53.24; Sew. Soc., Lehigh, Kans., $6.00; Grace Menn. Mission Society, Pandora, Ohio., $59.41; Sew. Soc., Arlington, Kansas, $27.25.

Miscellaneous:

Upper Milford Menn. Sew. Soc., Zionsville, Pa., Expenses of Ex. Com., $2.40; Nord Alexanderwohl Sew. Soc., Goessel, Kansas, Ex. of Ex. Com., $1.00; Sew. Soc., Avon, S. D., Ex. of Ex. Com., $1.00; Bethel College Ch. Sew. Soc., Newton, Kansas, Hospital, India, $225.00; Eden Sew. Soc., Inola, Okla., Hospital, India, $55.00; Silberfeld Sew. Soc., Waldheim, Sask., Hospital, India, $32.00; Silberfeld Sew. Soc., Waldheim, Sask., Widows' Home, India, $32.00; Sew. Soc., Bethesda Ch., Marion S. D., Hospital, China, $30.39; Bethel Sew. Soc., Mt. Lake, Minn., Orphan, India, $30.00; Bethel Sew. Soc., Mt. Lake, Minn., Evangelist, China, $60.00; Neuhoffnungstal Sew. Soc., Meno, Okla., Bible woman, India, $36.00; Zoar Sew. Soc., Goltry, Okla., Bible woman, India, $16.00.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

HOME MISSION TREASURY REPORT FOR MAY- JUNE

General Fund

Bethel College Ch., Newton, Kan., $24.50; First Menn. Ch., Upland, Cal., $116.71; Salem C. E. Soc., Dalton, O., $60.00; Grace Ch., Pandora, O., $47.76; Busy Bees Club, Donnellson, Ia., $50; Pratum, Ore. Ch., and S. S., $40.05; Salem Ch., Ruff, Wash., $9.56; Lehigh, Kan., Ch., $17.45; Aletta H. Krehbiel, Clarence Center, N. Y., $20.00; Bergtal Ch., Corn, Okla., $25.08; Abr. P. Unruh, Chicago, Ill., $25; Wisner, Nebr., Ch., $34; Emmaus Ch., Whitewater, Kan., $189.01; B. F. Welty estate, Tacoma Wash., $34.71; M. E. and C. A. Krehbiel, Long Beach, Calif., $25; Pulaski, Ia., Ch., $22.49; Garden Tp. Ch., Moundridge, Kan., $23.23; Eden Ch., Inola, Okla., $8.05; Menno, Wash., Ch., $9; Bethlehem Ch., Bloomfield, Mont., $20.90; Sr. C. E. Soc., $6.75, Mission Boxes, $20, Berne, Ind.; a friend, Halstead, Kan., $25; Bergtal Ch., Pawnee Rock, Kan., $28.28; Arlington, Kan., Ch., $9.10; Bethel S. S., $21.98; Primary Dept. birthday money, $1.70, Fortuna, Mo.; Hoffnungsau Ch., Inman, Kan., $33.41; First Menn. Ch., Reedley, Cal., $42.66; J. J. Penner, Beatrice, Nebr., $25; Mrs. Jacob Preheim, Marion Jct., S. Dak., $25; Okla. convention, Herold Ch., Bessie, Okla., $25; First Menn. Ch., Bluffton, O., $100; First Menn. Ch., Aberdeen, Ida., $31.80; Christian Ch., Moundridge, Kan., $21; West Zion Ch., Moundridge, Kan., $42; Zoar Ch., Goltry. Okla., $15.10; Wadsworth, O., Ch. and S. S., $18.-79; Donnellson, Ia., ch., $45.53; Bethesda Ch., Henderson, Nebr., $103.15; Ebenezer S. S., Bluffton, O., $100; Salem Ch., Dalton, O., $45.83; Jos. C. and Anna Graber, Pretty Prairie, Kan., $15; Mattie A. Krehbiel, Clarence Center, N. Y., $20; Bethel Ch., Fortuna, Mo., $41; Sichar Ch., Cordell, Okla., $33.69; Northern Dist. conference, $31.25, N. Dist. Sew. Soc., $21, Freeman, S. Dak.; interest, refunds, etc., $147.-05.

Special

Chr. C. E. Soc., Moundridge, Kan., for city missions, $14.38; Johannestal C. E. Soc., Hillsboro, Kan., for Chicago, $5, for Altoona, $5.

Total receipts, $1942.50.

Total expenditures, $2941.02.

Bank balance on May 1, $6697.94.

Bank balance on June 1, $5699.42.

Gratefully acknowledged,

J. E. Amstutz, Treasurer.

Trenton, Ohio.

JOTTINGS

The Young Women's Missionary Society of the West Swamp, Pa., church rendered a missionary program on the evening of July 25.

The Kidron church, near Taloga, Okla., being without a regular minister, has been regularly each month by Rev. H. R. Voth. The festival of the Sewing Society, held during the latter part of June, was well attended and its program was greatly appreciate.

Bethany Sunday school, Quakertown, Pa., observed Near East Day on the 25th. A special offering was lifted. At the reunion of the Musselman family held several days ago, Rev. S. M. Rosenberger, pastor of the Bethany church, made an address in which he reviewed Chauncey Depew's resume of ninety-two years of American life.

China may become unified through the craze for learning, which has grown up since the adoption of the 600-character system of writing originated by S. V. Yen, a Chinese Y. M. C. A. secretary. Mr. Yen, with other educators, is responsible for the simplification of the alphabet by selection, which enables the peasant or coolie class to gain a writing and reading vocabulary sufficient for everyday needs.

Two movements began in China for the simplification of the alphabet; one leaned toward the phonetic system, and the other toward a selection of the most common characters from the present alphabet. The former method would automatically have broken the country up into a score of different written languages, as it is even now broken up into different spoken languages. Then the dream of Chinese unity, a unity which has always existed among the educated classes but which to be complete required a common medium of expression among the peasants as well, would have been in vain.

Through Mr. Yen and others, the character system was adopted. Now 6,000,000 people—not many out of a population of 400,000,000, but still an appreciable beginning—are learning for the first time to read and write. So enthusiastic have some towns become that penalties for illiteracy are being inflicted. One city announced that after a certain date an "ignorance tax" would be imposed on any one going to the markets who could not read. It was explained that all peasants would be stopped by the police at the gate and given a test in literacy, paying a fine of one copper for failure to pass.

"The rural districts," says Mr. Yen, "are especially responsive. They almost worship the teacher who comes to give them the privilege of learning. In only four months' time, one hour each day, an average Chinese can learn the 600 characters. . . .One of the great needs now is to prepare some simple literature with information about farming methods, modern science, and other educational subjects."

Mr. Yen is a graduate of Yale University. As one of the aristocrats, the literari, he was totally uninterested in common coolies until he worked among them in France during the war. He found them "immensely intelligent and eager to learn," and discovered very little difference in actual ability between them and the literate people of China.

The C. E. society of the First church, Philadelphia, is associated with several other societies in the neighborhood in conducting services in Fotterall Square, a small park, during the summer months.

The Mennonite settlement of Russian Mennonites in San Juan, Mexico, is in a bad way. Besides suffering a failure of crops, robbers have carried off much of their stock and they find themselves in poverty with no prospects of living until next harvest. They hope to close out in Mexico and move to Canada but the money needed for this move is lacking. There is grave danger of actual hunger and they need assistance.

The many friends of Rev. H. H. Ewert of Gretna, Man., unite in offering congratulations to him and his bride, Mrs. H. O. Kruse of Lawrence, Kansas, who were married on July 6. Prof. Ewert was the head of the Halstead Academy at its organization and built up that institution until it was transferred to Newton and became Bethel College. About 35 years ago he was called to Canada, where he devoted himself to the work of the educational interests among the Mennonites, establishing the Mennonite Academy at Gretna, Man., where he is principal at this time. Mrs. Ewert is the daughter of the late Rev. and Mrs. Christian Krehbiel of Halstead, Kansas.

Edward Duerksen of Goessel, Kans., was ordained in his home church, Alexanderwohl, on July 25. He has accepted a call from the Home Mission Board to the work at Alsen, N. D.

On July 25 Bro. G. Duerksen, who has been serving several churches in western Kansas from Greensburg, is to be ordained in the Alexanderwohl church and is then to be stationed at Alsen, N. D., by the Home Mission Board.

Golden weddings are becoming less frequent in spite of the fact that life expectancy is longer, hence 50 wedding anniversaries have an added meaning.

On the 10th of July Chr. Wirkler of Los Angeles was 86 years old and as Father and Mother Wirkler were together with their three children at the home of the oldest daughter, Mrs. C. E. Krehbiel, Newton, Kansas, and they had a family reunion and celebrated Father Wirkler's birthday, the children surprised their parents by celebrating the golden wedding, which really should have been on May 10, at this time.

Those present were, Mr. and Mrs. Chr. Wirkler and daughter Elizabeth of Los Angeles, Mr. and Mrs. John E. Wirkler and sons Richard and Jack, Jr. of Oberlin, Ohio, and Rev. and Mrs. C. E. Krehbiel.

Mr. and Mrs. C. Wirkler expect to visit the General Conference. Before going to California they hope to visit relatives in Iowa, Illinois, Ohio and Nebraska. They left Newton for Iowa on July 19.

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VOL. XLI. BERNE, INDIANA, AUGUST 12, 1926 No. 31

NOTICE

In answer to questions if conference delegates that use excursion round-trip tickets to Winona Lake to get to Berne, Ind. could get a stop-over on such tickets to attend the conference of Pacifist bodies at Carlock, Ill., Aug. 30—Sept. 1. I can say that all railroads allow stop-over privileges at almost any station, and the final return limit on these tickets is Oct 31. Hence a trip to Carlock can be easily made.

J. R. Thierstein

HAPPENINGS IN INDIA

Champa

During most of January and half of February Mr. and Mrs. P. A. Penner and Miss Lehman were in tour in distant villages, visiting approximately three or four villages daily. They visited all the villages on foot, walking as many as ten miles a day. The oxcart was employed only when they moved their camp. We feel that we can safely say that the door for the Gospel is open. The sale of tracts, song books and portions of Scripture exceeded our fondest expectations.

Other Evangelists who toured in another direction report a marvelous change in the attitude of the people several years ago and now. Whereas they formerly opposed the Gospel then they are seekers now.

During the time of Penner's and Miss Lehman's absence the Isaacs were left to tend to the station, while the Doctors Bauman continued their language study.

At the same time Mr. Isaac superintended the building work at the medical station. A great change has been wrought here since the land was finally obtained last November. Two smaller buildings have been completed. The one will serve as a temporary dwelling place for Miss Lehman, the head nurse, and later as an Indian assistant's home. The smaller one will be a temporary dispensary and later will be used as hospital wards. The well, also, has been begun. It is 14 feet in diameter.

The latter part of February we had the joy of welcoming our fellow missionaries, Mr. and Mrs. Goering from China, into our midst. Their visit has been an inspiration to all of us and has served to strengthen the bond of fellowship between our China and our India missionaries.

In March, after the Workers' Conference, held at Mahaudei, Miss Lehman's bungalow proper was begun at the medical station. At the time of this writing the walls are up and the tin is on the roof.

The well has reached a depth of 35 feet. The last 18 feet have been blasted in solid rock. We have hopes of getting a sufficient water supply.

A bonny baby boy was born to Doctors Bauman on April 6th. This promising little lad is introduced to all the readers as Master Kenneth Garber Bauman.

Janjgir

The work at the new church has been delayed because the wood for the door and window frames is not finished. But, since "Waiting is the favorite pastime in India," why complain?

Rev. and Mrs. Ernest Miller with little Thelma visited with Rev. and Mrs. P. W. Penner. Rev. Miller has charge of the Boys' School of Dhamtari and Mrs. Miller has a Girls' School.

Mrs. P. W. Penner, with some evangelists and several Bible women, is out in "camp."

Rev. E. Fiddler from Raj Nandgaon, Pentecost Band of the World Mission is here to learn something of the new bookkeeping system from Mr. Penner. Our mission adopted this system since January 1, 1926.

FEBRUARY

Mrs. Penner is again out in "camp" while Mr. Penner looks after the building.

The girls from the Funk Memorial School enjoyed a picnic at the Hasdeo River near Champa. Curry and rice were cooked at the river side and bread was served also. About 120 were present.

Mrs. Burkhalter and Laurence went to Basna (the southern field) with Rev. and Mrs. Suckau. As it may be their future home, it is of especial interest.

Rev. P. A. Penner, Rev. F. J. Isaac and Miss L. Lehman were visitors at the Janjgir bungalow, having been called over by the court as witnesses in a theft case.

The Ladies' bungalow was entered by thieves while Miss Kuehny was eating dinner with Mrs. Burkhalter between 6:15 and 7:00 P. M. A steamer trunk was taken out and looted. Sixty-five rupees were stolen.

Rev. and Mrs. P. W. Penner went to Mankughat Island to prepare for the Chhatisgarh Christian Mela. They are chairman and chairwoman of different committees.

MARCH

Rev. and Mrs. S. J. Goering from our China Mission are visiting in our mission. They were present at the wedding of Mr. Paul Wenger and Mrs. Burkhalter at Mahaudei, and also attended the conference sessions which were held there. Miss Mary Alice Wenger from Dhamtari was also a guest at the wedding.

This month was a very busy one in the Funk Memorial School. Examinations are the order of the day.

Rev. P. A. Penner and Miss Lehman were again called for the case in court.

APRIL

Rev. and Mrs. Lohrenz from the Nazam's Dominions near Bombay, were in Janjgir for the Easter service. Rev. Lohrenz spoke to the church on the blessings of Easter in English. He works in the Mennonite Brethren Mission. Telegu is the language used there and the Hindi speaking people cannot understand Telegu so he had to use an interpreter. Rev. Lohrenz is a cousin of Dr. Lohrenz in China.

M. and Mrs. Paul Wenger with Laurence came in from the southern field to pack their goods, which will be sent by buffalo carts to Basna. They will go to Landour with Dr. and Mrs. Bauman from Champa to attend language school. Landour is situated in the Himalaya Mountains and the heat will not interfere with their studies.

News has been received that Rev. and Mrs. J. R. Duerksen are accepted by the Mission Board in America and will be sent out in the fall of this year. They have been stationed at Korba by the Executive Committee.

Rev. and Mrs. Suckau were here on a visit. Mrs. Suckau is on her way to the hills. She will go as far as Bareilli with the Wenger-Bauman party and from there she will go to Naini Tal, where Theodore and Edna attend school.

Rev. Earl Fiddler is here to learn more from Mr. Penner about the bookkeeping system.

The Funk Memorial School closed the 27th and all the girls are on their way home, except about twenty orphan girls. June 28th is the date set to commence the new school year.

The heat has not been excessive, because for several weeks in the beginning of the month it rained every night. Since a week pankawallas are busy.

Miss Kuehny passed the third year oral examination in Hindi in the first division. The grades for the written examination are not yet known.

THE MINISTERIAL MEETING OF THE EASTERN DISTRICT CONFERENCE

A number of ministers, deacons and laymen of the Eastern District Conference gathered together in the form of a ministerial outing in the Herford church at Bala, Pa., on Monday, July 26. Rev. B. B. Boyer, President of the Eastern District Conference, under whose direction the program was prepared, presided over the meeting. The program, a very interesting one, was as follows:

"The General Conference and the Lodge Question."

"Is the Dogmatic Church Going and the Community Church Coming?" "What Should Be Our Attitude Toward this Transition?"

"The Church Conservative or Progressive, Which?"

The meeting was called to order by the President, who then called on Mr. Latshaw, the choir leader of the Herford congregation, to lead the singing. Rev. Rudy Gehman, pastor of the Bowmansville congregation, conducted the devotional exercises. He read the second chapter of the second Epistle of

Paul to Timothy, after which he led in prayer.

The first question, "The General Conference and the Lodge Question," was then presented by Rev. G. T. Soldner, pastor of the Souderton congregation. In his presentation of the subject he read the article of the Constitution referring to this particular question. He also presented some serious problems arising out of this situation. Dr. Johnson of the Herford congregation led in the discussion. He, too, raised some questions, and cited some personal problems arising in his own community. In the general debate that followed many points both pro and con were discussed, and all seemed willing to look the problem squarely in the face and to be perfectly frank about it. It was pretty generally conceded that a real problem existed.

The meeting was then adjourned to convene again immediately after lunch. During the noon intermission most of the pastors present, having either forgotten or wilfully neglected the bringing of their lunch boxes, gathered round the table in a nearby lunch room and had a period of physical, mental and spiritual refreshment.

The afternoon session was called to order at 1 o'clock. Rev. Rosenberger, pastor of the Quakertown-West Swamp Charge, led in prayer. Owing to the fact that a number of the ministers present wished to attend a funeral held in a nearby church, it was decided that we dispense with the rest of the program, and take up a few matters of practical business.

A suggestion was made that it would be a very good thing if the ministers of the Conference would gather in such sessions more frequently than heretofore. This suggestion became a motion, which embodied in it the resolution to hold a ministerial at least once every three months. Another matter of business decided upon arose out of a suggestion made by Rev. Soldner that the interests of the Mennonite Home for the Aged, Frederick, Pa., could be furthered by having some representative speak in the various churches of the Conference some Sunday morning during the month in which they make their contribution to that institution. Brother Soldner's suggestion was accepted, and he was appointed to be the one to present this cause, the pastors however, offering to occupy his pulpit on the morning that he would be in the other churches.

The time and place chosen for the next meeting was Souderton church, some time during the month of October. The session was then dismissed.

THE FIRST RESURRECTION—BIRTH OF THE SPIRIT

"Verily, verily, I say unto you, He that heareth My Word, and believeth Him that sent Me, **hath eternal life,** and cometh not into judgment, **but hath passed out of death into life.** Verily, verily, I say unto you; The hour cometh, and **now** is, when the dead shall hear the voice of the Son of God, and **they that hear shall live.**" John 5:24,25.

"Verily, verily, I say unto you, **If a man keep My Word, he shall never see death.**" John 8:51.

"Jesus said unto her, I am the Resurrection and the Life: he that believeth on Me, though he die, yet shall he live; and **whosoever liveth and believeth on Me shall never die.**" John 11:25, 26.

"Even so reckon ye also yourselves **to be dead unto sin, but alive unto God and Christ Jesus.**" Rom. 6:11.

"But God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, **made us alive together with Christ, and raised us up with Him, and made us to sit with Him in the heavenly places,** in Christ Jesus." Eph. 2:4-6.

"Wherefore He saith, Awake thou that sleepest, and **arise from the dead,** and Christ shall shine **upon thee.**" Eph. 5:14.

"Having been buried with Him in baptism, wherein **ye were also raised with Him** through faith in the working of God, who raised Him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, **did He make alive together with Him,** having forgiven us all our trespasses." Col. 2:12, 13.

"If then **ye were raised together with Christ,** seek the things that are above, where Christ is, seated on the right hand of God." Col. 3:1.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the **souls** of them that had been beheaded for the testimony of Jesus, and for the Word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand, and they reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. **This is the first resurrection** (the process of dying unto sin and being raised up with Christ unto eternal life, and working with Christ to destroy the works of the devil, I John 3:8, and reigning with Him over sin and death). **Blessed and holy is he that hath part in the first resurrection:** over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20: 4-6.

That the "first resurrection" mentioned in the last passage does not stand for "bodily" resurrection is proved by the word **"souls"** in Verse 4. No "bodily" resurrection had taken place yet. The writer saw the **souls** of those that had not worshipped the beast, but rather God in spirit and truth, the souls of those that had been made alive together with Christ and raised up with Him, and made to sit with Him in heavenly places, in Christ Jesus; of those that had become dead unto sin, but alive unto God in Christ Jesus, that had part in the first resurrection, the birth of the Spirit in Christ Jesus.

If these souls had not been raised up with Christ during their life in the body, they would not have been fit to enter upon eternal life after their bodily death. If they had not had part in this "first resurrection", the being made alive together with Christ, they would not have been exempt from the second death. If they had not overcome sin and death, Satan and hell, while living on earth, they would not have been capable to reign with Christ in heaven. So the birth of the Spirit may, in the light of the above Scripture passages, be called the "first resurrection", and he who experiences it "shall never see death."

The term "a thousand years" is figuratively or symbolically used for the dispensation beginning with the ministry of Christ, when He proclaimed, "The Kingdom of heaven (of God) is at hand." Matt. 4:17, Mark 1:14,15. See also Luke 4:19: "To proclaim the **acceptable year** of the Lord", the real "millenium". Jesus Himself testifies in verse 21: **"Today** hath this Scripture (Verses 18 and 19) been fulfilled in your ears."

H. D. Penner.

WHAT IS THE MIDDLE VERSE OF THE BIBLE?

By Jennie M. Day

At one time I was told that the middle verse of the Bible was Psalm 18:9: "He bowed the heavens also, and came down: and darkness was under his feet." At another time, a public speaker, who was talking along the line of divine healing, laid great stress upon the fact that the middle verse was to be found in Psalm 103: 3: "Who forgiveth all thine iniquities; who healeth all thy diseases."

Manifestly, both could not be true, I became interested to find out which statement, if either, was correct. So, after inquiring and obtaining no information, I began the task of finding out for myself.

The result shows that, instead of there being a middle verse, two verses constitute the middle of the Bible,—Psalm 103:1, 2: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

I also find that the middle verse of the New Testament is Acts 7:7 "And the nation to whom they shall be in bondage will judge, said God: and after that shall they come forth, and serve me in this place." And I find that in the Old Testament the middle verse is found in II Chronicles 18:30: "Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel."—S.S. Times.

WOMAN'S WORK

PULASKI, IA.

Dear Sisters:—

It has been some time since anything from our society has been sent in so will try and give you a little idea of what we are doing. We are always interested in the reports of the other societies and it is very encouraging to know what others are doing.

Our society is divided in two branches, the Town and Country Branches. Each has their own group of officers. Altogether we number thirty-five active members. The town ladies meet every two weeks while the Country Branch but once a month.

At all our meetings we have short devotionals followed by such business as we have on hand. We also sew at all our meetings.

The last 2 years we have been sewing for Basna, Korba, Champa, India, and Tuba, Ariz. Once a year we send a barrel of canned goods to the orphanage at Council Bluffs, Iowa. Several shipments of old clothing have been sent to Canada. We also sent Christmas gifts to several of our missionaries in China. Several of our members are each supporting orphans in India.

In October we have our election of officers. Besides the regular officers we have a buying and cutting committee, also a flower committee.

We appreciated very much the visits of Miss Martha Burkhalter, Miss Aganetha Fast, Mr. Kauffman and Mr. Krehbill. We only wish more could visit our church for their talks are always helpful as well as interesting.

This last year we have lost through death several of our active members, who are certainly missed in all our meetings.

Even if our membership and work is small compared to some of the other societies, we trust the Lord will reward us according to our merits and give us strength to do more for Him.

A Co-Worker,
Mrs. Erman Baughman, Sec.

PROGRAM OF THE MIDDLE DISTRICT CONFERENCE

to Be Held in the Ebenezer Church, Bluffton, O., August 15-18, 1926.

Sunday, August 15.
7:30—Conference sermon.

Monday, August 16.
S. S. and C. E. convention.
Main Theme of Conference:

EVANGELISM

Prof. A. H. Leaman from Chicago will be the Bible lecturer.

Tuesday, A. M.
Devotional Opening, 15 minutes.
Bible Study, 40 minutes.
Business: Reception of delegates' certificates, Minutes, Order of the day, Complimentary votes, Appointment of committees.
Topic: Evangelism. a) What Is It? b) Revival Periods and Evangelism. c) The Call of Today for Evangelism. — Rev. P. E. Whitmer.
Discussion.
Business Reports: Evangelization committee; Educational committee; Seminary; Trustees.
Prayer Period, 15 minutes.

Tuesday, P. M.
Devotional Opening, 15 minutes.
Bible Study, 40 minutes.
Topic: The Place of Prayer in Evangelism. a) Its Place in Past Revival History; b) What It Should Have Today. — Rev. A. S. Bechtel.
Topic: The Holy Spirit and Evangelism. — Rev. W. W. Miller.
Discussion.
Closing Prayers.

Evening
Women's Missionary Program.

Wednesday A. M.
Devotional Opening, 15 minutes.
Bible study, 40 minutes.
Election of officers, and other business.
Topic: The Place of the Church College in Promoting Evangelism. —Rev. H. J. Schrag.
Topic: Ways of Reaching the Young. a) Evangelism in the S. S.; b) Evangelism in the C. E. Society; c) Evangelism in Catechism. — Rev. A. R. Keiser.
Discussion.
Closing Prayers.

Wednesday P. M.
Devotional Opening, 15 minutes.
Bible Study, 40 minutes.
Topic: Laymen in Evangelism. Mr. C. L. Hawk, Chicago Mennonite Church.
Discussion.
Reports and unfinished business.
Closing period of praise and prayer.

Evening.
In care of the entertaining church.
Ministers' Meeting: "Evangelistic Preaching." a) What Is It? b) How Does It Differ from Other Preaching? Meeting in Charge of Rev. S. M. Musselman.

M. M. Lehman,
S. K. Mosiman,
J. M. Regier,
Program Committee.

PROGRAM OF S. S. AND C. E. DAY OF THE MIDDLE DISTRICT CONFERENCE

To Be Held at Ebenezer Church, Bluffton, Ohio, August 16

Morning Session

Song Service.
Devotionals—Rev. Keiser.
Topic, "How can we help the children to get a right idea of God?"—Cassie Niswander.
Discussion on Topic.
Special Music—Ebenezer Sunday S.
Topic, "Holding the teen age members"—Inda Sprunger.
Discussion.
Special Music—Bluffton S. S.
Topic, "The needs of our youth"—Rev. Rosenberger.
Discussion on Topic.
Closing Exercise.

Afternoon Session

Song Service.
Devotionals—E. J. Hirschler.
Special Music—Defenseless S. S.
Topic, "The aims of S. S. teaching" —Mrs. J. E. Kauffman.
Discussion on Topic.
Special Music—St. Johns S. S.
Topic, "The Supt. and his work"—N. E. Byers.
Discussion.
Special Music—Grace S. S.
Topics for General Discussion:
"How can we get the pupils to study the S. S. lesson?"
"What committees does the S. S. need?"
"How can we help pupils to a definite acceptance of Christ as Saviour?"
Closing Exercise.

Evening Session

Song Service.
Scripture reading and prayer—Edith Huser.
Music—Berne Male Choir.
Reports from: Ohio-Ind. C. E. Conference; Mo.-Ill. C. E. Conference; Ia. C. E. Conference.
Music—Berne Male Choir.
Business.
Address—Missionary S. J. Goering of China.
Music—Berne Male Choir.
Closing Prayer.

PROGRAM OF THE WOMEN'S MISSIONARY SOCIETIES

of the Middle District Conference, to Be Held in the Ebenezer Church, Bluffton, O., Tuesday Evening, August 17, 1926.

Congregational song.
Devotional opening, by the Chairman, Mrs. D. W. Bixler.
Special Music—Ebenezer Society.
Roll Call. (Each Missionary Society in the Middle District Conference is to make a brief report of some definite work or special blessing in their society during the year, or some work they should like the societies undertake as a conference.)
Topic: The Importance of Little Things in God's Vineyard—Mrs. Selma Sommer.
Special Music—Pandora Society.
Recitation.
Topic—How Can We Cultivate the Missionary Spirit in Our Church—Mr. A. R. Keiser.
Short Talks—By Missionaries.
Special Music—St. John's Society.
Topic: Home Mission Work—Miss Catharine Niswander.
Topic—Our Unfinished Task—Mrs. S. M. Musselman.
Special Music—Bluffton Girls' Society.
Address—Womanhood and Its Need in India. — Mrs. P. J. Wiens.
Offering.
Closing Song.

Edith Wenger,
Mrs. A. J. Amstutz,
Mrs. J. E. Kaufman,
Program Committee.

Statistics of the Middle District Conference for the Session of 1926

CHURCH	PLACE	PASTOR	MEMBERSHIP: Increase: Baptism	Increase: Letter	Decrease: Death	Decrease: Dismissals	Decrease: Other causes	Total Membership	Blessing of Infants	S. S. Enrollment	No. of Teachers	Y. P. Societies Enrollment	Mission Societies Enrollment	CONTRIBUTIONS: Foreign Missions All Organizations	Home Missions All Organizations	Congregational Purposes	Education	Other Purposes	Total
Zion Menn. Church	Donnellson, Iowa	J. E. Kauffman	7		4	1		212	6	195	16	2 79	2 77	$ 1304.00	$ 354.11	$ 3565.00	$ 400.00	$ 217.00	$ 5840.11
Salem Menn. Church	Dalton, Ohio	A. R. Keiser	15	7	1	1	6	198	5	194	13	2 108	2 50	1374.36	222.00	2057.52	3570.00	.....	7256.28
Pulaski Menn. Church	Pulaski, Iowa	W. W. Miller			2			212		190	15	1 50	2 30	541.06	307.71	1300.00	85.00	83.00	2316.77
Emanuel Menn. Ch.	Noble, Iowa	H. J. Schrag	25	12	4	1		310	4	186	24	2 74	1 ...	634.90	142.80	1730.43	202.00	390.52	3100.65
Wayland Menn. Ch.	Wayland, Iowa	H. J. Schrag	17	4	1			302	3	270	18	2 30	1 49	612.64	10.52	1795.08	475.00	92.27	2985.51
Ebenezer Menn. Ch.	Bluffton, Ohio	E. J. Neuenschwander	15	3	1	1	2	443		510	28	2 ...	1 ...	2298.65	1149.32	3393.27	.....	248.00	7089.24
St. John Menn. Ch.	Pandora, Ohio	A. S. Rosenberger	5	3	2	8		282		290	20	2 70	2 85	1474.67	255.09	2617.16	90.00	.....	4436.92
Summerfield Menn. Ch.	Summerfield, Illinois	A. S. Bechtel			1	4		154	2	130	10	2 33	1 20	420.65	160.00	1650.00	1939.50	71.19	4241.34
Grace Menn. Church	Pandora, Ohio	J. M. Regier	5	3	3	2	2	327		341	28	3 125	2 140	1898.56	604.97	4097.84	645.95	713.07	7960.39
Bethel Menn. Church	Fortuna, Missouri	P. P. Hilty	6			3		146		157	17	1 48	1 59	616.00	78.00	1460.00	.....	76.00	2230.00
First Menn. Church	Berne, Indiana	P. R. Schroeder	26	5	9	17	2	988	41	1147	51	2 657	3 571	9153.46	1827.97	5408.15	500.00	*13707.27	30596.85
First Menn. Church	Wadaworth, Ohio	L. L. Miller	9	10	2	5		204	5	170	8	1 12	1 ...	277.57	35.00	2154.54	2000.00	222.41	4689.52
Apostolic Menn. Ch.	Trenton, Ohio	J. E. Amstutz			2	1		239		117	10	1 22	1 26	166.05	44.22	2126.77	3750.00	240.91	6327.95
First Menn. Church	Chicago, Illinois	M. M. Lehman	9			3		54	2	230	20	2 75	2 35	214.86	2903.36	.....	.....	91.00	3209.22
First Menn. Church	Bluffton, Ohio	S. M. Musselman	16	69	4	5		415		410	26	3 ...	2 75	1279.09	324.34	3226.78	197.10	**3718.23	8745.54
								4486											$101026.29

*$10,379.86 for Russian Relief

**For Pipe Organ

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

The committee selected by General Conference to draw up a Confession of Faith presents in this week's issue the result of its work, which, because of the length of the article, must be continued for several weeks. There will be complete copies of the report in printed form available at the Conference. In the meanwhile it is important that the proposed Confession receive the most careful attention from all the members of the Conference churches.

At a recent meeting of the Ministerial Conference of the Eastern District the thought was expressed that there should be more social contact among the families of the group and efforts will be made to realize this wish by holding more frequent meetings at which the social features will be emphasized. Where distances are not too great, it is highly commendable when there are frequent and intimate gatherings of the leaders and ministers of the churches. The strong bonds in the Mennonite church have always been social bonds. Widely scattered as we are, it is remarkable to note that there are close ties of relationship and friendship extending throughout the entire church, from coast to coast and from north to south. As the church grows larger these ties are in danger of weakening. When they do weaken, the church will suffer a serious loss, for our church must depend to hold its own in the face of larger and growing churches by the loyalty of the people to one another. The closer they are bound to one another by ties of relationship, and otherwise, the surer we will be of continued existence. With the development of our schools and colleges and the interest that is shown in Bible Conferences and Retreats we have something that will be very helpful in bringing the youths and the workers to know one another better and create ties that are cemented by affection and common interests. For this reason, also, we should, as ministers and laymen, endeavor to make and keep our conference gatherings as large as possible and as popular as possible. Our church is not an iron-bound caste, but we, of this generation, have an inheritance that represents all the sacrifice, sufferings and service of our fathers. Nothing is more reasonable than that we should appreciate all that was done for us by getting as close and keeping as close to one another as we can. Our lives, our fortunes and our other material interests belong linked with the spiritual heritage which we are so fortunate as to possess.

Numerous requests for information concerning the new hymn book our conference is to get out have come to the editor. We can only say that the Publication Board is the place to go for such information. Let it be borne in mind that the matter of producing a new hymnal is not a small one. It involves both the matter of editing and printing and, in the former case, experience, good judgment and a study of the needs of our people as well as musical ability. The work has to be done by those who have their livings to make along other lines than editing hymn books. Naturally, the process is not a rapid one, but we may be assured that the work is in competent hands and that it will be completed in the shortest possible time consistent with good work.

Do our churches, Sunday schools and young people's societies realize that, as a matter of loyalty to the church, they should secure all their supplies through our publishing house? The church has created this institution so that the wants of our people could be properly supplied and it is the business of the members of the church to keep the publication house alive and prosperous with their patronage. Some people may not be at all clear on what the Mennonite Book Concern proposes to do. We all know that the regular publications of the church, its papers and denominational literature, must be supplied from this source, but we do not all appreciate the fact that the house is prepared to supply everything in the line of Christian literature and supplies. In buying through our house the purchaser pays no more than the market price elsewhere, but in so doing he gives the Book Concern the benefit of whatever profit there is in the purchase. We then buy of ourselves and make a profit. Any layman or minister who buys books can do no better than buy through the Book Concern, and this applies to literature of all kinds. Brethren, let us show our loyalty in this matter and so help along one of the worthy causes of the church.

ARTICLES OF FAITH OF THE GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

I. God

We believe in a triune God, Father, Son, and Holy Spirit, who is infinite, incomprehensible, and self-existent from all eternity, as the Creator and Ruler of all things, to which nature and the Sacred Scripture bear testimony. In His essence He is Spirit, in intelligence omniscient, in power omnipotent, in locality omnipresent, in permanency immutable, and in His moral attributes He is holy and righteous, and in His nature He is mercy, love and faithfulness.

Deut. 6:4. Matt. 3:16-17. Gen. 1:1. Isa. 40:22-26. Rom. 1:19, 20. John 4:24. I John 3:20. Gen. 17:1. Ps. 139:7-12. James 1:17. Eph. 4:24. James 5:11. I John 4:8. Isa. 11:5. Rom. 15:6. John 5:26. Ps. 2:7.

THE FATHER—He is the Father of our Lord and Savior Jesus Christ, who in a mysterious way was begotten of the Father, and together with the Son is the Author of life, and the source of all things. And through Christ He is the Father of all who are born again, not of the flesh nor of the will of man, but of God.

I Cor. 8:6. John 1:11, 12. I John 5:20. John 1:3. John 1:14. I Tim. 3:16. Heb. 4:15. II Cor. 5:21. I John 3:5. John 1:1 Luke 13:33. Heb. 9:11, 12. I Tim. 6:13-15. Heb. 7:17. Acts 5:3, 4. John 15:26. John 16:8. John 3:3-5. I Cor. 6-19. Acts 2:4. Acts 8:29.

THE SON—He is the true God and eternal life. He with the Father is the Creator of all things. He was made flesh and thereby became God manifest in the flesh, but without sin that He might be made sin for us, and thus only it was possible for Him to die as the Redeemer of all things. He is the expression of God's thought to the world in His three-fold office; while on earth He was prophet, and now at the right hand of the Father He is our High Priest, and when He comes again He will be Priest-King.

Gal. 5:21-23. Rom. 8:26 I John 2:20. John 14:16. Eph. 1:13, 14.

THE HOLY SPIRIT—He is one with the Father and the Son, and proceeded from both. His office is to convict the sinner, and regenerate him, and dwell within the believer, fill the Christian worker with power for service, He leads and makes him fruitful, He intercedes for believers and enlightens them, and as the true vicar of Christ, He comforts His own and seals them unto the day of redemption.

II. The Sacred Scripture

We believe that the Old and New Testament called the Bible is God's Word, and although written by men, was inbreathed by the Holy Spirit, and is, therefore, the infallible record of the Truth, and the revelation of God's will and plan of redemption, and our rule of life. That it is different from any other book and in a class by itself, and all other books are to be tested by this standard. To this statement Christ and the Apostles bear testimony, and thus the truth of God's Word is established, and by the literal fulfillment of prophesy in the life, death, and resurrection of Christ, as well as prophecies concerning other persons and places, we, with our fathers, believe this to be a reasonable assurance that the remaining prophecies will be as literally fulfilled.

II Pet. 1:20, 21.

Luke 24:44-47.

II Tim. 3:16.

III. Creation (Generation)

We believe that the triune God, Father, Son, and Holy Spirit were associated together in the creation of Heaven and Earth in the beginning; and that everything that has life was created after its kind. As an intelligent and moral being, God desired the fellowship of intelligent and moral beings, and therefore created man in His own image. Since God is spirit, man was created in a spiritual being, and God provided a body for the spirit to dwell in and express itself. We believe that this crown of God's creation was a being physically perfect, mentally fully developed with rational mind and free will, and spiritually pure, but with the capacity to sin and propagate either righteousness or unrighteousness at will. We believe, therefore, as God's record indicates, and science after years of

Gen. 1:1. John 1:3. Ps. 33:6. Gen. 1:21-25. Gen. 1:26, 27. Gen. 5:1. Gen. 2:7.

searching has failed to disprove, that man was not evolved from a lower animal.

Gen. 1:26. Gen. 1:28. Gen. 2:15. I Cor. 10:31.

The purpose of man's creation was, according to God's own Word, to crown His work with a being in His own image who would have dominion over the earth, and replenish the earth, and dress and keep the garden of Eden, and in everything he does to glorify God.

IV. Degeneration, or the Fall of Man

According to the Scripture, we believe that since God created man to have dominion over all things on the earth, He tested man's ability to rule by prohibiting his eating from the tree of knowledge of good and evil. Through the subtlety of Satan, the author of this state of degeneration, man was induced to doubt and disobey God and believe the tempter, and ate of the forbidden fruit, and thus proved himself unfit to rule self and the earth.

Gen. 2:17. Gen. 3:1-5. II Cor. 11:3. John 8:44. Gen. 3:6. Gen. 3:10. Gen. 3:16-19. Rom. 3:10. Gen. 6:5. Gen. 2:17. Rom. 5:12. Rom. 8:21-23. Rom. 6:23. Rom. 3:19. Ps. 59:2. Rev. 21:8.

The consequences of Adam's transgression are: estrangement from God, mental and physical suffering, man lost his state of innocence and happiness, his whole nature being corrupt, and the imagination of his heart was evil continually, and he became subject to death. This state of degeneration affecting all nature, and coursing into death is the wages of man's disobedience and sin. This death that passed upon Adam and all his posterity is a three-fold death; physically, a separation of the spirit from the body, spiritually, a separation of the spirit from God, and eternally, a separation of the spirit from God forever. Those who accept His offered redemption can escape the last two.

V. Regeneration, or Man's Redemption

THE MEDIATOR—We believe that the work of regeneration or redemption was wrought in the person, words, and work of Jesus Christ, the only begotten Son of God, one mediator between God and man.

I John 4:9. I Tim. 2:5, 6. John 3:16. I John 4:9, 10. Rom. 5-8. I Tim. 2:3, 4. Gal. 1:3, 4. Rom. 1:17, 18. Rom. 3:23-26. Gen. 3:15. Gen. 12:3. Ex. 20:3-17. Rom. 3:20. Gal. 3:24. Gal. 4:4.

THE SPRING—We believe the source of the cure for sin in man and creation is found in God's love and God's will and God's holiness and justice.

John 1:14. Phil. 2:7. Heb. 2:14-16. Gen. 2:17. Gal. 4:4, 5. Heb. 9:15. Isa. 53:4-6. Gal. 3:13. II Cor. 5:21.

THE PREPARATION—We believe that God first revealed His plan of redemption to Adam and Eve as He pronounced the doom upon Satan through the seed of the woman, and promised to Abraham that in his seed should all the families of the earth be blessed. He gave the law to Israel to teach man the knowledge of sin, and train him in righteousness until Christ should come. Through the types, symbols, ceremonies and prophecies in the Old Testament He kept this hope of redemption alive.

I Pet. 1:18, 19. Heb. 2:9.

THE MANIFESTATION—We believe that for our redemption from sin and death, God in the fullness of time gave His Son Jesus Christ, who was made flesh, and assumed the form of a servant, that through death He might destroy him who had the power of death. Because man had transgressed God's law and was under sentence of death, Christ was put under the law to free us from it by fulfilling its requirements, and becoming our substitute. Having lost our righteousness by the Fall, He was made sin for us that we might be made the righteousness of God by Him. Man, held by the power of Satan, was ransomed by the precious blood of Christ, the price of our redemption. Eternal life being forfeited, Christ made the restoration of it possible by tasting death for every man on the accursed tree. Man's standing before God as a just soul being lost, Christ rose again for our justification. He ascended to the right hand of the Father as our merciful and faithful High Priest to atone for for our sins, and as our advocate to intercede for us, and remove our sins from us as far as the East is from the West. We also believe, according to the Scripture, in a future consummation or completion of this work of redemption or regeneration, through our Savior Jesus Christ.

Rom. 4:25. Heb. 10:12. I John 2:2. Ps. 103:12. Acts 3:20, 21. Rom. 8:17-23. I Cor. 25:24-26; 54-57. Rev. 21:1-4.

VI. Conditions of Salvation

We believe that Christ's redemptive work is applied to the sinner by the Holy Spirit through:

Eph. 2:4-9.

GRACE—Grace is the merciful attitude of God toward the sinner who has no claims to make and no promise to plead, and who is entirely unable to earn his salvation by works, but must receive it as the gift of God. This grace is extended toward all without respect of person, but subject to our choice and will.

Rom. 6:23. Acts 10:34. II Pet. 3:9. John 1:12.

FAITH—In the Lord Jesus Christ, by which we accept Him as our personal Savior, and receive the right or power to become the children of God, and obtain peace and joy, and are fruitful in good works, and live a victorious life.

Rom. 5:1. I Pet. 1:8. Gal. 5:22. I John 5:4.

REPENTANCE—And godly sorrow for sin and offences of which we have been convicted by God's Word, His goodness, or His chastening rod, and confess them and forsake them, and do God's will. This secures pardon and forgiveness because our sins have been atoned for, and the indwelling of the Holy Spirit.

II Cor. 7:10. Matt. 6:14, 15. Ps. 32:5. Isa. 55:7. Ps. 40:8. I John 1:9. Ps. 32:1. Isa. 43:25. Acts 2:38.

CONVERSION—Which is a change of mind and attitude toward God, and causes the soul to turn from sin unto Christ. When a soul turns to God with an honest purpose, then the Holy Spirit does His part in:

Rom. 12:2. Ps. 51:13.

REGENERATION—which by the Word of God is the new birth, the imparting of the divine nature, a new creature in Christ, receiving eternal life by faith, and the restoration of the image of God. The evidences of this new life are: supreme love to God, love for the brethren and love for our enemies. This constrains us to be obedient to Christ, whereby we know that we know Him, and that His Spirit is in us, and we produce the fruits of the Spirit.

I Pet. 1:23. John 3:3-7. II Pet. 1:3, 4. II Cor. 5:17. John 5:24. Eph. 4:24. Matt. 22:37. I John 3:14.

JUSTIFICATION—We believe and confess that man has no righteousness of his own, but only the righteousness of Christ which, of his free grace, without any merits on man's part, is imputed to man's account by faith, and imparted to the penitent sinner through the Holy Ghost in regeneration, and changes his position before God from guilt and condemnation to acquittal and acceptance when God sees the believer in Christ. This makes the believer a rightful partaker of all the blessings of salvation. And the love of God being shed abroad in his heart by the Holy Ghost, constrains him to pursue every good work, and consecrate his life to the Lord.

Matt. 5:44-47. John 14:15. I John 2:3. I John 3:24. Gal. 5:22. Rom. 3:10. Rom. 4:5, 6. Rom. 5:17-21. Gal. 2:16. Tit. 3:5. Rom. 8:1. Rom. 8:17. Rom. 5:5. II Cor. 5:14. I Pet. 1:15, 16. I Thess. 4:3. Col. 1:28. Heb. 12:14. I Thess. 5:23. I Pet. 1:2. Eph. 5:26.

SANCTIFICATION—We believe that we can only then have fellowship with a holy God when we are holy in character, and freed from the dominion of sin and perfect in Christ, pursue a life of holiness. This condition is wrought by God through the Holy Spirit, and the daily cleansing by the Word, and only completed at the coming of the Lord.

I Cor. 1:2. John 17:16. John 5:24. Gal. 6:14. I Cor. 15:20. Luke 24:51. Acts 1:11. John 14:17. John 15:4, 7. I John 1:7.

VII. The Church

We believe that the church is the body of believers in the Lord Jesus Christ, called saints, and these (Greek, "ekklesia", i. e., called out) called out of the world by a living faith in a crucified, risen, ascended, and returning Christ, who have been partakers of His divine nature, are indwelled by the Holy Spirit, and in living union with Him and with each other.

Eph. 2:15-17. Eph. 1:20-23. Acts 1:5. I Cor. 12:13.

BEGINNING—The church being the new man in Christ could not exist until it had a head, therefore after the ascension the Holy Spirit descended on the day of Pentecost and baptized those who be-

John 20:22.
Rom. 16:25.
Eph. 3:3.
Eph. 3:6.

Acts 2:38.
II Cor. 5:17.
Rom. 10:9, 10.
Acts 2:38-41.

Eph. 5:26, 27.
Rom. 12:2.
John 13:34, 35.
Acts 2:44.
Eph. 4:3-6, 13.
Rom. 12:1.
Col. 3:11.

Col. 1:18.

Rom. 12:4, 5.
I Cor. 12:12-27.
II Cor. 11:2.
Eph. 5:31, 32.
Eph. 2:19-22.

Acts 1:8.
Matt. 28:19, 20.
Eph. 4:11-16.
Eph. 2:7.
Eph. 5:18, 19.
Heb. 10:25.

Acts 20:28.
Eph. 4:11.
Tit. 1:5.
I Tim. 3:2-7.
Tit. 1:5-9.
I Pet. 5:1-3.
Heb. 13:17.

I Thess. 4:13-18.
John 17:24.
Col. 3:4.
I Cor. 6:2, 3.
Rev. 5:10.

lieved into the body of Christ which was formed after His resurrection.

INCLUSIVENESS—We believe this was the mystery revealed to Paul, by which Jews and Gentiles were to be included in one body as partakers of His promise in Christ by the Gospel.

MEMBERSHIP—Only such can be members of the church who have repented of their sins, and by faith and the power of the Holy Spirit have become new creatures in Christ Jesus, and have openly confessed Him in baptism.

CHARACTER—We believe that according to the Scripture, the character of the church should be holy, not conformed to the world and the spirit of the age, and bound together by the bond of love, therefore, in fellowship with each other, and united in faith and spirit, entirely consecrated to her calling, and possessed of a spirit of absolute equality among her members.

FIGURES of the Church—1. As Christ's body. The Bible teaches that the true church is the body of Christ, and, therefore, a living organism, and vitally related to Christ as the head, and having the same life, consequently, the members are vitally related to each other. 2. The Bride of Christ. 3. God's dwelling place. The habitation of God through the Spirit.

PURPOSE—The mission of the church is to witness for Christ, and bring the Gospel to all mankind, and be a spiritual power in the world. It is her duty to complete herself, and show forth the riches of God's grace. This is effected through the ministry of the Word and fostering of the Christian life.

THE MINISTRY.—To accomplish this purpose with the church, God has appointed the office of the ministry in its diversified duties and departments. It is enjoined upon the church to look for men with proper qualifications. These qualifications and their duties, as well as the duties of the church toward them, are outlined in the Scripture passages connected herewith.

DESTINY of the church.—We believe that when the Lord returns and the trumpet shall sound, that the dead in Christ shall arise and the living saints be changed in a moment, and together they shall meet the Lord in the air and be with Him forever. And when Christ is revealed at His appearance, in glory they shall be revealed with Him, and associated with Him in Judgment, and in His kingdom.

(To be concluded)

THE S. S. LESSON

August 22

The Ten Commandments: Duties to God.

Exod. 20:1-11.

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Ex. 6:5.

The Ten Commandments given by God to the children of Israel were the constitution which formed the base of all their law. They were in a few words the principles that had to guide Israel in all of its public and private life. This law, so simple that anyone could be clear on all of its points, is the most comprehensive of all codes. It was perfect because it was made by God. It calls for perfect obedience and demanded absolute acceptance. Moreover it is the base of all civilized life. No one would want for a minute to live in a community in which the Ten Commandments were not in effect. Though the law was given under the Old Dispensation each item in it is repeated in the New Testament, except the fourth, and so is binding as a rule of conduct. We know that under the New Dispensation we are living under Grace and not under the Law, and that of old the law acted as a schoolmaster to lead men to Christ, but one who is saved will observe all of its requirements as a duty. Of old the law said to men: "You must." Under the New Dispensation a sense of duty to God tells us: "You ought." The principles, however, are the same. A violation of any of the Commandments is disobedience to God and an offense to fellow men.

God prefaces His Commandments by declaring his authority and power: "I am the Lord thy God which brought you out of the land of Egypt. "He is Lord to be obeyed: He is God to be worshipped and He is the Deliverer to be followed. Obedience, worship and service are requirements that can never be omitted or ignored when men want to please God. There would have been no hope for Israel had God not led them out of their bondage, and obedience to Him was their only salvation. So, too, there is not a man who has not been delivered from the bondage of sin, and obedience to God is the only hope of ony one's salvation.

The first Commandment, "Thou shalt have no other gods before Me (or besides Me) is the most fundamental of all. God not only must be supreme, but He must be God alone. Nothing can take the place of God. There must be nothing that we esteem above Him. There can be nothing to which we owe a higher duty than He. This commandment applies not only to those who might worship; it applies to all who would make anything take the place of God in their esteem, their service, or their fear. Our God is what we love above everything else. If we place affections, pleasures, possessions, friendships, etc., above God in our love we are guilty of breaking this Commandment—and who has not broken it?

The second Commandment has to do with the making and worshipping of idols. God is a Spirit and is not to be represented by material likenesses. We hold that the making of idols is a thing apart from mere art. There were artistic representations in both the Tabernacle and the Temple, but they were not idols. The true worship is a matter of worship in the spirit. In the use of artistic conceptions the danger always is in mistaking the symbol for the thing represented. The use of the golden calves in a later period of Israel led to base idol worship. God speaks of Himself as a "jealous God". To suffer a rival is to compromise His holiness, His power and His perfection. There is a threat concerning this Commandment. "Visiting the iniquities of the fathers upon the children." This threat is realized in every sinful career. The children suffer in body, mind and soul because of the sins of their parents. On the other hand God's mercy is great to those who love Him in "showing mercy unto thousands (of generations.)"

The third commandment had to do with the sacred name of God. It is the holiest word that can pass human lips and therefore must always be spoken with reverence. To speak lightly of God is to think lightly of Him. Profanity is the most useless of all the bad habits to which one can be given. It is unnecessary, ungentlemanly, unchristian and degrading. Do we ever think that the curse: "I will not hold him guiltless" applies to those who silently stand by and allow God's name to be profaned without a protest? Let the swearer remember that the most effective form of speech is the simplest and shortest, direct to the point. Profanity always takes from the effectiveness of speech.

The law of the Sabbath was applied to the seventh day. The Jew took it literally to mean the seventh day from his way of counting days. It was given as a grace that enabled him to rest and worship. One day in seven is needed as a day of rest for the human body. Without it there is grave danger to health. As a day of worship it becomes to the Christian the happiest day of the week. The change of the Sabbath in the Christian era from the seventh to the first day occurred naturally because on that day the happiest of all events occurred for the Lord rose from the dead upon the first day of the week. The grave danger to our country today is that the Sabbath will become the continental Sunday with all of its accompanying godlessness.

THE C. E. TOPIC

August 22

Bible Teachings about Prayer

Phil. 4:6, 7; Heb. 4:14-16

The Bible is a Book containing many prayers. We have prayers by all sorts of people under all sorts of conditions. The Christian, who is to be one given to prayer, will do well to make a study of the prayers of the Bible. In doing this, he will learn, not only why to pray and how to pray, but how prayer is answered. The greatest prayers of the Bible are the prayers of our Lord. We cannot appreciate the life of our Lord until we give the utmost attention to His prayer life. There is one prayer that the Lord gave as a model to His disciples when they asked to be taught how to pray. We generally call it the Lord's Prayer. It is rather our prayer, for He told us to pray "after this manner". There are

those who believe that just repeating the Lord's Prayer over and over again has a peculiar virtue. We do not read our Bibles so. The prayer is to be a model, a suggestion, as to the way we should plan our prayers and the things we desire to ask for through them.

In prayer we are to ask God for the things that our hearts desire. This, of course, applies to desires that God can approve and that are in accord with the spirit of Christ. Jesus did not ask for great wealth that He might spend it on self-gratification, neither should we hope that, in answer to our prayer, unlimited wealth should be at our disposal, when our Lord was of the poorest of the poor. Though Jesus was being nailed to the cross He did not call upon God to send the sword upon His torturers and smite them down. He prayed for mercy upon them. No Christian is justified in praying vengeance upon his enemies. The great error of the people all over the world during the late war was that they prayed for victory for their arms and confusion upon their enemies. Prayer is not a weapon of war. It is a means by which all men may show their love for all—even those who have done them great injury. Jesus particularly commands that prayer should be made for our persecutors.

Prayer is an expression of faith coming from the innermost depth of the heart of the child of God. It is not an appeal to be released from hard and trying duties, but should be a call upon God for strength to meet every situation in the way that He can approve. It is, in fact, a surrender of the will to the will of God. Like our Lord, we should be ready and willing to say, "Not my will but Thine."

The question as to who has the right of praying is one that some people are not clear upon. The rebel in arms has no standing at the court of the king against whom he rebels. He can ask no favors. He must first surrender before he may hope for favor or mercy. So, too, the prayer of the rebellious sinner has no standing with God. He must first surrender and throw himself upon the mercy of God before he can hope for an answer. There is one prayer to which the ear of God is not deaf. He will heed the call for mercy when that call is earnestly and sincerely made.

The poet tells us that, "There is more wrought by prayer than the world knows of." Prayer is the power that brings to the help of the weakest all the resources of heaven. "Satan trembles when he sees the weakest child upon his knees."

Prayer is a spiritual function. We can conceive of no one being in right relations with God who does not pray continually, for we are commanded to "pray without ceasing". We are to "pray continually". The one who is diligent in prayer is a power. It would be an excellent exercise to go through the Epistles of Paul and note how often he prays, for what he prays and what prayer meant to him. Such a study of the prayer life of the great Apostle could do nothing less than strengthen our own prayer life.

Jesus noted the prayers of the helpless and the troubled. He answered them. In all of our experiences we must know that "The best friend to have is Jesus". Whatever are our struggles and our difficulties, we want to "take them to the Lord in prayer". He healed the sick of old. He is the same forever. He noted the difference between the prayer of the proud Pharisee and the poor sinner and He commented favorably upon the latter's humility. Only with a humble heart can we approach His throne, for "of ourselves we can do nothing".

Prayers are for all occasions, secret, private and in public. But the one who will pray long and often in secret will be a power in the prayer life of the family and in public.

The Bauman family will also hold a reunion in the Herford church on Sept. 4th.

Grace Sunday School, Pandora, Ohio, has recently made a substantial addition to its library. Of the number of new volumes secured most of them have been selected for young pople.

About forty-five girls comprising the Doreas Society of the Grace church, Pandora, Ohio, enjoyed an outing together several weeks ago.

MARRIAGES

A delightful wedding took place in the Mennonite Church of Upland, Cal. on the eve of July 14. The groom is Emil O. Toews, son of Mr. and Mrs. A. K. Toews of Alta Loma, and the bride Malinda R. Baer, daughter of Mr. and Mrs. C. H. Baer, of Upland. Over fifty relatives of the happy couple witnessed the ceremony. Rev. J. C. Mehl officiated. The newly married will make their home at Alta Loma, Cal.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR JULY, 1926

General Treasury.

Jacob Wiebe, Beatrice, Nebraska, $200.00; Menn. Ch., Hutchinson, Kansas, $6.97; Rosenort Ch., Laird, Sask., $405.00; Hoffnungsau Ch., Inman, Kan., $21.61; Christian Ch., Moundridge, Kan., $33.00; Bethel S. S., Children's Day Program, Versailles, Mo., $28.50; Tabor Ch., Goessel, Kan., $79.67; Menn. Ch., Pulaski, Iowa, $14.57; West Zion Ch., Moundridge, Kan., $104.50; Menn. Ch., Deer Creek, Okla., $8.00; Menn. Ch., Ingolstadt, Bayern, Germany, $23.00; Bethel Ch., Mt. Lake, Minn., $562.70; Beatrice Hospital Reading Society, Beatrice, Nebr., $5.00; Jacob J. Neufeld, Wolf Point, Mont., $0.60; friends, Bridgewater, South Dakota, $142.00; Bethesda Ch., Marion, S. Dak., $86.80; Alexanderwohl Ch., Goessel, Kan., $92.50; Eden S. S., Moundridge, Kan., $217.45; Hereford Ch., Bally, Pa., $131.50; Menn. Ch., Medford, Okla., $8.11; Bergtal Ch., Pawnee Rock, Kan., $35.68; friend, Goessel, Kan., $2.00; Hebron Ch., Buhler, Kansas, $27.32; First Menn. Ch., Geary, Okla., $84.02; Immanuel Ch., Los Angeles, Calif., $175.68; Gnadenberg Ch., Whitewater, Kan., $46.00; Menn. Ch., and S. S., Pratum, Oreg., $14.50; Calvary S. S., Mechanics Grove, Pa., $13.10; Menn. Ch., Pulaski, Ia., $9.45; friend, Laird, Sask., $8.50; Grace Ch., Pandora, O., $191.58; Ebenezer Ch., Bluffton, Ohio, $300.00; Marie K. Fast, Beatrice, Nebr., $2.00; First Menn. Ch., Reedley, Calif., $113.14; A. J. Schmidt, Whitewater, Kan., $5.00; First Menn. Ch., Upland, Calif., $49.08; First Menn. Church, Bluffton, O., $250.00; Bergtal Ch., Butterfield, Minn., $40.00; Gertrude E. Ummel, Ransom, Kan., $5.00; Bethany Ch., Freeman, S. Dak., $50; Menn. Ch., Milford, Nebr., $31.40; Peter Miller, Marion, S. Dak., $500; Jacob H. Regier, Newton, Kan., $10; Menn. Ch., Arlington, Kan., $10.00; Menn. Ch., Almota, Wash., $17.30; First Menn. Ch., Newton, Kan., $1051.20; John P. Hofer, Dolton, S. Dak., $5.00; Salem Ch., Marion, S. Dak., $400.00; G. F. Busenitz, Newton, Kan., $25.00; Bergfeld Ch., Mt. Lake, Minn., $79.14; Menn. S. S., Reedley, Calif., $90.00; Bethlehem Ch., Bloomfield, Mont., $48.88; Salem Ch., Munich, N. Dak., $32.89; First Menn. S. S., Aberdeen, Ida., $77.98; Bestvater Sisters, Newton, Kan., $10.00; Salem-Zion Ch., Marion Junction, S. Dak., $200.00; C. B. Regier, Newton, Kan., $10.00; Bethesda Ch., Henderson, Nebr., $145.26; Bergtal Plum Coulee Sewing Society, Horndeau, Man., $62.00; Einsiedel Ch., Hanston, Kan., $9.14; Katharine Mueller, Halstead, Kan., $8.00; West Zion S. S., Moundridge, Kan., $56.31; Menn. Ch., Pulaski, Iowa, $25.00; First Menn. C. E. Soc., Mt. Lake, Minn., $25.00; birthday money, Berne, Ind., $0.22; mission boxes, Berne, Ind., $89.01; Sr. C. E. Soc., Berne, Ind., $83.85; offering (⅓ of Detroit singers), Berne, Ind., $31.17; male choir, Berne, Ind., $126.48; Albert Zuercher, Berne, Ind., $3.00; Sylvan Lehman, Berne, Ind., $30.00; collections held at Rupert, Paul and Minidoka, Ida., $17.60; Mr. and Mrs. A. P. Neufeld, Inman, Kan., $50.00; First Menn. S. S., Newton, Kan., $246.37; Sichar Ch., Cordell, Okla., $18.60; Menn. Ch., Butterfield, Minn., $141.33; Menn. Ch., Watowa, Okla., $9.00; Menn. Ch., Hillsboro, Kan., $40.00; Bergtal Ch., Pawnee Rock, Kan., $45.85; First Menn. Ch. and S. S., Mt. Lake, Minn., $48.50; Swiss Ch., Alsen, N. Dak., $39.80; Herold Ch., Bessie, Okla., $5.51; C. E. conference, held at Donnellson, Iowa, $31.26; Menn. Ch., Monroe, Wash., $11.37; First Menn. Ch., Lostwood, N. Dak., $53.81; Christian Ch., Moundridge, Kan., $19.65; Menn. Ch., Pretty Prairie, Kan., $170.03; Salem-Zion S. S., Marion Junction, S. Dak., $40.00; Herold Ch., Bessie, Okla., $15.31; First Menn. Ch. and S. S., Philadelphia, Pa., $146.05; W. H. Entz, Newton, Kan., $100.00; Bergfeld Ch., Mt. Lake, Minn., $35.17; Bethesda Ch., Marion, S. Dak., $54.50; Jacob P. Jantzen, Beatrice, Nebr., $15; Hoffnungsfeld Ch., Moundridge, Kan., $36.50. Total $8,449.42.

Treasury for Orphans, Teachers, etc.

Immanuel S. S., Los Angeles, Cal., $30.00; D. J. Driedger, Horndeau, Man., Can., $25.00; Jacob H. Krehbiel, Moundridge, Kan., $30.00; First Menn. S. S., service class, Reedley, Calif., $75.00; Menn. Bible class, Hutchinson, Kan., $6.00; Mrs. J. J. Kroeker, Henderson, Nebr., $60.00. Total, $368.00.

Treasury for China Station.

Menn. Ch., Bridgewater, S. Dak., for hospital, $25.00; Marie J. Waltner, Freeman, S. Dak., for hospital, $10.00; friend, Henderson, Nebr., for hospital. $25.00. Total, $60.00.

Treasury for India Station.

Immanuel S. S., Los Angeles, Cal., for orphan hospital expenses, $30.00; coll. by Anna and Adeline Ortman, Marion, S. Dak., for hospital, $90.00; Grace Jr. C. E. Society, Pandora, Ohio, for hospital, $3.00; friend, Henderson, Nebr., for hospital, $25. Total, $148.00.

Treasury for Tamingfu School.

Bethel Ch., Fortuna, Mo., $170.00.

China Building Fund.

Total received, (receipted by Mrs. J. G. Regier) $260.13.

Interests and Rents.

Cantonment Station, Okla., $50.00; Fonda Station, Okla., $125.00. Total, $175.00.

Sundries.

F. W. Bender, Springs, Pa., Independent Menn., for Mary Y. Burkhard, $25.00; Rev. Benjamin Graybill, Richfield, Pa., for Mary Y. Burkhard, $15.13; Rev. Adam Wolf, Altoona, Pa., Mann's Choice cong., for Mary Y. Burkhard, $2.65; Roaring Spring congr., Pa., for Mary Y. Burkhard, $2.22; Menn. C. E. Soc., Tiefengrund, Sask., for E. Kuhlman, $13.00. Total, $58.00.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

Gifts for General Fund, $8,448.42.
Gifts for Orphans, Teachers, etc., $368.00.
Gifts for China Station, $60.00.
Gifts for India Station, $148.00.
Gifts for China Building Fund, $260.13.
Gifts for Tamingfu School, China, $170.00.
Gifts for Sundries, $58.00.
Interest and Rents, $175.00.
Total Receipts during July, $9,688.55.

Money borrowed during the month, $5,077.46.

Paid during the month, $14,753.41.

Balance in bank, August 1st, 1926, $12.60.

On August 1st, 1926, our board has a debt of $23,700.00. Also $11,259.90 unpaid July orders.

Gratefully acknowledged,

J. G. Regier, Treasurer,
Newton, Kansas.

JOTTINGS

Prof. A. H. Lehman, of Chicago, will be the special Bible Lecturer at the meeting of the Middle District Conference.

Rev. A. M. Fretz, pastor of the Springfield, Pa., church conducted the annual Harvest Home Service of the congregation last Sunday.

Rev. P. C. Hiebert of Hillsboro, Kan., spent a week in Scottdale in completing the Report of the Mennonite Central Committee in relief work.

The chautauqua tent in Bluffton, O. is being used for union services by the people of the town. Prof. Jacob Quiring, of the college faculty conducted the services last Sunday evening.

Beginning with last Sunday evening the churches of Pandora, O., including the St. Johns Mennonite Church, will hold union services for the rest of the summer. The services will be held in town, using the band stand for a platform.

The descendants of Abraham Lehman who came from Switzerland, living in the vicinity of Berne, Ind., held a family reunion in Sprunger's Grove near that town on July 26. Rev. P. R. Schroeder, pastor of the Berne church made an address, using the camera to illustrate. He said each one is continually receiving impressions. May our lives be correctly focused in Him and may the impressions made on humanity be such that will glorify and honor our Saviour.

Dean Whitmer of Witmarsum Seminary was a visitor in Berne, Ind., last week.

The Mennonitsche Rundschau brings the information that fourteen young Mennonites are in danger of being executed in Russia because, as conscientous objectors, they have refused to do military service.

Bro. Leo E. Lehman, of Berne, Ind., the chairman of the Entertainment Committee for the General Conference, wishes it to be known that in order that his committee may be able to work more efficiently it is urgently requested that he be informed at once as to the number of persons from each church who will attend the Conference. It would also be well to send in the names of those who will come. This matter should be given prompt attention.

The Epp Family of Kansas met in reunion in the Halstead, Kansas, park on Sunday, July 25. The persons participating are descendants of four brothers and one sister who immigrated from Russia in 1879. The toatl number of descendants living in the United States is 405 and includes the children, grandchildren and great-grandchildren of the four Epp brothers, John, Cornelius, Peter and Jacob, and the sister, Mrs. Marie Epp Boese. Of these, the two surviving members, Peter and Jacob, are nearly 80 years of age. This is the second meeting of this kind. The program took the nature of a thanksgiving service.

Rev. A. R. Keiser of the Dalton, O., church is making a visit to the various churches of the Middle District in the interest of the Retreat to be held on the Bluffton College campus.

Rev. Faris Whitesell, an instructor in the Baptist Theological Seminary in Chicago, preached in the Berne, Ind., church Sunday, July 25. Prof. Whitesell is a son-in-law of Dr. E. Franz of Berne.

The Twenty-sixth Annual meeting of the Central Conference will be held at Washington, Ill., Sept. 4-7. The South Washington and the Calvary Mennonite churches will entertain this year's conference.

Rev. and Mrs. H. P. Krehbiel, of Newton Kan., are on an extended trip which is to include a visit to Halifax, Nova Scotia, New England, Philadelphia and the General Conference in Berne, Ind.

The Hebron church, Buhler, Kan. was visited on the 18th of July by Dr. J. Langenwalter of Wichita and Rev. J. J. Balzer of Mt. Lake, Minn. Both brethren preached helpful sermons.

The Junior and Intermediate Mission Bands of the Berne church rendered a program on Sunday, July 25. Every item on the program was an interesting and effective one. The young people had been practising every evening for a week, in spite of the high temperature in getting ready for the event.

Eleven young persons were received into the membership of the Bethany Mennonite church, Freeman, S. D.

Another recent contribution to Mennonite literature is a "History of the Central Mennonite Conference", written by Rev. W. B. Weaver, pastor of the North Danvers, Ill., Mennonite church.

Mr. Samuel Boggs, a prominent business man of Philadelphia, was a recent guest in Eden church, Schwenksville, Pa. Mr. Boggs spoke of origin, results and plans of the Gideons in placing Bibles in the rooms of thousands of American hotels.

Eden church, Schwenksville, Pa., celebrated its annual Harvest Home on Aug. 8. A Harvest Home service is an institution in the rural churches of Eastern Pennsylvania. Rev. Freeland Swartz in emphasizing this service said: "When Harvest Home was first instituted it was thought of as an occasion specially fitted for farmers to return thanks to God for His unspeakable mercies in granting them a bounteous harvest, and therefore some may feel, that not being farmers, such a service has no application to them, but, when we think seriously of the fact that all derive their substance from the soil, we will wish to return thanks in a special way. There is no better way by which this can be done than by gathering together with a group of God's children in a Harvest Home service.

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VOL. XLI. BERNE, INDIANA, AUGUST 19, 1926 No. 32

MENNONITE MISSION WORK IN CONGOLAND

Rev. Wm. G. Kensinger.

The Mennonite Mission work in Congoland, in Central Africa, is undertaken by two Conferences of Mennonites, namely, the Central Mennonite Conference and the Defenseless Mennonite Conference with mission headquarters at Goshen, Indiana.

The work was begun in 1911 when representatives of the two conferences met to formulate plans for a joint missionary board and the first missionaries were sent out the following year.

Work was begun about 1,500 miles inland from the west coast of Africa, in the Belgian Congo, at the end of navigation on the Kasai River at a place then called Djoka Punda, but since christened Charlesville, after the second son of King Albert of Belgium, Prince Charles. The early missionaries were assisted by Dr. Morrison of the Southern Presbyterian Missionary Society, who enabled them to get a suitable site for their first mission station, contiguous to the territory evangelized by the Presbyterian Church, south.

Finally, application was made to the government for two suitable grants of land, one at Kalamba Mukenge and one at Djoka Punda, which was granted. The territory allotted to the Mennonites for evangelization by the Continuation Committee of the All Protestant Congo Conference is bounded on the west by the Kemtoha and Kuila rivers, on the north and east by the Kasai and Luebo rivers, roughly speaking, and on the south by the Portuguese Congo line, making a territory approximately 200 by 350 miles square, with four large tribes to work in and quite a few smaller tribal groups.

In 1920 Missionaries Barkman, Jansen, Sutton and Kensinger staked out two more stations, these in the Bompoli Tribe, one at Nyanga and the other at Mukedi. Thus, at the present time, the Congo Inland Mission has missionaries at four main stations in two tribes, Djoka Punda and Kalamba Mukege stations being in the Baluba-Lulua Tribe. There are two large tribes without any main station and one large tribe where no work of any kind has been done.

There are six races in Africa and the Congo Inland mission is working among the Bantu people the largest of these groups, which extend from 8 degrees north latitude to all of south Africa with the exception of a small territory in the extreme southwest, which is inhabited by the Hottentot and Bushmen.

The Bantu are an intermingling of the Negro and the Hamitic Races and are more intelligent in many respects than the straight Negro. The Bantu family of languages consists of hundreds of tribal dialects but many root words are the same in all the dialects and one knowing one Bantu language well will not find it difficult to learn another one of the family equally as well.

The people are as a whole industrious and somewhat independent and some tribes are eager to learn the ways of the white man. Many learn of his vices as well as his devices, which is deplorable to say the least.

The dress of a native is very simple, merely being a small piece of grass cloth wound around the body from the hips to the knees. Some wear skins of animals, while others buy cheap print goods from a nearby trader. Many do not wear much more than a smile, but these are found away from the white settlements, where the natives have learned to clothe themselves more decently.

The huts of the natives are made of mud with a grass thatched roof and a small veranda on all sides. The natives invariably have a fire on the floor in the house and the whole family sleep around the fire. Chickens and goats are in close proximity to the sleeping quarters, which makes it unpleasant to say the least.

The natives do not work very fast because it is a hot climate and the men do not work as much as the women. In fact, the women are the great burden bearers of the Congo. They till the soil for the cassava root, corn, peanuts and then they must do all the cooking for the husband while he sits in front of the hut waiting for mealtime to come around. Many of the men hold the babies during the day because the women do the work in the field. When the food is cooked the husband eats first and the women get what is left although some women hold something back so they will be sure to get some for themselves. Men, however, have proven to be good blacksmiths and hunters, and many who are working for the white man are quite adept at bricklaying, carpentry, etc.

The natives have no literature reduced to writing, although they have many proverbs and folklore stories which reveal the mind of the native and how he thinks. The proverbs show that the native has arrived at the same conclusion as we whites concerning many great problems of life, although their circumstances and environments are much different than ours.

Their folklore stories almost always portray the activities of animals and the moral invariably reveals the supremacy of the smaller and weaker animals over the larger and stronger animals because of the cleverness and superior cunning of the smaller animal. Thus the native mind reveals that the race is not always to the swift nor the battle to the largest and the strongest.

The people are great imitators and great traders. They like to imitate the white man in what he says and does and also in the wearing of clothes. Because of this, the missionary knows that what he does in Congo means more than what he says. He is constantly watched and commented upon and imitated. Some imitations are very amusing while others have been a matter of regret to the missionary who has unwittingly led the natives to do certain things which he had not meant that they should follow. The native is a born trader and very often gets overpaid for many things he sells the white man. One native brought an egg to the missionary lady one day and received for it one large shining safety pin. The native took this safety pin inland from the mission station and held it up before the shining eyes of a native who had never seen a safety pin before and he began to show him the possibilities of the safety pin. He said, "If you have two safety pins you can put one on each ear for ear rings, and if you have eight or nine of them intertwined, you will have a watch fob just like the white man and if you have no pocket-book, you can put the Congo money (which has a hole in the center) in the safety pin and you will have a pocket-book." And he also told the chief the original use for which the safety pin was first intended. And the chief wanted that safety pin. When the missionary saw the native again, he had a nice coat which he had gotten in exchange for the safety pin. The native is a great trader.

Before a missionary can do successful work in Congoland with any native, he or she must know the mind of a native as revealed in the above description of native life and customs and his way of thinking.

There are two lines of missionary endeavor which complete a well-rounded out work among the natives of Congoland, and, which no doubt holds true elsewhere in Africa. First, there is the building of Main Stations for the purpose of training native Christian workers as evangelists and teachers to go out and preach to their own people the unsearchable riches of Christ. Second, there is the building of Out stations, where these evangelists are sent to preach and teach. The former is indispensable to the latter and the latter to the former. The Main Stations depend upon the Outstations for their recruits for training and the Outstations depend upon the Main Stations for more evangelists and teachers, so that more villages will be occupied and more territory covered and more hear of the blessed Gospel of Salvation.

The work on a Main Station is divided into six departments, as

follows: Evangelistic, Educational, Medical, Industrial, Agricultural and Itinerating, which we will outline briefly:

The Evangelistic work of any mission is the most important work and all other lines of endeavor are subsidiary to it, yet all other lines are essential to the best success of definite evangelism. In his evangelistic work the missionary is seen as a spiritual adviser, translator, teacher and preacher. The natives come to the missionary constantly for advice on spiritual things and the missionary spends many profitable hours with individuals concerning their souls. In order to teach the Bible, the missionary should be able to translate it in the native language. Hymns must be translated and other literature necessary for the upbuilding of a native Christian, and for his growth day by day. A Bible Training School sends out evangelists as teachers in villages. This means more translation work and teaching. Preaching is very important and the missionary must learn how to best present the Word so as to reach the mind and heart of the native.

In the Educational work of a mission the missionary is seen as a Judge, Translator and Teacher. This work is somewhat similar as the Evangelist's only along secular lines. As a Judge, the missionary is called upon to settle all native cases brought to him, whether of a spiritual nature or not. The native considers the missionary as a friend and therefore he comes to him with all his trials and troubles, seeking a settlement of some kind. This is hard to do sometimes but the missionary has been of great help to these benighted people by listening patiently to their petty quarrels and troubles and trying to settle them amicably. As a teacher, he instructs the natives in the every morning Day School in reading, writing spelling, physiology, arithmetic and the Bible, etc. The missionary reduces the language of the native to a grammar, if it is not already in book form, and then teaches the native to read and write his own language. This background is necessary before a native can enter the Bible Training School, a two-years' course for teachers and evangelists. At Kalemba Mukenge Station Brother Barkman has has been cited by the Commissaire Achten of the Kasai District as having the best Day School in the Congo District.

The Medical work of a mission is a very important and vital one, because hundreds of natives are reached for the Gospel through the healing method. This, perhaps, is one of the most importants elements in Foreign Mission work, looking at the native viewpoint. To have good doctors and nurses, familiar with tropical diseases and with the love of Jesus Christ spread abroad in their hearts, is a vital and indispensable phase of definite evangelistic foreign mission work.

In the Industrial and Agricultural work, the missionary is required to build buildings, cultivate large areas for agricultural purposes, in order to house and feed the natives living with them on a mission compound. Many natives prove themselves to be very proficient in bricklaying and carpentry and other lines of industrial and agricultural work.

The Itinerating work of the missionary is simply the work of opening new outstations and also supervising outstations already manned by native evangelists and teachers.

The Outstation work is carried on almost solely by native evangelists and teachers who build chapels in the villages assigned to them and teach and preach to their own people. Their work is supervised by the white missionary who makes periodical visits to their villages and test all those who are professing Christ and baptise them, if found true to Him. From these outstation villages come the numerous boys and girls who enter the main stations for higher training. These, in turn, after completing their training at a main station, are sent out to still other outstations, where they continue to bring the Gospel to their own beloved people.

Thus the natives in Congoland, under the supervision of the Congo Inland Mission, are receiving the Gospel from their own people, who have been trained to tell them of the unsearchable riches of Jesus Christ. The white missionary will never be able to evangelize Africa without the aid of the native evangelists and teachers. The Congo Inland Mission has at the present time approximately sixty native evangelists and teachers manning as many outstations, while there are four main stations, manned by white missionaries, who are training still others to go out later on and preach to their own people in still other villages where the Gospel has never been heard before.

A LETTER FROM WUERZBURG

July 22nd, 1926.

Dear Bröther Grubb:

This will likely be my last letter from Germany. In a letter to the Bundesbote, I spoke of my impressions concerning the Mennonite people in South Germany and conditions among them. So as not to duplicate my statements, let me now write to you, concerning my impressions of general conditions as I saw and observed them.

Have traveled up and down, to and fro, in the land and met with all kinds of people. Such in lowly and humble walks of life and such of higher estate, as doctors, clergymen and even government officials. As to the latter, I was fortunate to have the opportunity of a lengthy conversation with a member of the administration of the city of Nuernberg, Herr Wedel. Speaking of Germany's present troubles, a pessimistic note rang through their statements. This was particularly so with the doctor, a popular and successful medical man in a country district. Desperate housing conditions and well nigh two millions of laborers without work were specially mentioned. Herr Wedel mentioned that in Nuernberg, a city of 400,000 population, 40,000 young families are without proper housing. The need (Wohnungsnot) is desperate Families are huddled together in miserably unhealthy places, often several of them in one room, with no privacy whatsoever. The fearful result as to moral conditions is apparent. Millions are out of work because of ruined industries, being still closed out of the world's markets. "We are robbed of our best provinces," Herr Wedel continued, "our best mines and, worst of all, our colonies. As a result, the over-population cannot be thrown off. Germany is just like a steam boiler with the lid tightly closed and no one knows when the lid will fly off." Asked as to the remery, the common conviction is: "A revision of the iniquitous Versailles treaty!" May this revision come before the lid flies off.

Generally speaking, there is no hatred against the late enemies. "We want a chance to live, be left alone and work out our own destiny." This seems to be the general feeling. As a result of the fearful insults and humiliations by France in the occupied territories, there are such who wish for a chance of revenge. But they are in the minority. The majority desires, that by peaceful means Germany may again be accorded her rights in the world, especially since that devilish lie of Germany's sole war guilt is exploded.

Politically Germany is torn into many factions and political parties. The Germans are no politicians, have no political sense, the German mind does not run that way. The hope is, that the desperate need of the country and the common peril will finally drive the small political parties, who have the welfare of the Fatherland at heart, together upon one large and general platform. This would do away with the present contemptible party strifes and prevent a united front against the fearfully destructive policies of the socialists. These keep the poor laborers in constant turmoil and prevent them from seeing the real and vital issues. Signs are hopeful that the socialist agitation will be curbed more and more. This is simply necessary for they would finally hurl the country into the black abyss of ruin and despair.

While out in Württemberg my heart often went out to those poor hard working peasants. They literally wring a bare living off the hard and unwilling soil. Taxes, and other expenses are fearfully high, almost ruinous. It's back breaking laber even to meet those. Yet these people and many others of like mind are the hope of the country. They are a willing, a quiet, a contented and God-fearing people. All their hard earned savings were swept away by the ruinous money inflation. But they are not rebellious but willing to begin at the bottom again.

The most hopeful sign for Germany as I am able to see it, is the fact that Christians are awake and very much is done to bring the Gospel of Salvation to the people. Here Christians and Christian churches are not mixed up with the world as in America. They do not so much seek to directly influence legislatures and governments for the purpose of enacting certain laws or enforce regulations but they are busy preaching and living Christ. They feel that the Kingdom of Christ cannot be ushered in by alliances with world powers and godless, intriguing leagues of nations, but by renewing the hearts of men and leading them to Christ.

True Christians, as the salt of the earth and the light of the world, are the hope of Germany. of America, of the world. May we Christians ever more so let our light shine before men, that they may see our good work and glorify our Father in heaven.

Soon I will again leave the old home and sail for America. The Lord willing, we shall meet at General Conference, Berne, Ind.

With greetings to you and all the readers of the Mennonite, yours,

M. Horsch.

PEOPLE'S INSTITUTE

Pacific District Conference

On June 27 there gathered at Salem, Oregon, from four Pacific Coast states a small group of earnest young people. Yet there was evidence of enthusiasm and desire to benefit from what lay in store. Many weary miles had been traveled by Ford and by train. Many months and weeks had been spent in planning and anticipating. Disappointments had come. But the looked for event, the expected day, had come. The Institute was actually in session.

For ten days students and faculty worked wholeheartedly together. Veritable mountain tops of Christian inspiration and experience were reached. Truly "it is good for us to be here" was the prevailing sentiment. "Better than Lake Geneva" was the comment of one. And now it has become a part of history. The young people have gone, to mingle among ther respective church groups to spread their enthusiasm—to share with others their inspiration—to anticipate many other such gatherings.

In retrospect, there were 31 registrants, six from California. eleven each form Oregon and Washington, one from Idaho, and two from Montana which is not included in the Pacific District Conference. A small number, but in view of the enormous distances in the West—several traveled over 1,200 miles, a distance almost as great as from California to Kansas, many came a thousand miles—added to the fact that harvests were undeniably early, this was a goodly number, exceeding expectations. Serving with the faculty were Rev. M. J. Galle, Aberdeen, Idaho, Chairman and having in charge all chapel exercises, vesper services(daily), evening programs and special events; Mr. Harry Krehbiel, Lind, Washington, Methods of Sunday School Teaching; Miss Anna Stauffer. Los Angeles, California, Sunday School and Christian Endeavor Methods; L. J. Horsch, Upland. California, The History of the Hebrews.

At its last annual session the Pacific District Conference took action permanently establishing the Institute as a feature of its program. A standing committee consisting of one member from each of the four Pacific Coast states and the Conference Field Secretary was elected. With exception of the Field Secretary this Committee has the same personnel as that which planned this year's program: Rev. M. J. Galle, Chairman; L. J. Horsch, Secretary; P. C. Jantz, Odessa, Washington; D. A. Braun, Dallas, Oregon. The additional member was the Conference President, Rev. P. A. Kliewer, Monroe, Washington, whose place has been filled by the Field Secretary, C. F. Mueller, Reedley, California. Definite steps have already been taken by the Committee looking towards the Institute for 1927. It was impossible to obtain Dr. Kliewer of Bethel College, as planned for this year. It is expected that he will be present next year. Hopes are entertained of securing the services of Missionary Ed. G. Kaufman. With two such strong men the success of the program is assured.

It is necessary, in closing, to say a word regarding the location. Willamette University, Salem, Oregon, is a Methodist school. With large generosity the management opened the buldings and equipment for the use of the Institute. The location is ideal, in a small, stately quiet city, among beautiful trees and lawns, the class rooms are large and pleasant, the library facilities excellent. Such interdenominational co-operation is refreshing and speaks well of the future.

L. J. Horsch,

Secretary Pacific District Conference. Institute Com.

THE MENNONITE

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REPORT OF THE WOMEN'S MISSIONARY SEWING SOCIETIES OF THE GENERAL CONFERENCE FROM AUGUST, 1923—AUGUST, 1926

Dear sisters:

Again a term of three years has passed and it is in order that we report the work that was done. We are indeed very thankful to God for His manifest blessing on the work. It is only His grace that we are permitted to do something for Him and we are happy to be in His service. In June 128 questionnaires were sent, out of which 96 were returned. Of these, 13 societies report that they do no sewing directly for the mission stations, but collect money instead. Seven societies failed to report their membership, the other 89 have a total membership of 3,033. The largest society has 487, the smallest 9 members.

Upon suggestion of the Executive committee, quite a number of Sunday school classes have done sewing or sent gifts to missionary families, etc. One such class subscribes every year to the magazine, "The Missionary Review of the World" for each of our mission stations.

We wish to thank all the dear sisters for their willing help and especially also for the prompt return of the questionnaires.

The following report was compiled from these blanks.

	Children's Clothing	Girls' Clothing	Women's Clothing	Boys' Clothing	Men's Clothing	Leper Jackets	Bedding	Pencils, Tablets and Books	Toys	Pounds of dried	Fruit and Jam and Jam	Miscellantous
INDIA												
Champa	682	1106	589	926	382	977	103	960	421	151	325	1557
Janjgir	1238	2348	1377	824	646	90	157	728	922	203	531	1405
Mauhadei	307	542	400	778	238	32	80	640	879	243	402	1476
Korba	162	679	383	247	172	20	81	915	905	131	282	1400
Basna	157	229	187	201	134		28	148	32	20	282	119
CHINA											85	
Kai Chow												
Ta Ming Fu	24	7	54	20	83		19	1144	80	92	85	351
MONTANA												
Lame Deer	702	481	447	347	438		256	460	210	111	276	1090
Birney	326	210	426	76	322		106	257	140	58	279	839
Busby	544	294	388	153	414		189	64	199	69	227	447
Ashland	373	256	403	161	434		180	800	551	131	752	784
ARIZONA												
Moen Copi	47	23	38	14	36		71	11	9	50	130	51
Hotevilla							3					
Oraibi	4	18	36	26	34		8				159	26
CITY MISSIONS												
Altoona	35	31	44	18	37		1					4
Chicago		3	2	12	2		2					82
Hutchinson	237	115	12	23	6		37	6	41	51		
Los Angeles											256	
OKLAHOMA	3	11	2	3			20				40	
OTHER FIELDS	65	24	65	10	2		63	12			707	201
Germany	63	58	54	23	32		29				4000	99
Mexico	9	28	19	5	15		14					91
Canada	61	66	64	9	32		28					139
Grand Total	5039	6529	4990	3885	3459	1119	1475	6145	4389	1310	8818	10161

The following clothing was sent for relief work: Germany, 223 pounds, 1 box; Mexico, 15 pounds; Canada, 16-069 pounds, 1 box, 7 sacks; other fields, 2,050 pounds.

The following was also reported: Wrist watch for Dr. Caroline, India; pencils and tablets valued at $27.70 for Janjgir, India; two gallons noodles for Janjgir, India; one box dried fruit for Korba, India; 40 pounds clothing for Basna, India; 28 pounds clothing for Lame Deer, Montana; cards and candy for Altoona, Pa.; old and new Bibles for Claysburg, Pa.; many cookies for different fields; Remnants and quilt patches for Oklahoma and other fields.

With greetings,

The Executive Committee,
Mrs. P. R. Schroeder, Secretary.

ARTICLES OF FAITH OF THE GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

(Concluded)

The Ordinances:

Matt. 28:19, 20.
I Pet. 3:21.
I Cor. 12:13.

BAPTISM—Christ has commanded that all who believe in Him and His shed blood and have become children of God, should be baptized in the name of the Father, and the Son, and the Holy Spirit; not as a means of salvation, but as the outward sign of their covenant with God, and their baptism by the Holy Spirit, by which they were incorporated into the body of Christ (the church).

Matt. 28:19, 20.
Mark 16:16.
Acts 8:36, 37.
Acts 2:38.
Acts 8:12, 13.
Acts 8:36-39.
Acts 16:14, 15.
Acts 16:31, 32.
I Sam. 1:24-28.

The conditions for baptism are: previous instruction, faith, repentance and a new life. These conditions make it impossible for infants to be fit subjects for baptism, since in every New Testament record of baptismal services, faith was present, and required. But we believe in the consecration of children.

Luke 2:22.
Matt. 26:26-28.
I Cor. 10:16.
Luke 22:19, 20.
Acts 2:46.
I Cor. 11:24-26.
I Cor. 10:17.
Acts 2:46, 47.
John 6:29.
Heb. 11:6.
I Cor. 11:28.

COMMUNION (THE LORD'S SUPPER)—In the night in which Christ was betrayed He instituted the Holy Communion with bread and wine. The former, the emblem of His broken body, the latter the emblem of His shed blood, and He commanded that this ordinance should be observed. This was done by the first Christians, and members of the church ever since.

The purpose of communion as taught in the Word of God, is a memorial of Christ's suffering and death till He comes, and a token of communion with Christ, and with each other, in unity of faith and spirit. It is to be partaken of with gratitude, and faith, and after a thorough self-examination.

VIII. The Family

Gen. 2:18-24.
Matt. 19:4-6.

The family is the first institution ordained of God in the garden of Eden, and confirmed by Christ, and must be regarded and honored as the holiest relation between two persons on earth, because it is typical of the believer's relation to Christ. This union must, therefore, properly originate with God who really joins them together, for marriages are to be "in the Lord". We believe, therefore, that only such that are free from all others, and not too close in blood relationship, and of the same faith, should be united in the holy bonds of matrimony. Such a union is to be for life and divorces are unscriptural.

Eph. 5:22-32.
Matt. 19:6.
Matt. 5:32.
Matt. 19:8, 9.
I Cor. 7:10, 11.
Eph. 6:1-4.

If children are born into the family it is the duty of parents to bring them up in the nurture and admonition of the Lord, and the children are to obey their parents in the Lord.

IX. The Relation of the Church and the Individual to the Government

Rom. 13:1.
Matt. 16:16-18.
Matt. 5:43-48.
Rom. 12:17-21.
Rom. 13:1-6.
Matt 9:39, 40.
Acts 5:29.
Matt. 5:33-37.
James 5:12.
Matt. 22:21.
Rom. 13:6.
Rom. 13:6, 7.
I Pet. 2:13-15.
Acts 5:29.

We believe that the office of the worldly government is a necessity and ordained of God. But Church and State, the one a heavenly and the other an earthly institution, are to be organically separate from each other. They are not built on the same rock, and their principles are often in direct conflict with each other, and Christ's followers are warned against bearing rule according to the manner of the world. It appears, therefore, that the believer's relation to the government should be guided by strict adherence to the plain teachings of the Scriptures wherever there is a conflict of duties; and in harmony with the Mennonite faith and the Bible teaching of the Oath, and administrative office requiring the taking and administering of an Oath is inconsistent. The Bible teaches that it is the duty of those enjoying the blessings of, and protection by the government, to pay their tribute, honor and obey those to whom it belongs, in so far as it does no violence to their conscience, and to pray for those in authority.

I Tim. 2:1, 2.

X. Swearing of Oaths

Gen. 24:2-9.
Heb. 6:13-17.

The Oath, though devoutly performed by the patriarchs, even spoken by God Himself, according to the Scriptures and history, seems not to have been in the original divine plan, but adopted by, and deeply rooted into the heart of man because of man's inclination to misrepresent a matter and deviate from the truth, and only permitted by God like the divorce, because of the hardness of their heart.

Gen. 14:22-23.
Jer. 34:18-20.

An oath is a religious act, an appeal to God by holding up the hand, or imploring His wrath upon the defaulter by kissing the Bible or laying the hand upon it, and taking God into partnership without His consent, and without any power on the human side to fulfill its obligation. It was inflicted upon Christ by force so as to compel Him to speak, or in case of silence to judge Him guilty of perjury. Therefore, Christ, in order to correct this violation of, and deviation from God's original purpose, entirely prohibits the use of the oath, and the Apostle James covers all the avenues of the subject by saying: "Swear not at all", which indicates that believers are not permitted to go beyond the "Yea and nay" in their affirmation of the truth. The expressions by Christ in John 14, 12; and by Paul in Romans 1:9; II Cor. 1:23; and Gal. 1:20; were required by the Jewish custom of establishing a word in the mouth of two or three witnesses.

Matt. 5:34-36.
Matt. 26:63.
Matt. 5:33-37.
James 5:12.

We, therefore, believe that a believer should abstain from indulging in, or administering any and all forms of oaths as well as profanity and idle words, and a false affirmation which is also regarded as perjury, because forbidden by Christ and the Apostle James; and because it is not required by law, and it establishes a false standard for truthfulness, and it is an insult to a Christian who is supposed to have a reputation for veracity, and who is forbidden to take the name of God in vain.

Matt. 12:36.

XI. Non-Conformity to the World.

Ex. 20:7.
I John 2:15-17.
John 17:16.
James 4:4.
II Cor. 6:17.
James 1:27.
I Cor. 10:13.

The Scripture and experience have taught us that man's nature is prone to conform to the spirit of the age, and God's Word warns believers against loving the world, because they are not of it. It declares that the believer's friendship to the world is at the expense of the friendship of God, and that they shall be a separate people not unequally yoked together with unbelievers, and keep themselves unspotted from the world, and do all to the glory of God.

We, therefore, believe that this principle should control the believer's conduct in regard to amusements, business methods, bodily adornment, and his affiliation with organizations which are hindering his spiritual growth, and oath-bound secret organizations, which under the guise of religion are antagonistic to Christ and the best interests of the church.

Ps. 37:4.
Eph. 2:2.
I Tim. 2:8-10.
I Pet. 3:3, 4.
Ezek. 8:7-16.
Eph. 5:11-14.

XII. Non-Resistance

James 4:1.
Gal. 5:17.

Since the Word of God teaches that all strife and contention and wars originate in carnal lusts, against which the Spirit strives, because the flesh is contrary to the Spirit, Therefore,

We believe, according to the teachings of Christ and the Apostles, and the example of our Lord and Master and the first Christians, that believers cannot take part in any carnal strife or warfare, either domestic, religious, or civil, between individuals, factions or nations, because,

II Cor. 5:17.
II Pet. 1:4.

1. Of the believer's nature and relation to Christ, he is a new creature in Christ Jesus, a partaker of the divine nature, and has the mind of Christ, and the Spirit of Christ, and through the Holy Ghost he produces the fruit of the Spirit. Therefore, as a follower of Christ he shall suffer patiently, even praying for his tormenters.

Phil. 2:5.
Rom. 8:9.
Gal. 5:22.
I Pet. 2:21-23.
Luke 23:34.

2. Of what the Bible teaches of the believer's attitude toward his fellowmen. The followers of Christ shall not resist the evil done to them. The spirit of retaliation was very emphatically rebuked by the Lord. The believer is admonished to have peace with all men, to love his enemies and pray for them. Hatred, the necessary element in war and strife is condemned, and he is to overcome evil with good.

Matt. 5:39.
Luke 9:54-56.
Rom. 12:18.
Matt. 5:44-48.
I John 3:15.
Rom. 12:20-21

3. Of what the Bible teaches concerning warfare. Christ orders Peter to sheath the sword or perish by it. The disciples of Christ must not fight because his kingdom is not of this world. The weapons of the believer's warfare are spiritual, and vengeance belongeth to God only. War is contrary to the sixth commandment, and David is rebuked and not permitted to build the house of God because he shed much blood.

Matt. 26:52.
John 18:36.
II Cor. 10:4.
Rom. 12:19.
Ex. 20:13.
I Chron. 22:8.

4. Believers must be true to their God when conflicting demands are made upon them.

Acts 5:29.

XIII. Death, Resurrection and Judgment

Gen. 2:7.
I Cor. 15:47.
I Cor. 15:50.
Rom. 6:23.

DEATH—We believe that as descendants of the first Adam, our bodies are of the earth, earthy, composed of flesh and blood which cannot inherit the kingdom of Heaven, and through the fall of the first Adam, was polluted by sin, the wages of which is death. And death having passed through all, and man as a spiritual being, with a never-dying soul, dwelling in a mortal body, for which the decree of the divine Maker is that it is appointed once to die, or for those that are His to be suddenly changed to immortality at His coming.

Heb. 9:27.
I Cor. 15:22, 23.
I Cor. 15:51, 52.
II Cor. 5:8.

For the believer death is to be absent from the body and present with the Lord. For the ungodly death is to suffer the eternal vengeance of, and separation from God in torment. We believe, therefore, that death is not the annihilation of man but a separation of the right relation.

II Thess. 1:7-9.
Luke 16:23-26.

RESURRECTION—We believe that the Lord Jesus Christ really died on the Cross, and that He was buried, and on the third day He was bodily raised from the dead according to the Scriptures. And that His resurrection was: 1. The proof that His work of redemption was fully satisfying and acceptable to God, and, therefore, was for our justification. 2. The ground for our faith and hope. 3. The guarantee of our own resurrection, being the first fruits of them that slept, and, therefore, an assurance of the harvest, and according to His promise, believers will be raised with incorruptible bodies, changed and glorified like His own, in the twinkling of an eye. 4. The assurance of the bodily resurrection from death of all who ever lived.

I Cor. 15:3, 4
Rom. 4:25.
I Cor. 15:14, 17.
I Cor. 15:20.
Jno. 6:39, 40, 44, 54.
Phil. 3:20, 21.
I Cor. 15:52.
John 5:28, 29.
Acts 24:15.

The resurrection of the body is absolutely necessary for the complete redemption of all things.

Rom. 8:22, 23.

The Bible teaches that there are two resurrections, the just and the unjust. The time of the first resurrection, or the resurrection of the righteous, will take place at the coming of the Lord. The time of the second resurrection, or the resurrection of the unrighteous will take place at the end.

I Cor. 15:23.
Rev. 20:5, 6.
I Cor. 15:23.
I Thess. 4:16.
I Cor. 15:23-26.

JUDGMENT—We believe that the righteousness of God and the sinfulness of man make it necessary for a judgment to come This is definitely declared, and the resurrection of Christ is the guarantee that it will come. And Jesus Christ will be the Judge, and an account must be given of deeds, words, thoughts, and all the secrets of man.

Ps. 96:13.
Matt. 13:40-42.
Heb. 9:27.
Acts 17:31.
Acts 10:42.
II Tim. 4:1.
Rom. 2:5, 6.
Matt. 12:36, 37.
I Cor. 4:5.
Rom. 2:16.

In the past, sin and Satan were judged in Christ on the Cross. As the present time sin is judged in the believer by discipline. In the future the saints will be judged for reward or loss, according to their faithfulness or unfaithfulness. The living nations will be judged when Christ shall come in His glory. The wicked dead of the last resurrection shall be judged before the Great White Throne. And there is also a judgment of the fallen angels in which the saints will be associated with Christ. The Bible teaches that the judgment sentence for both the just and the unjust shall be eternal.

Gal. 3:13.
I Pet. 2:24.
I Cor. 5:5.
I Cor. 3:10-15.
Luke 19:17-19.
Matt. 25:31-46.
Rev. 20:11-15.
II Pet. 2:4.
I Cor. 6:3.
John 5:24.
Matt. 25:46.
Mark 9:45-48.

THE C. E. TOPIC

August 29

How Can We Make Business Thoroughly Christian?

I Tim. 6:17-19.

The Bible does not ignore the fact that life is a business and that one must, if he will fill the purpose of his being here, be profitably occupied. In the first place idleness is not approved. Our first parents were located in the Garden to "dress". The sluggard is commanded to observe the industry of the ant. Paul's description of the ideal Christian is of one "not slothful in business". Jesus in the parables of the pounds and talents holds forth those who were actively engaged in developing their trusts as subjects of condemnation and those who were not diligent as worthy of condemnation. Again, He calls for workers in His harvest field. His great Commission was to go into all the world and engage in the severest kind of work that called for the exercise of all the physical, mental and spiritual powers the Disciples possessed.

We note also, that great Bible characters were men and women devoted to business. Our Lord spent the greater portion of His life as a carpenter. No doubt the beauty and honesty of His character was reflected in His work, for we can not conceive of His having done anything that did not show the sincerity and beauty of His life. St. Paul was a tent-maker and his qualifications for his trade were an important part of his make-up. God used his ability to work with his hands as a very necessary part in carrying him to distant parts and providing for his living. We note, too, that there were other Christians of the same craft who were doing as he did,—making their way through the world while they were concerned with the affairs of the Kingdom of God. The merchantman who sold pearls is used in the New Testament to illustrate that state of mind that leads to seeking good things and letting all other things go in order to obtain the best thing of all, namely, salvation through the Lord Jesus Christ.

One of the secrets of the missionary enterprises of the Waldensians of the Middle Ages was that these pioneers of the Gospel were engaged in peddling various kinds of goods in many corners of Europe. While they were doing this they were telling the story of the Redeemer to their customers. It was a matter of serving Christ first, but we can hardly think that they would have received a respectable hearing if they had not been merchants of integrity whose word concerning the goods they sold was as good as a bond.

It is never unchristian to be in a legitimate trade, indeed, there is nothing but commendation to the one who is keen in his business and makes it reflect the religion he professes. Paul's idea of the business man was that he is "fervent in spirit, serving the Lord". But, when business gets such a hold on any one that it hinders his religious life, when it is given to sharp practises and when it shows the opposite of what a Christian should be, there is something wrong with that one's business—and his religion. The great objection that is offered against the profession of religion is that religion is a cloak and must be looked upon with suspicion. Such an attitude, however, is unfair. Because some one betrays something really worthy there is no reason for discarding the worthy matter, rather should there be a diligent examination to find the genuine and discard the false. Because there was a Judas among the disciples, is certainly no reason for discarding that for which Jesus stood, yet there are plenty of people in the world whose attitude is that, because there are professing Christians who are inconsistent, in business that should have nothing to do with Christianity.

The ideals of business call for honesty, fairness and consideration of the rights of others. Without such ideals there could be no business. These are qualities that every true Christian possesses. They are qualities that men and women without Christian training often lack. The Christian therefore should make the best business man or woman.

It is a noteworthy fact that many eminent business men and women are also eminent Christians. The same energy that is needed to make an efficient business person is needed to make the efficient Christian. Some one wondered how that Christian business man, John Wanamaker, managed to accomplish so much in the Christian world. There was no secret about it, however. He was a business man in his Christian work and a Christian in his business. There is no conflict in the two sides of such a man's activities.

THE S. S. LESSON

Aug. 29.

The Ten Commandments. Duties to Man.

Exod. 29: 12-21.

Golden Text:— "Thou shalt love thy neighbor as thyself." Lev. 19:18.

Next to our duty to God is our duty to fellow man. God made binding a law that recognized an orderly society. All are given the fullest liberty so long as every one receives recognition of his rights. The liberty that does not contain a recognition of the same liberties to others is anarchy and would tend to speedy destruction of the race. No state of civilization, no matter how backward it may be, could exist without a recognition of the principles involved in these Commandments relating to man. Having a revealed law from God, the Christian is in the best position to appreciate its worth. Of old, laws were made for the nation and one not a member of that nation had no rights that needed to be respected, but here we have a law that applied to all kinds of people, slaves, free enemies and friends. Under the New Dispensation we must apply the law of God without bias. Property, virtue and life are sacred things that dared not be assailed without defying God.

Honor to father and mother are natural duties. The preservation of the race and nation depends upon keeping this Command. It is also a matter of common sense to submit one's self to the wisdom and judgment of those who are of larger experience. The child who is disobedient acts in the face of the better judgment and experience of his parents. Gratitude also should compel respect for parents. No child can repay all that has come to him or her along the line of suffering, sacrifice, love and service from the parents. Says the poet: "Sharper than a serpent's tongue is an ungrateful child." The crying danger to everything we have today lies in the disrespect of the young for their parent's teaching. If this generation goes to the dogs it will be only because they have turned deaf ears to the better judgment of their elders. This is the Commandment with promise. The nation that repudiates the virtues and the teachings of the elders is surely on the way to extinction. In a literal sense the promise is also true. Disobedience is the road that leads to an early death.

The sixth Commandment sets forth the principle that every life is sacred. Society must protect life because of its own safety. No one is in a position to deny the right of another to live. None can replace life and every life in the plan of God has its useful and necessary place. Murder is the basest of crimes, yet we note how soon man fell into this the worst of crimes after sin had come into the world. It is the crisis of other sins. Every sin has in it the germ of murder. There are some kinds of murder that society tries to excuse. Killing in war is held not to be wrong by many. Capital punishment is demanded by others as a necessary thing. Killing in defense of honor is often justified. Yet, as we read the Word of God, we can find no exception for these things. The man who adulterates food or drink, the one whose carelessness causes loss of life, the one who sells poisoned liquor are all in the class of murder as are these who shorten the lives of their parents by the agony they cause them.

The seventh Commandment is the protection that society must have for virtue. Imagine what would become of the family were it not for this law or how the helpless children born in adultery would be cared for. There is no surer protection against impurity that damns body, mind and soul than that which this Commandment offers. But adultery does not alone consist in the actual acts of impurity. It is born in the heart. An impure thinker is an impure person. His very presence is a poison wherever he happens to be. Jesus pointed out that the one whose impurity gets no farther than his heart is as guilty before God as the one who actually commits the act.

The law against theft makes property rights sacred. Each one has the right to the lawful enjoyment of his possessions. To take them from him by violence or trickery violates a sacred human right. Not all that break this Command are classed as thieves. The taking of anything dishonestly, be it graft or unjust profits, be it wasting time for which another pays one—are just as much stealing as going out on the highway and holding up another for his money.

Covetousness is the root not only of dishonesty, but of impurity as well. Frances Xavier, the great Jesuit missionary once said that he had heard all kinds of confessions from all kinds of people for sins done under all kinds of conditions, imaginable and unimaginable, but he never heard any one confess to the sin of covetousness. Yet, knowing that so much sin can follow covetousness we ought to fear it as much as any other violation of the Commandments. From it springs all kinds of iniquity.

PROGRAM FOR THE TWENTY-FOURTH SESSION OF THE GENERAL CONFERENCE

of the Mennonites of North America, to Be Held at the First Mennonite Church of Berne, Ind., from Aug. 22-29, 1926.

Sunday Morning, Aug. 22

Opening services conducted by the officers of the conference.

English conference sermon by the president, H. J. Krehbiel.

German conference sermon by the vice-president, P. P. Wedel.

Sunday Afternoon and Evening

Sunday School Convention (The program for this convention will be made and published by the officers of the convention.)

Monday Morning, Aug. 23.

Early morning prayer service, conducted by B. W. Harder.

Opening of the conference session with song and prayer.

Introductory Business

1. Appointment of assistant secretaries (English and German).
2. Order of the day. (Determination of time for opening and closing of sessions.)
3. Presentation of delegates' certificates.
4. Appointment of temporary committees.
   a) The Nominating Committee:
      For the Eastern District—A. S. Shelly, chairman.
      For the Middle District—J. E. Amstutz.
      For the Western District—C. J. Goering.
      For the Northern District—Elmer Basinger.
      For the Pacific District—D. D. King.
      For the Canadian District—John Gerbrandt.
   b) Committee on voting privileges.
   c) Committee on admittance of new churches.
   d) Committee on letters and telegrams.
   e) Resolutions Committee.
   f) Teller's Committees (several).
   g) Memorial Committee for departed brethren.
   h) Publicity Committee.
   Other necessary committees.
5. Reading of Minutes of last conference session.
6. Papers:
   a) How could the conference sessions be made more profitable?—J. W. Kliewer.
   b) What significance should the All-Mennonite Convention have for our conference?—H. P. Krehbiel.
7. Any other introductory business.

Monday Afternoon

The Executive Committee

1. Brief devotional service conducted by the president, H. J. Krehbiel.
2. Report of the work of the committee by the secretary, J. R. Thierstein.
3. Report of the Field Secretary, C. E. Krehbiel.
4. Report of the Treasurer, C. F. Claassen.
5. Report of the attitude of the churches toward the proposed plan for pensioning missionaries and ministers.
   Discussion and Resolutions.
6. Report of the Committee on the Rewriting of the Constitution.
   Discussion and Resolutions.
7. Papers.
   a) Church extension.—J. M. Regier.
   b) What is our duty toward the recent Mennonite immigrants into Canada?—H. H. Ewert.
   c) What definite steps toward a wider union within the Mennonite denomination would be possible at present?—W. W. Miller.
   d) The relation of our General Conference toward the conference of Pacifist denominations.—J. H. Langenwalter.
8. Proposals and recommendations of the Executive Committee.
   Discussion and Resolutions.
9. Election of conference officers.

Monday Evening

Missionary sermons.

Tuesday Morning, Aug. 24

Morning prayer service conducted by M. M. Horsch.

Foreign Missions

(Tuesday morning and first half of Tuesday afternoon.)

1. Introduction by the President of the Board of Foreign Missions—J. W. Kliewer.
2. Reports:
   a) Secretary's report—P. H. Richert.
   b) Treasurer's report—J. G. Regier.
3. Discussion and resolutions.
4. Election of two members of the Board of Foreign Missions.
5. Closing prayer.

Tuesday Afternoon

First half: Completion of work of Foreign Missions.

Home Missions. (Last half of Tuesday afternoon and Wednesday forenoon.)

1. Introduction—W. S. Gottshall.
2. Reports:
   a) Report of Corresponding Secretary—A. S. Shelly.
   b) Report of Treasurer—J. E. Amstutz.
3. Paper: City Missions—Albert Claassen.
4. Discussion and resolutions.
5. Election of two members of Board of Home Missions.
6. Closing prayer.

Tuesday Evening

Program of the Ladies' Missionary societies. (The program will be arranged and published by the Program Committee of the missionary societies.)

Wednesday Morning, Aug. 25

Morning prayer service, conducted by E. J. Neuenschwander.

Home Missions. (To be concluded.)

Memorial service for departed brethren, conducted by C. van der Smissen.

Wednesday Afternoon

Free—for committee meetings, etc.

Wednesday Evening

Oratorio, "New Jerusalem".

Thursday Morning, Aug. 26

Morning prayer service, conducted by A. J. Neuenschwander.

Education

1. Introduction—J. H. Langenwalter.
2. Reports:
   a) Secretary's report—J. H. Langenwalter.
   b) Treasurer's report—D. H. Richert.
3. Papers:
   a) Would it be possible to introduce a systematic plan for the financial support of our missions and of our colleges?—B. W. Harder.
   b) What opportunities do Week-Day Schools of Religion and Vacation Bible Schools offer our people?—Silas M. Grubb.
4. Discussion and Resolutions.
5. Election of two members of Board of Education.
6. Closing prayer.

Thursday Afternoon

Publication

1. Introduction—C. E. Krehbiel.
2. Reports:
   a) Of Secretary—M. J. Galle.
   b) Of Treasurer—J. F. Lehman.
3. Discussion and resolutions.
4. Election of two members of Board of Publication.
5. Closing prayer.

Thursday Evening

Preaching Services.

Friday Morning, Aug. 27

Morning prayer service, conducted by R. R. Aeschliman.

Relief

1. Introduction—John Lichti.
2. Reports:
   a) Of Secretary—J. C. Müller.
   b) Of Treasurer—C. F. Claassen.
3. Paper: The Emigration of Russian Mennonites in the past and in the future.—David Toews.
4. Discussion and resolutions.
5. Election of two members of Relief Commission.
6. Closing prayer.

Friday Afternoon

Doctrine and Discipline

1. Introduction by the chairman of the Committee on Lodges—P. P. Wedel.
2. Report of the Committee on Lodges—P. R. Schroeder.
3. The lodge, its aim, its advantages and disadvantages from the Christian point of view.—H. D. Penner.
4. Discussion and resolutions.
5. Report of the Committee on a Uniform Confession of Faith—J. H. Langenwalter.
6. Discussion and resolutions.
7. Election of two members of the Committee on Lodges.
8. Closing prayer.

Friday Evening

Report of the celebration of the Four Hundredth Anniversary of the Mennonite church at Zürich.—H. J. Krehbiel.

Saturday Morning, Aug. 28

Morning prayer service, conducted by John H. Epp.

Special Business

1. Introduction by the chairman of the Board of Trustees, G. N. Harms.
2. Report of trustees—J. W. Krehbiel.
3. Report of the Statistician—Franz Albrecht.
4. Report of the Mennonite Historical Society.
5. Election:
   a) Of three trustees.
   b) Of a staistician.
   c) Of a member of the Business and Program Committee.
6. Discussion of timely topics or questions not placed on the program. (N. B. Such questions must have been submitted to the business committee in advance.)
7. Any unfinished business.
8. Closing prayer.

Saturday Afternoon

1. Report of the Committee on Resolutions.
2. Determination of the place for the next conference session (1929)..
3. Closing remarks.
4. Closing devotional service, conducted by the officers of the conference.

Saturday Evening (Free)

Sunday Morning, Aug. 29

Missionary service.

Sunday Afternoon

A program for young people. (The committee of the Sunday School and Young People's Convention will arrange the program.)

Sunday Evening

A Peace Program (The Program Committee of the Young People's Convention will arrange this program.)

Remarks: Papers should not exceed twenty minutes in length. Opportunity for a general discussion will be given, after each paper. Financial reports should be printed in advance and need not be read in full. Standing boards and committees should close their reports with definite recommendations and resolutions wherever that is possible.

The Business and Program Committee,
J. J. Balzer, Chairman
E. J. Hirschler, Secretary
P. R. Aeschliman

PROGRAM OF THE WOMEN'S MISSION SOCIETIES

To Be Given Tuesday Evening, Aug. 24, 1926, during General Conference at Berne, Indiana

I. Song ..... Congregation
II. Devotionals ..... Chairman
III. Address..Mrs. P. J. Wiens, India
IV. Song ..... Pandora Society
V. Address Mrs. Alfred Habegger, Montana.
VI. Song ..... Bluffton Society
VII. Address....Rev. E. G. Kaufman, India.
VIII. Song ..... Berne Society
IX. Remarks by missionaries and missionary candidates present.
X. Offering
XI. Chorus....Berne and Ohio Societies.
XII. Benediction....Pres. of Mission Board.

CONFERENCE ON PACIFIST ACTION

(Brethren, Friends and Mennonites) Carlock, Illinois

Aug. 30 to Sept. 1, incl., 1926

The Brethren, Friends and Mennonites are bound closely together by their common belief that the followers of Jesus Christ can take no part in war. They have demonstrated their faithfulness to this belief many times, even at the price of personal suffering. Now when the question of war or peace is confronting the entire world, when humanity is making its decision between peace and distruction, members of these "Pacifist Churches" are wondering whether refusal to take part in war is enough. Do we not have, as individuals and as churches, some positive duty to prevent war? How can we help to remove the causes of war?

These questions underlie the program of the Carlock Conference.

TENTATIVE PROGRAM

Opening Meeting

Monday, Aug. 30, 7:30 P. M.
Period of worship, led by pastor of Carlock church.
Introduction to the Conference.
Address: "The Individual Christian and World Peace" — Norman Thomas.

Tuesday, Aug. 31, 9:00 A. M.
Period of worship.
Outline of discussion groups.
Separation into groups—
   a. Steps to Understanding.
   b. The Individual's Peace Program.
   c. The Church's Part.
   d. A Complete Peace Program.

2:30 P. M.
Continue Work of Groups.

7:30 P. M.
Public Meeting.
Period of Worship.
Address: "The Quaker Peace Program"—Wilbur K. Thomas.
Address: "The Outlawry of War"—Raymond Robins.

Wednesday, Sept. 1, 9:00 A. M.
Continuation of Work of Groups.

2:30 P. M.
Full meeting of Conference.
Period of worship.
Reports of groups and discussion of reports.

(It should be the hope of the Conference to formulate their final reports in such a way that the several congregations and central bodies may be helped in taking a full share in the crusade for world peace.)

7:30 P. M.
Final Meeting.
Period of worship.
Completion of group reports (if necessary).
Address: "World Organization for Peace"—von Schultze-Gaevenitz.
Closing Address.
Final Period of worship.
Adjournment.

CONTRIBUTIONS

Emergency Relief Commission for July, 1926

For Russia: Tabor Menn. Ch., Goessel, Kan., $19.55; A. W. Liechty, Berne, Ind., $25; Bergthal Ch., Pawnee Rock, Kan., $42.78.

General Fund: First Menn. Ch., Upland, Calif., $35.80; Immanuel Ch., Los Angeles, Calif., $83.71; Andrew E. Hofer and family, Doland, S. Dak., $5; Escondido Menn. Ch., Escondido, Calif., $9.35; Greenfeld Ch., Carnegie, Okla., $10.25; J. A. Harms, Clinton, Okla., $10.85; West Zion Ch., Moundridge, Kan., $30; Hoffnungsau Ch., Inman, Kan., $18.45; Mrs. P. H. Klaassen, Newton, Kan., $37.00.*

For Siberia: Bethel Ch. S. S., Inman, Kan., $25.31; Bethel Ch. S. S., Inman, Kan., $5.12; Bergfeld Ch., Mountain Lake, Minn., $16.03.

For Canada: D. G. Dyck, Los Angeles, Calif., $20.00; M. v. Riesen, Long Beach, Calif., 5; Tabor Ch., Goessel, Kan., $23.20; Bruderthal Ch., Hillsboro, Kan., $51.35; G. Friesen, Deer Creek, Okla., $25.00.

Mexico: Flatland Ch., Quakertown, Pa., $10; Anonymous of the Alexanderwohl Ch., $5; D. G. Dyck, Los Angeles, Calif., $20; Christian Ch., Moundridge, Kan., $36.50; Bruderthal Ch., Hillsboro, Kan., $33.40; Alexanderwohl Ch., Goessel, Kan., $31.

*$5.00 received in May from anonymous, but not acknowledged in that statement for General Fund.

July 1, bal. on hand	$ 16.75
Received for Russia	87.33
Received for Gen. Fund	245.41
Received for Siberia	46.46
Received for Canada	124.55
Received for Mexico	135.90
Total	$656.40
Paid out during the mo.	635.90
Bal. on hand, Aug. 1, 1926	$ 20.50

Gratefully acknowledged,
C. F. Claassen, Treas.

RECEIVED FOR THE GENERAL CONFERENCE

February 1st to July 31st, 1926

Feb. 1, Zion Menn. Ch. collection at Souderton, Pa., $47.90; Feb. 5, P. J. and M. Schroeder, Hydro, Mont., $2; Feb. 8, H. R. Schroeder, Goessel, Kan., $0 25; Feb. 11, Pulaski Menn. Ch., Pulaski, Iowa, $8; March 1, Friedensburg Ch., Avon, S. Dak., $19; March 3, Lehigh Ch., Lehigh, Kan., $9.85; March 5, Colfax, Wash., congregation, per P. R. Aeschliman, $15.75; Mar. 15, Menno Ch., Lind, Wash., $12; March 26, First Menn. Ch. & S. S., Philadelphia, Pa., $8; April 3, Immanuels Menn. Ch., Los Angeles, Calif., $17.88; April 7, San Marcos Ch., Paso Robles, Calif., $7.26; April 10, First Menn. Ch., Reedley, Calif., $47.35; April 24, Zion Ch., Elbing, Kan., $6; May 5, First Menn. Ch., Aberdeen, Ida., 16.62; June 1, Salem Menn. Ch., Apple Creek, Ohio, $15; June 2, Hoffnungsau Ch., Inman, Kan., $17.12; July 8, Buhler Ch., Buhler, Kan., $10; July 9, Immanuel Ch., Los Angeles, Calif., $22.84; July 13, Friedensthal Ch., Tampa, Kan., $9.52; July 14, Bethel College Ch., Newton, Kan., $28.58; July 14, Wayland Menn. Ch., Iowa (per Exec. Com.), $11.35; July 14, Canton Ch., Galva, Kan., $18.14; July 19, Apostolic Ch., Trenton, Ohio, $5; July 19, Zion Menn. Ch., Donnellson, Iowa, $17.45; July 27, West Zion Ch., Moundridge, Kan., $11; July 28, First Menn. Ch. Newton, Kan., $10; July 28, First Menn. Ch., Philadelphia, Pa., $14.60; July 29, First Menn. Ch., Upland, Calif., $15; July 31, Bergfelder Ch., Mountain Lake, Minn., $10.70. Total, $434.16.

Gratefully acknowledged,
C. F. Claassen, Treas.

REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES FOR JULY, 1926

For China Building Fund:

Sew. Soc., Donnellson, Iowa, $25.-25; Salem Ladies' Aid, Marion, S. D., $60.00; Immanuel Menn. Women's Mission Soc., Los Angeles, California, $37.25.

For the Foreign Mission Treas.:

Sew. Soc., Menn. Church, Upland, Calif., $28.60; Immanuel Menn. Women's Mission Soc., Los Angeles, Calif., $43.00; Dorcas Soc., Freeman, S. D., $10.00.

Miscellaneous:

Mission Soc., First Menn. Church, Chicago, Ill., School, China, $14.00; Mission Soc., Pulaski, Iowa, Widows' Home, India, $12.50; Mrs. Lizzie Rees, Pulaski, Iowa, Widows' Home, India, $10.00; Mrs. Mollie King, Pulaski, Iowa, Widows' Home, India, $6.00; Sew. Soc., Rosthern, Sask., Medical Supplies, China, $6.50; Dorcas Soc., Wayland, Iowa, Native Worker, India, $50.00; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $25.00; Sisters of Niverville, Man., P. W. Penner and P. A. Penner stations, India, one half for each, $26.75; Brudertal Sew. Soc., Hillsboro, Kansas, Elizabeth Goertz, China, $5.00; Sew. Soc., Butterfield, Minn., New Church, Tamingfu, China, $30.00.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

JOTTINGS

The Beehtel Family of Eastern Pennsylvania will hold their sixteenth annual reunion in the Herford church, Bally, Pa., Aug 14.

Prof. P. E. Whitmer, of Witmarsum Seminary, preached at the Union Services held by the churches of Bluffton, Ohio, in the chautauqua tent last Sunday evening.

The Gottshall family, quite numerous in the churches of eastern Pennsylvania, will hold its annual reunion at Schwenksville, Pa., Saturday, Aug. 21. The meeting will be held in the auditorium of Memorial Park.

Writing from 643 Library Place, Evanston, Ill., July 26, 1926, Missionary Ed. Kauffman says:

"When visiting some of the churches we called attention to the fact that funds were needed in China for the Tamingfu School Buildings. Thanks to the generosity of your response, we notice that considerably more than the $10,000 asked asked for has come in. This need is met—Thanks to God and thanks to you.

"We hope that in spite of these specific needs the General Treasury will not be forgotten. It hurts every time one reads of the deficit there and especially did it go to the quick when we noticed that it may not be possible for Dr. and Mrs. Pannabeeker to go out this fall because of lack of funds. We can still not believe that the churches will actually let it come to pass that the medical work, now so nobly begun, and so greatly needed in China will have to be closed down when Dr. and Mrs. Lohrentz come on their much needed furlough. Will you who are lovers of the Lord's work see to it that the neeessary funds come in so that Dr. and Mrs. Pannabeeker can go to China this fall as the Board had planned?"

Howard Liechty, a recent graduate of Bluffton College of Berne, Ind., has received an appointment as English teacher in the Syrian Mission School located at Sidon, Palestine.

Rev. and Mrs. Unruh of the mission at Meehanic's Grove, Pa., were visiting in Chicago with Mrs. Unruh's parents prior to attending the Middle District Conference and later the General Conference.

In the last report of the Mission Board the number of patients treated at Champa in 1925 should be 3070 and not 445, which was the number of lepers. The Champa church has 93 members beside the 300 Christian lepers who form a church by themselves.

Goshen College, Goshen, Ind., is planning to offer graduate work in Bible to prepare for more efficient service in the church. The institution is to be made a standard college while Hesston College, at Hesston, Kansas, is to be a Junior College.

On August 10th between 450 and 500 persons attended the Lehman family reunion in the grove south of Berne, Ind. There are four branches to the Christian Lehman family, there having been four children, Abraham, Christian, Peter and Anna. Representatives of each of these families were in attendance.

Rev. and Mrs. Alfred Habegger, missionaries in Busby, Mont., now on furlough, are in Berne, Indiana, staying with their parents. They have just returned from attending the Pacific District Conference.

A recent volume of interest to local Mennonite history has just appeared in print written by P. B. Amstutz, the title of which is: "Gesehichtliche Ereignisse der Mennoniten Ansiedlung". It is a history of the Swiss Mennonite settlement in Allen and Putnam, counties, Ohio.

The Mennonite Young People's Retreat, at Bluffton, Ohio, opened with a registration that numbers nearly a hundred. Registrants came from eight states in the Union and Canada. South Dakota, Iowa, Illinois, Indiana, Ohio, Pennsylvania, and Virginia were represented. Those attending came from at least seven Mennonite conferenees.

The First Church, Philadelphia, is planning to use its Wednesday Evenig services for giving a course of twelve weeks in Christian training. The plan is to make it a training program. Three courses will be offered. First, the regular Bible study and prayer hour for those who want this course. Seeond, a Discussion Course in Christian principles as these affeet every day life. A course such as "The Christian Fellowship Among Nations" or "What Is the Christian View of Work and Wealth?" is to be selected. Third, The Standard Teacher's Course is offered. The meetings will be opened with a common devotion and then the three groups are to go to their respeetive rooms for their particular work.

Preparations are being made for the enlargement of the Sisters' Home connected with the Bethel Deaconess Work in Newton, Kansas. The new addition is expected to cost about $22,000.

Rev. Warkentine of Bethel College and Rev. Goertz, missionary to China, were speakers at the community serviee held in the park near Township Hall, Buhler, Kan., last Sunday.

Bluffton College will offer next year a course for instructors in religion in the public schools. Miss Ruth Yoder has for several years been employed in the schools of Bluffton to give such instruetion.

The Salem Church, Dalton, O., was favored by a visit from the Men's Community Church Chorus of Orrville on Aug. 1. There were about thirty voices and the music was well chosen and well interpreted.

The Sommerfield group of Mennonites of Western Canada expect to put into effeet their determination to emigrate to South America. Their plan is to have a group of 30 families leave for the south every thirty days until all who propose going are on their way.

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The Mennonite

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MISSIONARY GOERING APPEALS DIRECTLY TO THE CHURCHES

Marion, S. D.
July 31, 1926

My dear Mission Friends:

From the short statement by the secretary of the Mission Board, which I am enclosing with this letter, you will learn that the Board intended to send me through the churches for personal canvassing but that I am now writing this letter instead. I hope in this way, to accomplish more in a shorter time than I could have if I had travelled from church to church visiting individual members.

In this letter I wish to draw your attention to what the secretary of the Board wrote in the church papers some time ago about the large deficit in the general treasury of over $20,000.00 and also briefly tell you of the conditions on our various mission fields as we found them when we visited there, and I would that this appeal might result in an influx of funds sufficient to cover the deficit which threatens so much to hamper the work—and keep new missionaries from the field, who are so badly needed. Many of you who hear this letter have in the past contributed freely through gift and prayer and thus helped to make the work possible and we who are out in the field and can see, to an extent at least, what your offerings have accomplished think of you as co-workers with us in God's great harvest field. God has truly richly blessed the missionary efforts that have been put forth not only of those who went out into the field but also those who helped along from at home.

There are moments of discouragement in a missionary's life but when he thinks of the thousands and thousands of prayers that daily rise to the throne of grace in behalf of the cause he represents and of the many sacrificing gifts that come to make the work possible he takes up his task with new zeal realizing that he does not stand alone but that there is a mighty army of workers who share the burden and that the Master Himself is there.

In appealing for funds I do not forget that there are many good causes that demand support and that there are those of you have sacrificed and given until it hurt. Yet I hope that even such of you will find it possible to bring a special offering at this time; but I would especially appeal to those who feel that they should have done more in the past but did not. If God has blessed and prospered you your gift to Him will be a fitting expression of your gratitude for the blessings you enjoy. Some of you may at one time have had the desire to go out as a missionary to some foreign field but did not get there. Will you not through some special gift help to send out some one else who is able, willing and ready to go?

Just today I was told of two girls who agreed that they would make a contribution for missions that would be a real sacrifice. At first they thought $10.00 would be quite a sum because there were so many things they wanted, but being honest with themselves they agreed that they could give more and being determined to make a sacrifice they raised the sum until the one gave $20.00 and the other $25.00 and both could conscientiously say the sacrifice was real.

I would hesitate to venture even a guess at the amount of money that would flow into our mission treasuries if all the members of all our churches would decide to make a similar sacrifice and who would dare to estimate what a power these gifts accompanied by the spirit of prayer would be in the needy mission fields toward the salvation of perishing souls and the upbuilding of God's kingdom there.

We are standing at the threshold of one of the most promising periods in our missionary work. The doors were never more open, the need for the gospel never greater, the results never more encouraging. When we think back of the work as we left it in China, or as we saw it in India or found it in Montana when we visited some of the stations there, we cannot help but thank God for what has been accomplished. There is no question but that the task is worth while. I wish you could have been with us as we visited our mission field.

In India where one-fourth of a century ago there was not a single missionary home, or church or school or dispensary we found five mission stations with their missionary force—though the number of missionaries is far too few and more equipment is needed. We found large native congregations with Sunday schools and other activities, and the Christians numbering well into the thousand. We found day and boarding schools with hundreds of pupils. We found dispensaries and saw the beginning of a new hospital. We saw the missionary body in conference and heard all their discussions and resolutions which helped us to get a better insight into the work they are doing and the problems that confront them. All we heard and saw left no doubt in our minds that the efforts of the past have been crowned with success and that the future offers greater opportunities than ever.

Much the same things can be said of the work in China,—there where 15 years ago Missionary Brown was greeted as a "Foreign Devil", we have Evangelistic, Educational and Medical work carried on. We have churches and schools and a new hospital is just being started. All these institutions, as well as the missionary homes, are there for the one great purpose of bringing the gospel to the people.

Through these agencies and individual efforts the missionaries, native helpers, and Christians are able to let the light of the gospel shine far into the darkness of heathendom and it often happens that persons miles and miles from the closest mission station or preaching center, come to our instruction classes and ask for baptism saying that they too want to give their life to Christ and accept him as their Lord and Saviour. The number of Christians is over 700. We have about 1500 day and boarding school pupils. In our Sunday school there are about 2000. Hundreds are coming in touch with the gospel through medical work and other ways. Although not too much weight should be attached to numbers the results of the past are certainly encouraging and we can with right look hopefully into the future.

Although I am not so well acquainted with the work among the American Indians, from the information we received during a brief at two of the stations in Montana I came to the conclusion that if we take into consideration that the number of Indians in our Mission fields is comparatively small, the results that have been achieved are equally encouraging.

If the work in the future is to be successful a number of conditions will have to be met. Some can be met by the missionary on the field; for others he must look for help to the homeland. For instance, in the problems of shifting the leadership of the church more onto the native shoulders and securing more support from the Christians on the field the missionary cannot expect much help from those who sent him out, but for other needs such as more missionaries and and better equipment, he must look for help to the home land.

We were at Phuljar, the southern part of our India field, far in the jungles, and Missionary Moyer, who knows that district like a book, had taken us out to some of the villages where there were Christian families, pointing out to us those that had made more progress in their Christian life and again others that had not progressed so well. He told us that there were some 400 Christians scattered in the villages throughout the district. When we came back to the mission station and looked over the place we asked where the church was and were shown a meeting place under the trees. Outside of what the trees offered there was no protection from wind or rain or sun. I thought to myself, "Phuljar needs a church" and I did not go into the matter further to enquire whether or not the funds are on hand but if not there is a need that should be met by the churches at home for those many Christians need to be led to higher grounds in their spiritual life and for that there should be a church at the mission station as a central meeting place. Then there is the need for funds for the new hospitals both in India

and China and the need for more missionaries.

One of our missionaries from China writes, "Unless more help comes from at home we will break down under the load." There are many other needs which should be met but cannot because there is that large deficit of $20,000.00 in our general treasury. Unless this deficit is met it means that some of the new workers that should have gone out this fall can not go and that some of the most pressing needs will have to remain unanswered thus placing an extra strain on the workers in the field and greatly retarding the work.

I am therefore kindly suggesting to the different churches that a special collection for the general treasury be taken as soon as possible and the money sent to J. G. Regier at Newton, Kansas. Perhaps you may want to handle this through a special committee, but whatever plan you adopt I am sure the board will greatly appreciate your co-operation.

Thanking you in advance for giving this matter your prompt attention and wishing you God's richest blessing, I am

Cordially yours,
Missionary Sam J. Goering

CHRIST—HIS EXALTATION

Manifested by: The Highest Name and Sitting at the Right Hand of God.

The two subdivisions of the conference theme that have been assigned to me are so closely connected that I shall not try to keep them strictly separate, but rather treat them as one topic.

The subject of Christ's exaltation is a study of great significance. It is a subject that can not be exhaustively treated in the short time allotted to us. The exaltation is a subject that is not often discussed. Much is being said and written about our Saviour that concerns the 33-year period of His dwelling on earth, the time in which He had "emptied" Himself of His heavenly glory, the time of His humiliation. Of His exaltation we hear less. The reason for this is perhaps that our conception of the latter is less clear. This of course, is but natural, because in His humiliation He became one of us, like unto us in all points with the exception of sin, whereas His exaltation lies entirely beyond the field of our experience and the grasp of our senses. Then, also, it is easy to realize the importance of that which He did for us on earth, while it is perhaps more difficult to realize what His exaltation means to us. Yet much is being said in both the Old and the New Testament concerning the exaltation of Jesus and much emphasis is laid upon it and we do well to meditate upon it even though we feel utterly incapable of discussing it adequately, because it goes so far beyond our comprehension. For the incarnation and redemption have meaning and are effective only as related to the eternal glory of Christ.

When we speak of the exaltation of Jesus Christ we mean that act by which He received His place at the Father's right hand in heaven. Heavenly glory is the Saviour's eternal possession and to reveal somewhat of this glory to humanity and make it possible for us to share it with Him was the purpose of His humiliation. Though as Isaiah says, He had no form nor comeliness and was despised and rejected by the natural man, yet His heavenly glory shone forth even through His humanity, so that John the Evangelist could say: "And we beheld His glory, the glory as of the only begotten of the Father." The disciples saw the glory of His power in His miracles, the glory of His righteousness in His sinless life, the glory of His love in His dealings with sinners and in His sacrifice for sin. They saw a glimpse of their Master's glory on the Mount of Transfiguration. Of this event Peter wrote many years afterwards that they had been eye-witnesses of His Majesty. "For He received from God the Father honor and glory when there came such a voice to Him from the excellent glory. This is My beloved Son in whom I am well pleased. Here they not only saw His glory, but also heard the glory of His name that of "My beloved Son". This in itself is a name above every other name.

Of this name the writer to the Hebrews says: "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name thn they. For unto which of the angels said He at any time, "Thou art My Son, this day have I begotten thee? And again, I will be unto Him a Father and He shall be to Me a Son."

Furthermore the Greek word Kurios is used of the Master many hundred times in the New Testament and this word is the equivalent of the Hebrew words Adonai (L-o-r-d in the Authorized Version) and also of Jehovah (L-O-R-D in A. V.). The former being used both of God and man and the latter only of God, thus identifying Him with the God of the covenant of the Old Testament.

Thus even during His earthly life Christ received a name that is above every other name, the name of Son and Lord and the glory which He had before His Incarnation was manifest in His humiliation.

To the re-instating into His heavenly glory, which He had with His Father from the beginning, the Lord looked forward and spoke of it on several occasions during His earthly life. To the murmuring disciples He says: "What if ye shall see the Son of man ascend to where He was before?" Luke in writing of Christ's last journey to Jerusalem, says: "And it came to pass when the time was come that He should be **received up.**" Gethsemane, Golgotha, Joseph's tomb were not the goal of His eartly life, but merely places where He must needs pass through on His way to the goal, the ascension and exaltation. For His death would have been of no avail, if it had not been for His exaltation.

For His exaltation He prays in His High-priestly prayer when He says, "Father, glorify thy Son," and again "And now, O Father, glorify thou Me with the glory which I had before the world was."

And as the Father always hears the Son, so also this petition had inevitably to be granted. When the time of Christ's humiliation was fulfilled, His disciples were privileged to see Him ascend up into heaven. Paul in Eph. 4:14 (R. V.) says, "He passed through the heavens." He passed through the heaven of clouds, through the heaven of the stars and if there are any other heavens, He passed through them all in order to take His place at the right hand of God. This is the place assigned to Him from the beginning. Of this David sings in the 110th Psalm, saying, "The LORD said unto my Lord, 'Sit thou at My right hand until I make thy enemies thy footstool'." Christ, being the brightness of God's glory and the express image of His person and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high, where He was before.

Or has Christ received something after His ascension that He did not have before His incarnation? From Phil. 2:9 it would seem that way. There Paul says, "Because of His humiliation and because of His obedience unto death, even the death of the cross, God hath highly exalted Him and given Him a name that is above every name. Through His incarnation the Son of God received the name Jesus Christ. Thou shalt call His name Jesus, for He shall save His people from their sins, the angel said to Joseph. Jesus, Savior, Sweetest note in seraph song, Sweetest name on mortal tongue, Sweetest carol ever sung, Jesus, blessed Jesus. And as Christ, the Anointed One, He has been ordained to the highest position, the highest place and office in heaven and on earth."

Thus we may now look up unto Jesus the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame and set down at the right hand of the throne of God. He is now in the place of the Father's glory, the Father's love the place of honor, of power, of rule and judgment. On the right hand of God is where Stephen saw Him on the day of his martyrdom, when "being full of the Holy Ghost he looked up steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God", ready to receive His faithful witness. From the right hand of God He came to appear to Saul on his way to Damascus and the glory of His appearance was so great that it eclipsed the midday sun and cast Saul and his companions to the ground and blinding Saul's eyes. In His glory He appeared to the apostle John on the Isle of Patmos and at the sight even the beloved disciple who had been so near the Master during His earthly life, fell at His feet as dead, so dazzling, so overpowering was the vision.

Thus we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, set on God's own right hand far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. All power is given unto Him in heaven and on earth.

Yet, while all power is given to Christ, the writer to the Hebrews, quoting the eighth Psalm, says, "Thou hast put all things in subjection under His feet" and then adds, "But now we see not yet all things put under Him." There are still many that rebel against Him, that say we will not have this man to rule over us. However, their resistance is utterly futile, for Jesus must rule until He has put all enemies under His feet. Paul says that in the name of Jesus every knee should bow, of things in heaven and things in the earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. And John sees this accomplished when he says in Revelation, fifth chapter: "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders and the number of them was ten thousand times ten thousand and thousand thousand, saying with a loud voice, Worthy is the lamb that was slain to receive power and riches and wisdom and strength and honr and glory and blessing. And John hears every creature which is in heaven and on earth and such as are in the sea and all that are in them join in the praise and worship of the Lamb.

If then the Scriptures have so much to say about the exaltation of Christ, it must be of special importance to us. Of what significance is it to us? This question will be answered more fully, no doubt, under another topic dealing with the priesthood and kingship of Jesus, yet we my remind ourselves of a few things here, that make the exaltation full of meaning to us.

The writer to the Hebrews speaks of Christ as having entered heaven as our Forerunner. The work of a forerunner is to prepare the way and to make ready for some one who is to follow after. Jesus has opened the way to everlasting life for us. He has gone to prepare a place for us in the Father's house of many mansions. The exaltation of Christ is to remind us of this home above and should ever urge us to prepare to follow Him there. If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. The fact that our Lord has ascended into heaven also assures us that He is coming again. And if I go and prepare a place for you, I will come gain and receive you unto Myself that where I am, there ye may be also. But not only this, not only will He come for us that we may be **where** He is, but we shall also be **as** He is. John says that we know that when He shall appear, we shall be like Him. Dare we believe this to be literally true? Are we really to share His glory? If the passage does not mean that, it is difficult to know that it could mean. This is part of the hope of our calling. Of this hope even the psalmist had a foregleam when he said, "I shall be satisfied when I awake in Thy likeness." And to Daniel, the angel says, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. Whom He justified, them He also glorified.

Oh! what an unspeakable, incomprehensible blessing and joy it will be. If we were but permitted to enter into His presence and cast ourselves down at His feet and behold His glory, what a privilege it would be! If we were only permitted to do the least service for our glorified Lord, how exquisitely happy it would make us, but this is not enough. The Son of God through His incarnation became like unto us in all points, that He in turn might make us like unto Him in His glorious body, He through His humiliation became our Brother in our infirmities that He might through His exaltation make us Joint-heirs in His heavenly kingdom.

This in part is what the exaltation of Christ to the place on the Father's right hand means to us. Should we not in view of this fact, even now join in the praise that every creature will offer in the end, saying: "Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne and unto the lamb for ever and ever.

Alfred Wiebe,
Upland, Calif. June 10, 1926.

THe ORIGINALITY OF THE LORD

In His Teaching and Miracles.

Rev. S. S. Baumgartner.

The individuality, personality and originality of a person, is the effective tool in the hands of the Lord's servant, or of any servant as well. It is the talent which the Lord has given us. It is the peculiar way in which we do things. It is also the gift which is most admired and desired in a servant. When a new person appears upon the stage of activity, the foremost question in the audience is: who is he? or she? What is their prestige? What have they out of the ordinary to bring? What IS THEIR ORIGINALITY? This originality is therefore the most effective tool we have in the Lord's service, and demands the conscientious attention of every worker. Shall we today meditate upon the originality of our divine Saviour and Master Teacher and see how our originality measures up with the unique standard.

Of course the originality of our Lord is like all His other attributes, incomprehensible in its fullness for our limited peculiar talent. The Holy Spirit must needs use four blographers—each one with his original talent to set forth the originality in the teaching and miracles of the Lord.

First let us notice Christ's original way of quoting Scriptures. Christ made the Scriptures His own. The word of His Father was His meat and drink. He not only knew the Scriptures by memory or by heart, but they have become a part of His psychological being, yea, He was the WORD in person, consequently when He quoted the Scriptures He gave part of His being. Our originality is hobbled and like the tinkling brass if we try to give the goods which we have only borrowed—which are not our own. Our aim should be to digest the material of the lesson; make it our own and then give it in our God given natural way. The more we make the word our own the more effective the Lord can use our peculiar talents in His service. As in his ministry the Lord has given a part of Himself: as in Paradise Lost Milton has given a part of himself, so in our teaching we should embody our whole being to be successful.

Again the originality of our Lord was productive—inventive of methods, ways and words which were not in use before. The original active mind blasts its own trail to the goal intended for it by the giver of all gifts. The good teacher anticipates at all times for methods, illustrations and object-lessons in order to make the truth set forth plain to the hearer and invents such. So Christ has spoken 47 parables, of which he was the originator, while in the Old Testament are but 11. These parables are like windows letting in the light on things spiritual. How much of the understanding of God's kingdom would be lost without the parables. He also spoke much in paradox, in which, in a proverbial way, He nails fast the fundamental principles of His kingdom. Thus He begins the Sermon on the Mount. Thus He corrects the false opinions of the times. What immense volumes of truth are set forth in the Beatitudes for instance. Truly, as a master teacher, here is more than Solomon. Let us also notice how he goes about in teaching a lesson—His originality in method. He first set forth the subject of the lesson which is to be learned, the point that is to be made, then he helps to attain it. For instance, in John 3 the cardinal need is, "Ye must be born again." Then He shows the puzzled Nicodemus that the seemingly impossible is accomplished by the look of faith upon the lifted up Son of Man, as Moses lifted up the serpent in the wilderness.

The principal factor which can and will set our originality to work is love, more love and still more love. Love is inventive, says a proverb. Love to the work, love to the souls will think upon ways and methods in which the desired thing is accomplished.

Again, Christ naturally chose His time and His own method in doing a good deed. Not His mother could rush Him prematurely, not even His praying Mary and Martha in behalf of their sick brother. He knows what he would do from the beginning before we ever discover the need, His help is already provided. Christ never prescribes to a worker the method he should use. He allows our original talent to find the way and work out the method. He knows very well that David can accomplish the most equipped with his sling and shepherd's crook.

The miracles Christ has performed were prompted by His generosity, His good willed Saviour's heart. The crying needs of the unfortunate appealed to His mercy and He ministered to their needs from His unlimited resources. His miraculous works of mercy had the purpose that everybody take courage and believe in Him whom the Father has sent as Saviour of the world. They were the out-flow of His divine Love and Mercy.

The Christian well-doing, works of charity and mercy have in Him the example how all works of charity which often border on the line of the miraculous, are to be natural from the heart with cheerfulness and gratefulness and humility. Always to the glory of the Lord with the purpose to establish and edify in faith in Him.

Before we leave this subject, we emphasize again that our originality is the most effective tool given us if it is directed and controlled by Christian discretion and wisdom. If, however, it is not consecrated nor put under the Spirit of God; if it is allowed to please the audience in stead of the master it is the galloping horse to fiasco.

An Old Folks' meeting, arranged at the Mennonite Brethren in Christ church at Wakarusa, Indiana, was, among others, addressed by Rev. John Funk of Elkhart, Indiana. Rev. Funk, for many years the head of the Mennonite Publishing Co., is now in his 92d year. He is still hearty and his memory is clear, as was shown by his repeating verse after verse of Scripture and song.

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A VISIT TO A ROMAN CATHOLIC AND TO A PROTESTANT CATHEDRAL

It was the writer's privilege to spend a number of days in the ancient city of Würzburg, in South Germany. The history of this city dates back to about the fifth century after Christ. It has quaint and historic old buildings, but also fine, modern streets with up-to-date stores and shops. The city is Catholic stronghold in francish or northern Bavaria and boasts of one of the most noted and ancient Catholic cathedrals of South Germany.

One day, together with some Würzburg friends, I visited this big church, as many strangers do. The first thing we noticed was the small seating capacity of the auditorium. Altars and massive columns take up the room. It is overloaded with sculptural work and paintings. These depict pictures of saints and scenes out of the time of martyrs of the first church. Some are very beautiful, but others are an outrage to the aesthetic sense of taste and beauty to a Protestant mind, the pictures of saints both male and female take a too entirely prominent part. This is the trouble with the Catholic Church and its leaders. Lords and chamberlains, saints, popes, bishops and priests, very many of them bar the way to our Lord and Savior. What a privilege to know, we do not need all these mediums to come to our Savior. We may go straight to Him. His heart is always open to any who come. We need no priest nor anyone else to forgive our sins. Who can do so outside of our God and Savior? With all our sins and troubles we may directly go to Him, in true faith and trust, and He does abundantly pardon and forgive.

This reminds me of the many confessional altars we saw in this cathedral. Watched a number of the faithful, all women, engaged in confessing to the priests. They were in a kneeling position within the confessional altar, concealed from the priest by a partition. Through a small opening close to the ear of the priest they spoke. The priest was gorgeously ornated and his face was concealed by a white cloth. Poor people! If only they would know that they have the blessed privilege to come to Christ with their burdened hearts and find peace and rest for their souls.

Just one more item! There is a wonder working image of the Virgin Mary. Written testimonials about it are many. Some of them are nothing but a slip of paper bearing the legend: "Ich bin erhoert worden!" Is this legend true? Who dare say it is not? These poor ill-taught folk come in their sincerity and simplicity and the Lord confesses Himself to a sincere heart. (Den Aufrichtigen laesst es der Herr gelingen).

Am writing this article, brother editor, in the state room of the S. Berlin. Had quite an Intermezzo. The string band came in just a little while ago and they are favoring us with a splendid concert. It's remarkable about those men! Otherwise they are cabin stewards or deck stewards or waiters. At regular intervals they come blooming out in gala and treat the passengers to a really high class concert. Sometimes it's a string band inside and then again a brass band in the open. Am writing this during a rest period of the concert.

Now about the Protestant cathedral, St. Petri in Bremen. Sunday, August 1st, I had the privilege to worship in this large and dignified Protestant church. The service was exceedingly simple, no rituals whatsoever. The congregational singing was good, accompanied by the exquisitely beautiful strains of a pipe organ. Otherwise it was rather too solemn and almost too severe for American taste. The ushers were black swallow-tailed, white-bosomed and black necktied, portly gentlemen, but very courteous. Really, it would be well to learn a lesson here. What these people may have too much of solemnity, severity and reverence, we certainly have not enough. We drag too much of the street and the shop into our churches (I like the German expression Gotteshaus) yes, God's houses. Are we not thus sinning against our God and His house?

The sermon was preached by Herrn Pfarrer Plalzgraf and it was good. His text was St. John 9:1-3. You remember these verses are the introduction into the great story of the healing of the man born blind. The theme of the sermon was: "Who hath sinned?" Being the twelfth anniversary of that for Germany and the world so fateful first of August, 1914, the speaker made very fitting and timely applications, using his theme in a masterful manner. With feelings as a German well may be touched upon that fiendish lie of Germany's sole and only guilt and responsibility of and for the great war. He said and who can contradict it? that Germany and Europe, yes the world, will not come to a rest nor enjoy permanent peace till this clause of Germany's sole guilt and sole responsibility for the war, is expunged out of that iniquitous Treaty of Versailles. Otherwise it was an unsparing arraignment of Germany's national sins and a clarion call back to God. Here lies the future hope of Germany's national recuperation and greatness, but not for Germany only, but for every other nation. In this connection it might be stated that German Christians are aroused as never before and very much is being done to bring the Gospel of Salvation to the people. These German Christians are not mixed up with the world as we Americans are and are not so apt to conform to the world in fashions and other matters as we are. The difference sometimes is striking. We are more alive and do more in some lines. We are far better situated and so naturally are better able to work and to do, than the German Christians are. But when it comes to uncompromising loyalty to Christ we may well learn a lesson from them.

Referring once more to the St. Petri cathedral of Bremen, it might be stated that the interior, the paintings, sculptures, etc., are in pleasing contrast to those which I saw in Würzburg. Instead of pictures of saints, etc., there are scenes of Bible times and Bible stories. Altogether, am glad for the experiences of August 1st, 1926.

As occasion afforded, dined in the Ratskeller, that ancient and famous place. But please, brother editor, do not entertain any suspicion. Did not transgress any American law, nor law of God. I had a really good dinner for a reasonable price and drank a very good—cup of coffee.

Many greetings to you, brother editor, and all Mennonite readers.

Written in the 2d class state room of the steamer Berlin on the Atlantic, August 5th, 1926.

M. Horsch

FOURTEEN PASTORS

A few days ago fourteen pastors representing (supposedly) some of the most soundly evangelical churches of a certain great city were together. They were asked how many of them (or their churches) were conducting open air services during the summer, AND ONLY TWO HANDS WENT UP! And yet all were professed followers of the great open air Preacher of Galilee! TWO following His example—TWELVE apparently indifferent! Most of them preach to a mere handful of people on the inside, while on the outside the surging throngs pass ceaselessly by, apparently unmindful of any obligation to God or of their own spiritual welfare. And who cares very much?

Would Jesus care? Would He wait complacently inside some little church and expect the people to come in? If God had waited until the world asked for Christ, would He not be waiting still? If Jesus had waited until the multitudes came to Him, would they ever have come? HE WENT TO THEM!

The open air season is not yet over. Many weeks remain. What an opportunity for every evangelical church in America to FILL these remaining weeks with such a campaign of thoroughly sound open air evangelism—lifting up Christ as the "Lamb of God that taketh away the sin of the world"—as would draw thousands upon thousands to receive Him as Saviour and Lord!

The fields are ripe everywhere. The hour is at hand for a mighty movement of the Spirit of God. If God's people—whether pastors or laymen—do not act, the hour of gracious visitation may pass forever, and multitudes be lost. There are those who are doing their utmost in their respective communities and cities. Are YOU doing YOUR utmost in YOUR community or city? For SOON "the night cometh when NO man can work."

Pray for the speedy evangelization of every community in America, and for world-wide evangelization! Pray that you yourself may be revived.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
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Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

A MODEL CHRISTIAN ENDEAVOR

(Bertha Gering, Menno, Wash.)

(This paper was read at the S. S. and C. E. Convention held at Monroe, Washington, on June 19-20. And we are glad to give it space in The Sower.)

The first and most important factor in a model C. E., in my opinion, is its members. A model C. E. is made up of people, not ideas—people who have accepted Christ as their personal Savior and who are willing to present their bodies a living sacrifice, holy and acceptable to God, an exhortation which we find in C. E. worker's chapter, Romans 12. I say worker's chapter and that would include all the members of a model C. E., for you can not have a successful C. E. society and not work for it. It is not easy to "do whatever He would like to have you do". It is not easy to "present your bodies a living sacrifice" and feel it is but your reasonable service.

Rev. Francis E. Clark, in discussing the principles within the society, said that these are some of the ingredients of a successful society: love for Jesus and our fellow men, faithfulness to every duty, a deep sense of obligation to our Master, a true idea of our individual responsibility to our promised word, thoroughgoing loyalty to our own church and pastor and to the world-wide kingdom of God as well as to our own home and our own community.

Now you may ask whether I believe the membership of a model C. E. should be confined only to persons who believe themselves to be Christians. I have learned of people who came to be Christians through service as active Endeavorers. So I believe we should have a place in our society for those who are not decided Christians and by the prayers and uplifting of the Christians in the society they may be brought to Christ.

The older persons who are still interested in the Endeavor and wish to have some connection with it, though they cannot regularly attend the meetings, may become honorary members, and their interest and prayers would mean a great deal to the society.

The work of the C. E. should be carried on by young people. Christian Endeavor is organized to help supply nourishment for souls of young people, to help them grow and develop into full-fledged Christian manhood and womanhood. Unless they are given a chance to do things in the Endeavor while young they will not be prepared to take up the bigger and greater work of the church when they have reached manhood and womanhood.

Every member must be willing to do whatever he is able to do even if it be small. I am reminded of a story about a C. E. in South Africa. Its young people moved away, its leaders left town; the love of the others waxed cold, until there were only four faithful members left and they were girls. The pastor invited the four girls into his pulpit with him and asked each to say a few words about what could be done to revive the society. The first one was nervous and frightened at the idea of speaking to a church audience. She forgot the little talk she had prepared and could only say, "Oh I do love Jesus", and sat down in confusion and tears. But that was enough. Her sincerity and deep feeling melted the hearts of the hearers. A revival broke out and the whole church was quickened, the society revived, regained its old members and became a real power once more.

The girl's simple confession of love for Him who first loved us had a wonderful power.

Of course the organization of a model C. E. would be very important, for a C. E. without organization would be as an egg without a shell—a general mess. The heart of a model C. E. is the prayer meeting and yet it is impossible to have a good society without a good business meeting. Our C. E. business should be done in the best way. We are "about our Father's business." If we truly love God and serve Him as our King, we shall count nothing too good for His service.

If a C. E. is to flourish it is of supreme importance that all C. E. officers should know its essentials. There are six features that have characterized the C. E. since its beginning in 1881 and they have proven their value by the test of time and experience.

First of these principles stands the **pledge.** The willingness, upon recognizing that Christ wants us to do certain things, to promise to do them, and to enter into open covenant for that purpose, is one of the essentials of a model C. E.

Second is the **monthly consecration meeting.** It serves as a test of fidelity to the pledge, a constant reminder of it, a spur to fulfilling it. To testify in answer to one's name once a month is no unreasonable burden. Through the Consecration meeting the profitless members are weeded out and the society is kept to its standard of usefulness.

In the third place C. E. believes in systematic, definite, regular **committee work.** Why? Because the main purpose of the society as before said, is to train young Christians for the church and there is no way to learn how to do things without doing them.

Daily prayer and **daily Bible reading** is a fourth essential. It is impossible to maintain in power the outer exercises of religion unless we maintain with fervor this privatc communion with God.

Fifth is **denominational loyalty.** The pledge indicates general church support and, in particular attendance on midweek prayer meeting and Sunday evening service, as ways in which denominational loyalty may be shown.

Sixth and last of the C. E. principles is **interdenominational fellowship.** C. E. has developed a very complete and beautiful system of unions—city, county, state, national, and world-wide. Everywhere they are powerful agencies for cooperative action, and delightful promoters of a mutual understanding and brotherly helpfulness.

The relation of the Endeavor to the church is another matter of great importance. The Endeavor is the church in one of its most important functions, the church training its young. The pastor of course is an active member of the C. E. He is really wanted at all the executive meetings. Often the pastor should be asked to lead the prayer meeting. A delightful and profitable custom is to reserve for the pastor the last five minutes of each prayer meeting to sum up the teachings of the evening. The Endeavor should be willing to help the pastor and the church. Some of the things they might do are as follows:

Attend the church services.

Advertise church services.

Ask the pastor if he would like a C. E. choir for Sunday evening service and for the church prayer meeting.

I know of one Endeavor that has undertaken to finance a church magazine and this magazine is sent free to many homes where otherwise there would be no Christian literature.

Other work that may be done by a model C. E. is such as, visiting training schools for boys and girls, penitentiaries, and hospitals when an opportunity presents itself. Here they may have song service and prayer or talks. In short, we must do anything we think Christ, as our example, would do, for He says in John 12:26, "If any man serve Me let him follow Me; and where I am, there shall also My servant be." And also in the same verse we have the precious promise. "If any man serve Me him will I honor."

(The following paper, which was read at the Convention held on June 19-20, 1926, at Monroe, Wash., was kindly submitted to us by Bro. P. A. Kliewer, pastor of the church at that place.)

WHAT IS THE MISSION OF THE CHRISTIAN ENDEAVOR? HAS IT FAILED? WHERE?

Philip P. Stucky, Monroe, Wash.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and perfect will of God."—Romans 12: 1-2.

It is obvious that if a society is to work in the name of God, it must carry on its work in a manner that will harmonize, as nearly as humanly possible, to the perfect will of God. The C. E. society should function in a manner that is pleasing to God. It should at all times, and in all its activities, remember that the final goal is the welfare of its young people and the enrichment of their Christian experiences.

I think that one of the first functions of the C. E. Society is to bring souls to Christ and teach them how to serve him. This can be done in many ways: such as the promotion of missionary work, personal work in the community, and by creating a desire in the hearts of souls outside of Christ for the manifest "something" that a child of God has, and a soul outside of Christ has not. Teach them how to serve Him by acquanting them with and teaching them the teachings of Christ. The members of the Society should by their Christian conduct, show what it is to be a Christian, and the manifold benefits derived from being a Christian. The latter is, I think, very important: Christianity is not so much an explanation as it is an experience. At least the experience must come first, and the C. E. member's conduct, which is a direct result of his Christian experience, will often have more effect upon his neighbor than will his explanation of Christianity.

The C. E. Society should promote the religious development of its young people by providing opportunities for appropriate religious expression. It should build the young people of its church into strong Christian characters. This includes the development of intelligence, affection, loyalty, and purpose. Such character should express itself in the legitimate activities of the Church. The C. E. Society should promote education and training for future religious work. Church leaders of today say that the greatest need of the church today is adequate training for its future ministry. The cause of Jesus Christ has been hindered by the lack of trained and able leaders in the Church. It will continue to suffer unless this need is taken care of. The C. E. Society can extenuate this circumstance by giving its young people, as soon as possible, training in carrying responsibilities, public speaking, development of musical talent, and perhaps enable the member to discover his special talents, which might otherwise lay dormant for some time. The C. E. Society should then urge the continuance of this training in institutions of higher and specialized learning.

The C. E. Society should promote an earnest Christian life among its members, increase their mutual acquaintance, and make them more useful in the service of God. Young people should meet as young people, and not mature persons; be helpful to each other along broad, tolerant, sincere lines, responsive to the needs of the body, mind, and soul. Each member should be given a specific work to do. It should be something more concrete and definite and difficult than talking. By this I do not mean to say that they should hold a Quaker meeting, but that each C. E. member should be given responsibilities, represented by office holding, committee work, conducting meetings, getting new members, etc.

Man, because of his common environment with his fellow beings, becomes, with but few exceptions, a gregarious being: thus he will always seek company. What kind of company he seeks and keeps will depend largely upon what social circle will reject him, and what social

circle will accept him. The C. E. Society should not exclude persons desiring to enter its social circle. If the C. E. Society should turn a person away he may go somewhere else; perhaps to a place of bad environment. The C. E. Society should through its social life, lead souls into the spiritual life.

These are functions which apply to C. E. Societies all over the world, but as the location of the Society changes, the more detailed functions change also. In India they have a "grave-yard committee", and in China they have a "clean finger-nail committee". These societies have adapted their work to local needs and time: so should the C. E. societies of the United States. Right now one of the needs of the society is to enthusiastically back the church in the movement toward the abolition of War.

Certainly if war is to be abolished, it must be abolished through the efforts of the church leaders: for political leaders are, for the most part, told what to do by large capital, and large capital is not very anxious to abolish war. There were too many millionaires created in the last war. They do not want to miss a similar chance. In one of his recent speeches President Coolidge emphasizes this fact by saying, "the real reforms which society today is seeking must come through our religious convictions, or they will not come at all. Peace, justice, humanity, charity, these," he says, "cannot be legislated into being—they are the result of Divine Grace."

The church cannot abolish war unless its young people help in an organized form. The church has never had a better opportunity to abolish war than it has today. The world today is crying for peace because it has recently passed through the great World War, and has experienced the horribleness of war. This enthusiasm will, as it always has, gradually decrease as time obliterates the vividness of these horrible war memories, and those who actually experienced the privations of war, die. Soon the world will throw up its hands in a fatalistic attitude and accept the idea that pseudo-psychologists have taught them; namely that war is forever inevitable because of human nature. This is what will happen unless the church does something to prevent it. Although the church has always protested the waging of wars, it has really never made any heroic efforts to abolish war. There may have been good reasons for this inactivity ed, beyond a doubt, that there is no reason why the church should not at least try to abolish war. It is not a hopeless task. The old idea that war is forever inevitable because of human nature is positively fallacious. The scientist has now proved, beyond a doubt, that thee is no such thing as "the instinct of pugnacity" in the human being, and the Christian has, of course, maintained this all the time. War can be abolished if the right ideas are inculcated into the people. With such a rich collection of horrible war memories to work with for the older population, we need only to abolish war in the hearts of young people, and the task is completed. The older people will perhaps desire peace to the day of their death, because of their recent experience, but the younger people are likely to forget, unless they are reminded of the collosal cost of the war in every respect, and the unchristian character of war.

(To be continued)

TWO FRENCH SCIENTISTS

French Protestantism has lost one of its distinguished members in the death of Professor W. Kilian, the geologist, a scientist of international standing. He was descended from Cuvier through his mother. Actually he was Professor of Geology at Grenoble, although the chair of geology at Sorbonne was offered to him.

Professor Kilian was a pastor's boy, the son of M. Conrad Kilian, a theologian devoted to good works, and especially to the education of deaf mutes. He was a praying believer and reader of the Bible. Among those who spoke at his funeral was his lifelong friend, the great geologist, Professor Pierre Termier, also a convinced Christian, though of the Roman church. Professor Termier is a member of the Academy of Sciences, Inspector-General of Mines, Professor of Geology in the Ecobe des Mines, and Director of the Geological Map of France. In the Revue des Objections, he is spoken of as one of those who most honor French Science, and a convinced believer.

In an address before the five academies of France in joint session, M. Termier, speaking of the joys of scientific research, remarked, "I see therein the joy of the Creator when he rests after the sixth day finding his creation wholly good." In a recent testimony to his Christian faith he says, "In the study of the sciences I have never come across a single truly serious reason for doubting Christianity. On the contrary, I have found very strong reasons for attaching myself more strongly to my faith. In speaking of the sciences I refer to the physical and natural sciences. I abandoned mathematical study too early to dare speak of it. But, when I reread the pages of Pascal and Leibnitz on Christianity, I am entirely reassured. The spirit of mathematics and the Christian faith are certainly not antagonistic. Without demonstrating the truth of Christianity, for that demonstration lies elsewhere, the sciences as a whole lead one to recognize God's being, the existence of the soul, the fact of the moral law and that we are made for a superhuman existence." Professor Termier says of the Bible, that "without it there can be no Christianity."

One wonders what Professor H. F. Osborn would say, surrounded by McGregor's constructions of hideous sub-men, to Professor Termier's statement:

"The bestial appearance of certain ancient races does not in the least imply that these men are primates on the road of a progressive evolution. It is explained quite as well, if not better, by degeneration, by a retrograde evolution of a race truly human which misery has pushed into darkness. The Neanderthaler are in my judgment a degenerate and not a primitive race."—S. S. Times.

THE RIGORS OF LUXURY

Old settlers often tell how in the pioneering days they had to struggle with insufficient tools against the rigors of winter and the burning heat of summer. It was a battle of life.

In these steam-heated, electrically-operated days, there is a different tale to tell. The struggle is no longer with Nature, but with the luxuries that man himself has set up. And it is still a battle of life.

That unappreciated ailment, the common cold, which causes "more illness annually than any other malady," too often terminating in pneumonia, is largely traceable to an overdose of luxuries, in the opinion of Dr. Isaac A. Abt, of Chicago, who investigated infections of the nose and throat for the Gorgas Memorial Institute. The struggle, we may assume, is almost wholly against not the elements, but the debilitating effects of automobiles, closed vehicles, and superheated buildings.

As comparatively few persons can go to Norway or the Klondike to avoid steam-heated flats George O. Draper, of the Physical Education Department of the Y. M. C. A. National Council, has compiled a few simple rules by which the average individual may ward off illness and still enjoy the comforts of modern life.

He says:

1. Regulate the temperature of your home and office. Make it 68 degrees if you are sitting and 65 if you are actively occupied.

2. Be sure and have proper ventilation, a constant change of air.

3. Walk out-of-doors frequently and as briskly as possible. The increased breathing which results from vigorous walking forces fresh air through the nasal and throat cavities, which are points most susceptible to colds.

4. Make up at night for the air you do not get during the day by sleeping with windows wide open. Your sleeping room should be as nearly like the out-of-doors as possible.

"One never suffers from cold while exercising vigorously," says Mr. Draper, "because the stimulation of the heart action through exercise helps to regulate the body temperature to meet the conditions which exist. Maintenance of comfort in cold weather results more from activity than from warm clothnig. And walking is the healthiest and safest form of activity.

"Don't jump in the flivver or on the street car when you want to go ten blocks or so. Use your legs!"

HIDDEN RICHES FOR TRUSTING HEARTS

Proverbs 3:5-6; Isa. 45, 1-3

Is your soul way-worn and weary?
Trust in the Lord.
Is life desolate; dark and dreary?
Trust in the Lord.
You are God's peculiar pleasure,
Loved with love which knows no measure,
Darkest days reveal His treasure,
Trust in the Lord.

Does the future loom with trouble?
Trust in the Lord.
Are you frail and faint with struggle?
Trust in the Lord.
Days are veiled for God's direction,
Weak ones seek His sure protection
Chastenings are but love's correction,
Trust in the Lord.

Do earth's hopes lie crushed and perished?
Trust in the Lord.
Has death blighted dreams you cherished?
Trust in the Lord.
God transforms sad desolation,
Crowns the cross of tribulation,
Blesses loss with compensation,
Trust in the Lord.

Have the clouds no sliver lining?
Trust in the Lord.
Doubts renouncing; self resigning,
Trust in the Lord.
Storms but bring His presence nearer,
Tested faith makes vision clearer,
Trials make Heaven's Home the dearer,
Trust in the Lord.

God will guide through baffling mazes,
Trust in the Lord.
He will smooth the rugged places,
Trust in the Lord.
Trust! and know His **love** enfolding,
Trust! and share His **joy** unfolding,
Trust! and prove His **peace** upholding,
Trust in the Lord.

—Lottie Clifford Hasler.

THE C. E. TOPIC

Sept. 5

Christian Ideals and How to Reach Them

Phil. 3:12-14; 4:8-9.

There is but one ideal for the Christian. It is expressed in the passage "Looking unto Jesus". He alone is our ideal in all things. Our lives to be rightly patterned must be after Him. In order to attain to this ideal we must know the ideals of our Lord's life. This involves not only an intellectual knowledge of the facts of His life, but an inspirational living as the Lord implants it.

The great ideal of the life of Jesus was love. He came because the Father loved the world. He proved His love not only by dying for the sins of the world, but by living a life of love for

the world. The love of Christ was not exhausted in His life and death. He still loves and His being our Advocate at the right hand of the throne of God is a token of it. We have also an evidence of His continual love in that His Spirit is continually pleading with us and witnessing in us.

The Christ ideal must get into our national life. That nation is only sure of its existence and happiness as the Lord is its God. It cannot make God the Lord unless it is prompted by the spirit of love. Nations are inclined to be selfish and make enemies of other nations. There will be no ideal world until nations come to understand one another and settle their differences in the spirit of love. Had there been more of the love of Christ in the hearts of the nations the late war with all its accompanying sufferings and horrors would never have been possible.

This world should be a civilized world. It should be so organized that inequality and injustice would be impossible and every individual would have the opportunity to develop along lines that would tend to his greatest happiness. Such a condition has never been possible in the world because the ideals of Jesus were not tried out.

Jesus once declared that He came not to be ministered unto but to minister. No conception of the ideals of Christ can be complete unless it takes into consideration service. He showed this idea in both act and word. As He went to and fro ministering to the unfortunate and distressed he emphasized a side of character which every one of His followers must develop. When He told the story of the Good Samaritan He impressed us with the fact that we owe service to all men, including those whom we regard as our enemies. The world may find it difficult to understand finely drawn definitions of the Christian life, but the simplest can always appreciate the meaning and love of a service that is disinterestingly rendered. No one is really Christian whose life is not one of service rendered for the love of serving. No one can be really Christ-like who ignores the needs and distresses of the poor and lowly.

Wherever Jesus Christ is known there is a different idea of brotherhood. The Christian knows that he is truly his brother's keeper. We have emphasized the fact that it is the duty of a child of God to care for his fellow when that one is in distress. That is not enough. We are responsible for the saving of the souls of men. Jesus, when He delivered the Great Commission, made soul saving the chief mission and purpose of His followers. No one can really live up to the ideals of Jesus until that one has done his full missionary duty which included giving for the cause and praying for it as well as going out and preaching. There can be no real progress in the church that is lacking in the missionary sense and no Christian has a complete grasp upon the duty he owes to the Christ until he is fully and really active in missionary affairs.

Christ had His ideals concerning prayer. He not only prayer as a duty, but also as a privilege. He was often in prayer and He commanded His discipes to pray without ceasing, to pray for one another and even to pray for their enemies. He even gave a form of prayer to serve as a model of prayer. To be really in full accord with Him we must develop a prayer life, remembering that "without prayer ye can do nothing".

Since the church bears the name of its Lord and professes to be walking in His footsteps, it must be a benevolent institution. Besides a spirit of toleration there must also be a spirit of charity. To give to those who have not is as much a Christian duty as to pray for men. Charity, they say, begins at home. To be sure it must begin there, but charity does not stop at home.

Summing it all up, our ideals must be Christly and Christian. Jesus must be the ideal toward whom we work. Our whole effort should be to want to be like Him.

THE S. S. LESSON

Sept 5

The Tent of Meeting

Ex. 33:7-16.

Golden Text:—"The Lord spake unto Moses, face to face, as a man speaketh unto his friend." Exod. 33:11.

No people ever demonstrated the evil tendencies that may take possession of them as did Israel, when, during the absence of Moses on the Mount, they fell into grievous sin and worshipped idols forgetting all about what God had done for them during the past months. They did not see Moses and they lost faith in God. It is always a human failing to want to walk by sight. Though Moses was absent, by command from God, we see how powerful the presence of a good man is for right. Let it ever be remembered by the humblest child of God that the very sight of him may help toward keeping the weaker brethren in the true path and in right relation to God.

Israel had sinned and Moses moved out of the camp into the wilderness. The holy man could have no fellowship with the unrighteous and the lesson of separation must be impressed upon the people. The events of this lesson took place between the time of his first and second going into the presence of the Lord at Sinai. The tent here referred to is not the Tabernacle constructed by divine command. This which is mentioned was probably the tent in which Moses transacted the duties of his office and where he held intercourse with God. It was this tabernacle that was erected by Moses for the worship of God until the appointed one should be finished.

We will note that the Tabernacle was the appointed place of meeting. In this we may note that God not only expects His people to meet with Him but to have a place for regularly doing so. True, any one may be near to God wherever he happens to be, but it generally happens that the one who is keenest of the Lord's presence everywhere wants to be with Him in the appointed place of worship at the appointed time.

Then the tabernacle was pitched without the camp. The camp stood for the world. Worship is a thing apart from the world. The camp had been polluted by the sins of the people. God's presence in the place of worship is a favor. He cannot look with any degree of favor upon sin or the bearer of sin. Jesus, our Lord and Savior, suffered outside the city to make atonement for us. He made the sacrifice outside the sinful city.

The tabernacle was a place to meet God—the way of approach to God. None other was provided. It was God's appointed place for meeting those coming to Him. In this it resembled the cross. There may be many ways by which we might hope to approach God, but they would all fail because the cross is the only way of approach to Him. Without the atoning sacrifice made on the cross for our sins there would be no possible way for us to come near to God and be received with favor.

Next, this tabernacle was a place for communion with God. There can be no communion with Him except in the way and at the place He has appointed But when man and God meet in worship there must be perfect agreement. God and man speak together as friends. God has His conditions for offering His favor and man is willing and ready to comply with these conditions.

The Bible says many wonderful things about many men, but of Moses it says that God and man spake face to face as man speaketh to a friend. There could be no nobler comment upon the life and character of any one. Friendship is a mutual thing, bringing common satisfactions. God here shared the same satisfaction of friendship that Moses did. It is wonderful for us to know too that we have a dear friend in the Son of God who is indeed the "friend that sticketh closer than a brother". Thus, the worship of Moses was more than a formality, it was the working out of his friendship. Moses left the camp to be with God. He alone was fitted for this communion. He knew the way to the heart of God and it was he that had found grace in His sight. This should be the story of our relationship with God. We should be fit to speak face to face with God as a friend. we should know the way to God and we should realize that it is by grace that we are the recipients of His presence and His favor.

The cloud was the sign that God was with Moses. That was the visible presence of old. Today, men may take note of us that we have been with Jesus. Indeed, everp true friend of the Lord will show it. Moses interceded for the people. We konw of a greater than Moses who, even now is our intercessor.

MARRIAGE

Linscheid-Bartel—In the First Mennonite Church of Aberdeen, Idaho, August 3, 1926, Marvin D. Linscheid from the Mennonite Church of Butterfield, Minn., and Dora Bartel of the First Mennonite Church, Aberdeen, Idaho. Rev. M. J. Galle officiated.

DEATHS

Kressly—Nathaniel J. Kressly, died at his home, North Palee St., Wadsworth, O., on July 9. He was the son of Tilgram and Mary Kressly and was born in Allentown, Pa., April 26 1862. He became a member of the Wadsworth church in 1893. In 1892 he was married to Mary Boyer who survives him as well as two children, three grandchildren, and two brothers. Funeral services were held in the Wedsworth church, the pastor, L. L. Miller, officiating.

Eicher—Allen Richard Eicher, fourth child and only son of Mr. and Mrs. Harvey F. Eicher was born July 29, 1926 and passed away July 30. Short funeral services were held at the home of the parents on Saturday in charge of the pastor, Rev. H. J. Schrag. Interment was made in the Eicher cemetery.

JOTTINGS

The Mennonite Institute at Gretna, Man., was attended by 74 students last year. The financial outlook is good. Four instructors have been engaged for next year.

A congregation of about 135 members has been established at Arnaud, 46 miles south of Winnipeg, under the leadership of Elder J. P. Klassen of Starbuck.

At the meeting of the Men's Brotherhood of the Eastern District Conference on October 2, it is expected that the noted author, Dr. Charles Sheldon, will be one of the speakers.

During the absence of the pastor, Rev. Neuenschwander, of the First church, Phila., Rev. N. B. Grubb preached in his old pulpit on several occasions.

The First Mennonite church of Geary, Oklahoma, is privileged to report the following events: Consecration of infants in connection with Children's Day excrcises followed by a Picnic Dinner in the park. The addition of thirteen new members, eleven by the rite of baptism and two by letter on August 8. On August 15 the ordinance of the Lord's Supper was observed. Bible Study meetings on Sunday evenings are well attended and members and friends, young and old, are showing great interest by regular attendance and reading of the assigned lessons. Even the memory work affords them a wholesome and profitable diversion from the regular services. All enjoy the mutual benefits these studies afford.

During the last week of July two parties of Russian Mennonites arrived in Canada. In the first party were 226 persons and in the second 94.

To date five Mennonites from the vicinity of Hillsboro, Kansas, have received the degree of Doctor of Philosophy. The last to receive the honor was Prof. C. C. Janzen, who is an instructor in the University of Maine. The other four are also engaged in the teaching profession in institutions of higher learning.

A number of brethren from various parts of the country are planning to attend the General Conference by auto. It is believed that there will be a greater number coming by this means of transportation than there were at the last meeting in South Dakota, although the number there was large. An interesting feature that the tourists will notice in Berne is the large shelter for machines that the church has erected on its grounds.

Perhaps at no time in the history of our Conference are so many of our pastors engaged in making long trips that lead finally to the Confrence. Ministers have gone to Europe and Canada from the U. S. A. and from Canada to the States, visiting friends and churches and heading their way toward Berne. It is always a happy occasion to be able to greet so many old friends at the Conference meetings. Berne may be depended upon to do its utmost to attend to the wants and comforts of the delegates.

The (Old) Mennonite Board of Missions and Charities reports through its treasurer that contributions during the month of July amounted to $15,598.31 for missions and $258.72 for relief. The total is about a thousand dollars below the average total reported for July during the past seven years.

The Men's Brotherhood of the Eastern District Conference will hold its fall meeting in the Second church, Philadelphia. It has been the policy of the Brotherhood for some time past to have a historical address in connection with its meetings. Rev. S. M. Grubb will address this meeting on Mennonite Literature, illustrating his talk with some of the rare books and documents from his collection.

A number of the delegates coming to the General Conference will extend their trip to the Sesqui Centennial now being held in Philadelphia. Those who are in Philadelphia over Sunday will be welcome in any of the three churches we have in Philadelphia. The Germantown church is on Germantown Ave. above Herman St. The First church is on Diamond St. near Fifth, and the Second church on Indiana Ave. east of Eighth St. A telephone call to any of the pastors will make it possible for any one to get information concerning the way to reach these places.

A Peace Week of Youth was held in England June 13 to 19 under the auspices of the British Federation of Youth, a Federation of over twenty youth organizations working for international understanding and the establishment of a World Federation of Youth for Peace. The week was celebrated by youth meetings, processions and demonstrations in all parts of London and in a large number of provincial towns. Its special purpose was to arouse support for the adoption of arbitration as a substitute for war in all international disputes. The following resolution was adopted at the various meetings, in most cases unanimously: "We, in this Youth Demonstration, believing that law should take the place of war in the settlement of international disputes, urge His Majesty's Government to agree to settle all disputes by conciliation or arbitration, and, by taking the lead in the proposed Disarmament Conference of the League of Nations, to show that Great Britain does not intend to appeal to force." June 13 was recognized as Youth Peace Sunday and special addresses were given in many churches and Sunday Schools. In the procession through the streets of London on Saturday, June 19, a number of German Youth took part. One of them spoke in the great meeting in Hyde Park which followed and received a very warm welcome. The banners carried in the procession bore such inspriptions as "Peace! Youth must lead." "Arbitration or Annihilation?" "Youth Demands No More War." A similar Peace Week was to be held about the same date in Austria, France, Switzerland and the United States of America.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, SEPTEMBER 2, 1926 No. 34

CONFERENCE NOTES

The delegates to the Conference first met in the church at the Session of the Sunday school. The building, seating 2,000, was crowded with scholars and visitors. Classes were conducted as usual by the teachers. To many this was the largest Sunday school gathering they ever attended. The hum of many voices during the teaching was as the president of the Conference said: "The most noise, with the least confusion" he ever heard. Attention and intelligent teaching were to be noted in every class.

The Conference sermons were preached by the president, Rev. H. J. Krehbiel, and the vice-president, Rev. P. P. Wedel, the former speaking in English and the latter in German. All agreed that both addresses were very impressive.

At the opening of the session, 126 churches were represented by 246 delegates. There were many other visitors besides these. It was estimated that over 500 visitors were present besides the members of Conference.

There were missionaries present from China, India, and the American Indians. Also, city missions were well represented.

An interesting graphic on exhibition was a map of the United States and Canada upon which was indicated the location of every General Conference church.

Most of the delegates and visitors come from comparatively small churches. The fact that they had the privilege of worshipping in the biggest Mennonite church in the world made a decided impression upon them.

An instrument that enabled the audience in every part of the house to hear the voices of the speakers had been installed by the local committee at a cost, it was said, of $34 per day. All the speakers were expected to talk into the "Mike". It developed that most of them were mikeshy. However, it helped wonderfully and all could hear.

At one of the missionary meetings delegates recited John 3:16 in German, English, Hindoo Chinese, Cheyenne and Russian.

Miss Quiring, daughter of Professor and Mrs. Quiring, and the granddaughter of Dr. Haury, the first missionary sent out by the General Conference, gave her famous reading on Peace, with which she had won a number of prizes in public contests in the state of Ohio.

Rev. H. R. Voth, who became associated with the General Conference as a missionary candidate fifty years ago, made an address in celebration of the event.

Rev. W. S. Gottshall, who was treasurer of the Home Mission Board years ago, recalled how that, back in the 90's, it sometimes happened that months went by without receiving a single contribution to the cause. The total receipts for three years, as reported at this Conference, were, for three years, $74,876.32

The Home Mission Board made a unique proposal which they were authorized to execute. It appears that many of the young Russian women refugees are working as domestics in the cities of Winnipeg and Saskatoon. In order to provide them a common meeting place with social and religious opportunities, homes are to be established for their accommodation in these cities.

It was generally known that the funeral services of Deaconess Catherine Voth of Bethel Hospital was to be held in Newton, on Monday. Conference honored the memory of this beloved and highly gifted sister by conducting a memorial service at the same time. The service was under the leadership of Rev. H. D. Penner of Geary, Okahoma, who had been intimately associated with the Bethel Deaconess work for years.

The Berne City Auditorium had been secured by the local committee and converted into a dining hall for the entertainment of the guests. There it was possible for all the guests to be seated at one time.

If any one failed to examine the missionary exhibit in the basement of the church he missed one of the best features of the Conference. Here there were special exhibits covering the mission fields in India, China and among the American Indians. Specimens of Indian bead and leather work were also offered for sale.

No one can have an appreciation of the enormous translation and other missionary work done by Missionary Rodolphe Petter in the Cheyenne language unless he sees the work as exhibited during the Conference.

The Mennonite Book Concern also had its display. It should be generally understood that anything bought through the Book Concern is giving it the benefit of a profit. Buying through the Book Concern costs no more than buying anywhere else.

The following shows the growth of missionary interest as indicated by contribution. The total receipts for the years Sept., 1907, to July, 1911, $70,196.96; for Sept., 1911, to July, 1914, $82,651.26; for Aug., 1914, to July, 1917, $119,624.19; for Aug., 1917, to July, 1920, $240.081.05; for Aug., 1920, to July, 1923, $282,256.17; for July, 1923, to July, 1926, $351,076.60.

The business of the Conference was conducted in the English language, although much was translated into German for the benefit of those who requested it. Not many Conferences ago the use of English was hardly tolerated with patience, here it was accepted as a matter of course.

Persons who have visited the former Berne Conference, more than 20 years ago, recalled the vigorous personalities of such departed saints as the Revs. A. B. Shelly, David Goerz. Christian Krehbiel, Samuel Sprunger. Christian Schowalter and Gerhard Penner, men whose vision made the present General Conference with its wonderful activities possible.

Visitors also recalled that at the time of the last Conference, an oil boom was in progress about Berne and the delegates were driven out to see the wells in operation.

One of the meetings was addressed by Rev. J. Janzen of Waterloo, Ont., Elder of the Russian refugee church of that section, whose members are scattered in little groups over a vast territory and with whom Rev. Janzen keeps in continual touch. This church became a member of the Conference.

Another outstanding visitor was Rev. Janz, who was chairman of the Russian Mennonite "Bundes" Conference. He gave a vivid picture of conditions as they exist in Russia today.

A surprising number of visitors and delegates arrived in Berne per auto, some of them coming great distances.

Brother Maxwell Kratz was still doing business in his office in Philadelphia at 5 P. M. on Monday evening. Taxicab and fast train made it possible for him to be at the Conference meeting at 8:30 the next day.

An educational feature of interest was a demonstration of the work done by the 315 pupils in the Berne Daily Vacation Bible School, of which Rev. P. R. Schroeder, pastor of the church, is superintendent.

At the Sunday school session the beginners occupied the choir, which accommodates several hundred persons. For the lesson period they retired to the choir rooms off from the loft.

It was a great treat for the Conference to be permitted to hear the excellent rendition of the oratorio, "New Jerusalem" by the Berne choir. Both the soloists and the chorus did their part wonderfully and their work met with general appreciation.

In the course of one of the debates the translation of Brother Max Kratz's address into German was called for. Not having much practice in High German he announced that he would use the Pennsylvania German, which he did impressively, eloquently and with dignity.

On Wednesday afternoon of the Conference week the guests were taken by auto to see the factories and business places of Berne and then to Lehman's Grove, where a picnic supper was served. All agreed that they had a happy time.

MISSIONARY PENNER'S REPORT ON LEPER WORK

Champa, C. P., India,
May 31st, 1926.

The Gen. Conf. Menn. Mission Board,
Goessel, Kansas, U. S. A.

Dear Brethren of the Board:—

Though the heading of this letter says "Champa", yet it is not written there, but in a houseboat on Dal Lake in Srinagar Kash-

mir, where Bro. and Sister F. J. Isaac and Mrs. Penner and I are enjoying a few weeks of cool weather. We hope to return after a six-week's rest.

I do not have a copy of the proceedings of the last Board meeting with me and hence I am not able to quote verbatim the one resolution which is to be the subject of this letter. But it refers to the one in which the Board desires to know more definitely in how far Dr. Bauman's services are required in the Leper Home at Champa. Since I do not have the exact wording of that resolution, I hope that I may be pardoned if I do not give all the information in this letter that the Board would like to have. But, I will, however, give as complete a statement as I can of the work among lepers in India in general, the work in Champa in particular and the existing conditions which prompted the missionary conference in Janjgir to pass the resolution that Dr. Bauman assume responsibility for the medical part of the Leper Home in Champa. I wish to say that I would be pleased to have this letter published in both the German and English church papers.

During my visits to the churches in America when on furlough, I have never forgotten to tell the churches whenever I had the privilege to speak about the work among lepers that the Leper Home in Champa is under the Mission to Lepers in London. In both of my pamphlets in which I have written about lepers, I have mentioned this fact also. Briefly, the history of the beginning of the Mission to Lepers is as follows: Early in the seventies, Mr. Wellesly C. Bailey was a missionary in the Panjab, India. In his itinerary among the numerous villages of the Panjab he came across a colony of lepers. Learning that practically nothing was done for these unfortunates, he resigned his work as a missionary, returned to Scotland and was successful in organizing the undenominational and inter-denominational society called The Mission to Lepers in India and the East, now known as The Mission to Lepers. This mission has now under its control 38 asylums in India and Burmah. Its work is to furnish funds to care for all lepers that voluntarily come to its homes. These funds are of two kinds. First, Building grants and secondly, Maintenance grants. It sends out no missionaries and pays no salaries, but works through and in conjunction with existing mission agencies of the various denominations. It is true that this mission has its secretaries in almost every country of the world whose work it is to solicit funds for the mission, i. e., The Mission to Lepers. The Secretary in America is Mr. Danner, the one in Australia is Mr. Eddy.

The work among lepers in Champa was begun in 1902, April 27th. I was never told by the Mission Board when coming to India the first time that I was to open a leper home, but I am absolutely sure that the work was given to our mission by the Lord as amply proven by the influence and the results of this branch of missionary activity. During the first years funds received from individuals and churches were sufficient to carry on the work in Champa among the mere handful of lepers that we had. But when the number increased to about 25 and I saw the possibilities of this work and the inadvisability of carrying on a work without the formal sanction of the Mission Board in America as well as the unbusiness-like method of depending upon special gifts, I wrote to the Mission Board in America about the whole matter. Meanwhile, I also wrote to the Secretary for India of the Mission to Lepers, at that time, Mr. T. A. Bailey, the brother of Wellesley C. Bailey, and asked him what he thought the likelihood would be of The Mission to Lepers taking over the leper work in Champa and assuming full responsibility for the entire bunch of lepers that might come. At first Mr. Bailey was not keen on the subject, saying that The Mission to Lepers' policy was to assume full responsibility of larger institutions and not open a number of small ones and advised me to send all the lepers from Champa to Chandkuri, a leper home under the superintendency of the American Evangelical Mission. That his advice was impracticable I knew, because our people do not care to go far from home, or did not care to at least at that time. I frankly told him this. When Mr. Bailey noticed, however, that the number of lepers in Champa was steadily increasing and that eventually a large institution might be the result, he advised The Mission to Lepers to take over the work at Champa. The Mission to Lepers replied to Mr. Bailey's suggestion that it was willing to do so, provided that the Mennonite Mission would promise to superintend the work. After a great deal of correspondence between our Mission Board and The Mission to Lepers, an agreement was arrived at. This was to the effect that our mission would always superintend the work among lepers as long as we had a mission in Champa. This signed promise was given by the General Conference Mennonite Mission Board and lies in the vault of The Mission to Lepers in London. From this time on the Champa Leper Home went under the management of The Mission to Lepers, but remained under the superintendency of the General Conference Mennonite Mission. This agreement is precisely the same as it is with the Old Mennonites and all of Mission Asylums of India.

I am sorry that I cannot write as freely as I might about the work among lepers in Champa, since I have always been the superintendent of this institution with the exception of the three years that I have been in America. Therefore, suffice it to say that The Mission to Lepers as well as the local Government of India have expressed themselves in terms that tend to show that they appreciate the work done for the sufferers of our Province. During all these 2 years, The Mission to Lepers have stood by us and never once has a leper gone to bed hungry because of lack of food. As to buildings, those of Champa compare favorably with those in other institutions. The number of inmates is now not far from 500, thus becoming the third or perhaps the second largest leper home in India.

Aside from furnishing maintenance and building grants for this home in Champa, The Mission to Lepers has nothing, absolutely nothing to say as to the running of it. We have perfect freedom in the material and method of religious instruction, we have the untainted children and can train them as we like. In a word, the General Conference has the leper work minus the financial responsibility.

Until medical research found a cure for leprosy, the main object of all mission homes was to alleviate suffering, offer a comfortable home to lepers and to bring them into vital contact with Jesus Christ, the friend of lepers. In mission asylums or homes the latter phase is still the foremost object. The Mission to Lepers is not merely a social service organization, no more than the Mennonite Mission. It is no secret for what purpose we are in India. We are and always will be a Christian Mission whose main object is to bring those that are in darkness to the light in Jesus Christ. But in India, as elsewhere, history is made fast. The India of today is not the India of yesterday. This must always be borne in mind and Christian Missions will do well to keep up with the times. Work among lepers, too, is different today than it was ten or even five years ago. To this change I must refer in detail.

The government of India has seen clearly that The Mission to Lepers with its limited means, which it has at its disposal could never hope to touch even the fringe of the difficult problem of ridding India of leprosy. India has 102,513 lepers according to the last census. But competent opinion states that this number is much too small. I cannot go into detail as to why competent opinion thinks so, suffice it to say that I am inclined to agree that the census figures are too low. In order to tackle this vast problem with a definite goal in view, a new society has been formed with His Royal Highness, the Prince of Wales at the head of it. The title of this new organization is The British Empire Leprosy Relief Association. Taking the first letter of each word, we have the word Belra, which word I will hereafter use in speaking of this organization. The object of Belra is nothing less than to rid India of leprosy. Over the signature of His Excellency The Viceroy, an urgent appeal was made for funds for Belra. The amount to be collected was also given in the appeal. He as well as many Indian princes and feudatory chiefs and private individuals and corporations and business firms all over India have given mentionable sums of money. Even in smaller stations like our civil station, Bilaspur, active propaganda is carried on in order to get the means needed for this enormous enterprise. The object for which this money is to be used is, as stated, to rid India of leprosy and the method is two-fold. First, to help existing Leper Homes with funds in order that the MEDICAL work in them may be the very best that can be given to lepers. Second, that local clinics be opened for such lepers that do not care or cannot be compelled to come to existing government or mission asylums. Let it be borne in mind that government as well as Belra have no thought whatsoever about the spiritual needs of the sufferers; indeed in religious matters government is and has to be absolutely neutral. Its only object is to cure as many lepers as possible and with this through sane segregation rid India of leprosy. The appeal of His Excellency the Viceroy was for the alleviation of suffering and the pushing of the medical phase of leprosy research in addition to its main object.

(To be concluded.)

REPORT OF S. S. AND C. E. CONVENTION

Held in the Emanuel Church at Aberdeen, Idaho, on May 30th, 1926.

This was the second convention of the First Mennonite and the Emanuel church of Aberdeen and even though it was a very windy day many people attended.

In the forenoon the two churches joined in union services. The Sunday school was omitted and the time given to Miss Anna Stauffer of Los Angeles. She told us of the Mission Sunday school in Los Angeles.

In the afternoon was the convention, led by Pres. H. C. Wiebe. He opened the convention by reading I Cor. 12, making a few remarks on the Scripture passage. Four topics were delivered:

1. The Importance of Regularity and Being on Time on the Part of the Scholar, Teacher and Superintendent, by Alfred Wedel.

2. Verhältnis der S. S. der Gemeinde gegenüber—Eva Dirks.

3. Relation of C. E. to Church. —H. H. Lehrman.

4. Our Duty Toward the Social Life of Our Youth.—F. L. Wenger.

These discussions will appear in print.

The topics were followed by a ten-minute open discussion.

Miss Anna Stauffer, who represented Field Secretary Mr. Miller, gave an address telling us of the Upland Convention and especially stressing the Missionary Booklet about the Hopi Indians which is soon to appear in print. It was later decided that our convention aid in helping to put out the booklet.

The two church choirs furnished music between the topics.

In the evening the two churches joined in a C. E. program, which was also well attended and enjoyed by all. It was a day rich in blessings.

Secretary.

THE RELATION OF THE CHRISTIAN ENDEAVOR TO THE CHURCH

Through the Sunday school the church gets its members, through the Christian Endeavor it gets its active members.

That is not to say through the Sunday school no active members come into the church, but the C. E. is especially adapted to train for activity.

C. E. and similar socicties, their very genius and methods naturally develop Christian leadership in those who have it in them to become leaders. The young Christian almost invariably first breaks the ice of timidity by saying a few words in the C. E. prayer meeting. It may be only a stumbling, hesitating word of prayer, or perhaps a verse of Scripture, but it shows him that he is not tongue-tied, that he can speak a simple word for the Master. That is often the beginning of leadership.

It is in C. E. that the mind is awakened to future possibilities and trained in service for the Master. It is here that even the small talents are made use of and through the use of same they grow and increase; this stirs the possibility and ability to serve in a larger sphere.

Many missionaries and ministers in all denominations and in all parts of the world tell us that they got their first start, their first urge towards their life calling in such a prayer meeting. It is through C. E. and kindred societies that the church gets most of its true and active members—members which are able to undertake hard and difficult tasks, not always because they have a desire for the work or are willing to work but because they have been trained. It is not enough to have a warm heart for any undertaking, but a trained mind is essential.

Today, when crime and immorality are increasing as rapidly as they are, and the whole nation seems "pleasure drunk" and is degrading morally and spiritually, the church is in greater need of true and firm members and leaders than ever before.

Even some of our great statesmen of today, like the late President Harding and others, see the future of our nation anything but bright unless people return to the old time worship and Bible reading and the Christians become more true, firm, and active.

If the present existing evils are to be checked, if we are concerned about the future welfare of our nation, if the church is to grow to the Glory of God, then the members and leaders of the church of tomorrow must be instructed in the fear of the Lord and trained for the work and tasks which rests upon the church.

The Christian Endeavor is a training school of the church.

Henry H. Lehrman.

IMPORTANCE OF REGULARITY AND BEING ON TIME

On the Part of the Scholar, Teacher and Superintendent

The topic takes for granted that it is important to attend classes and sessions regularly and also be on time; this applies to superintendent, teacher and scholar. As I believe we are all agreed on this, I shall only need to stress on the importance of the matter.

Surely we are all more or less desirous of being what is expected of us in whatever capacity we act. We fail at times. Sometimes unforeseen or unavoidable circumstances arise, but sometimes when we analyze the cause, I fear we must admit either negligence, indifference because of lack of interest, or force of habit.

Once we overcome these barriers which are a common hindrance to both regularity and being on time, I feel we have become victors and the work in our S. S. and C. E. shall be more efficient.

To illustrate—I can think of no better example of regularity and going on schedule than the railroad passenger train. The public has accepted it as an established fact that, barring accidents, on a certain hour each day, a certain train will be at the station and be prepared to handle passengers. The conductor manages the train, the engineer controls the motive power, the passengers occupy the coaches. What effect would it have if the train would begin to skip days, or begin to run at irregular hours? You would go to the depot, ask for your train, but the agent could not tell you whether the train would arrive today or not. Can't you see how the business of the railroad company would dwindle with such service? You would lose interest in such service and discontinue your patronage.

The Sunday school and Christian Endeavor are branches of our church service, which is a service rendered to our Lord and Master. In short, we are in His service, or as one song so vividly brings it out. "We are in business for our King". Carrying out further the comparison with a train, I would liken the conductor to the Superintendent of the Sunday school or Christian Endeavor, the engineer to the teacher, and the passengers to the pupils. We know the superintendent plans the sessions and carries the responsibility of the success of the project. The teacher must conform to the plan of the superintendent, yet lead the class in searching out the truths of the lesson and applying them. The pupil must needs be there prepared for the trip which in this case is the lesson. If the passenger-pupil is late he loses the trip. If the conductor-superintendent or the engineer-teacher were late it would be almost disastrous; at least it would greatly hamper the service and might provoke an accident. As mentioned before, we are in business for our King. Our place of business, the Sunday school or Christian Endeavor, are open only one day each week and usually only one hour on this day. This is only a very small part of our entire time. Every minute counts.

Do you think God or the Holy Spirit is ever late or ever has been late in the past, when His presence has been desired or requested? He is awaiting to suit a blessing for each and everyone of us. Perhaps he has a special blessing for us which we may lose if absent or even late. He who feeds the sparrows or attends to the lilies knows our every need and wants to supply them. Our God is a God of law and order. Regularity is a law of God. We must have regularity in eating, rest and exercise in order to keep physical health. Truly our souls need to be refreshed at regular intervals. Thus revived, negligence and indifference, two tools of the devil, will be disposed of. Being on time may mean a different hour for those in charge than for scholars.

I feel loathe to suggest to superior officers what he or she should do, lest I have not the proper viewpoint. It so often happens that we suggest or even criticize those in charge, we not being properly informed or not having had experience in this capacity. Perhaps if we knew all the facts and circumstances of the one in charge we would appreciate their attitude or method of procedure and agree with them that they are right. As Rev. Sloan stressed in his baccalaureate address, surely we should let God or His Holy Spirit speak to us and that before proceeding with the meeting. Then there are certain details that may need attention. Thus we officers need to be present somewhat before the appointed hour so that all may be in readiness and the meeting started promptly, earnestly and efficiently. We need that feeling of reserve power called religious poise. It is the assurance that all is well prepared and that we, with God's help, shall proceed thoughtfully and correctly. Then we have no fear of deviating from the right course. We can all gain this poise by constant communion with the Source—the One who is all-wise, yet loving. Blustering in late upsets

(Continued on page 5)

THE MENNONITE

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EDITORIAL

THE CONFERENCE

Most Mennonites live in communities where they are but a small minority, but members of General Conference Churches know about Berne, Indiana. It contains one of the largest Mennonite congregations which worships in the largest Mennonite Church in the world. The congregation is one that figures largely in our denominational affairs. Missionaries and pastors have grown up in this church and gone into other localities carrying with them personalities that have developed under Berne influences. Then, Berne is the headquarters of our Book Concern. From here The Mennonite carries its weekly messages to every quarter of the church. A first visit to Berne is an outstanding event in the life of any Mennonite.

Conferences have been held in Berne before, but this was years and years ago when Berne was but a village with one main street beginning at the Railroad station and coming to an end near the old frame church, three times enlarged but never beautified and hardly comfortable.

Today the visitor discovers Berne to be a model middle-west town, prosperous, clean, unusually orderly and beautifully inviting with its trees and flowers that surround the quiet homes. Here the majority of the people are members of the church whose imposing structure is the most conspicuous landmark of the town.

As one learns to know the Berne people his love for them increases. They are hospitable, generous and keenly interested in the upbuilding of the kingdom of God. In few churches will one find the mass of people so very well informed concerning their church and so much interested in its welfare. In the congregational life at Berne one is impressed with the systematic way things have been done and are done. The organization bears the marks of a genius and functions perfectly. There seems to be a work for every one and every one seems to be at work. If one were to be asked to tell what are the outstanding characteristics of the Berne church he would be inclined to say that everything here is outstanding and bears the earmarks of an intelligent administration that extends to every activity in the church. However, as the Berne people are of Swiss extraction, they have the passion for music that mountain peoples generally betray and Swiss people particularly possess. Though to many the country about Berne is flat and commonplace as far as scenery is concerned: the picturesqueness of the Alps is brought to it in the music of the people. The magnificent choir and choirs, the wonderful organ and the oratorio to which the conference was treated, all impressed one with the fact that he is the guest of a people who had developed their talent for music to a wonderful degree and have consecrated it to the Lord.

The conference brought together people from many states who were moved by a desire to serve the best interest of the Mennonite church. Missionaries, ministers, church officers and interested laymen came to devote a week to hard conference work. That there were serious problems to be met was expected but the general spirit of fellowship that was common to all gave assurance that every task was to be undertaken in the spirit of love. In such a gathering conflicting interests are always sure to be manifested, but it is to smooth out these wrinkles that a conference comes together. Every conference is a concession that there is a way possible for the straightening out of differences and this one was not an exception. The two previous Berne conferences which the writer recalls made decided contributions to the work and interest of the church and this one no doubt will exceed the rest in the progressive work it has accomplished.

CORRESPONDENCE

Summerfield Mennonite Church.

Dear Readers of the Mennonite:

Greetings in the Master's name. You have not heard from us for a long while, not because we have disappeared from this mundane sphere, nor because there was nothing to write about. We just failed to let you hear from us. Let us go back a little. We have observed the special days throughout the year as they came along. Easter, Mother's Day and Children's Day were observed with special and appropriate services by Sunday School and congregation. On July fourth we observed the 150th Anniversary of the signing of the Declaration of Independence in a service of song and sermon especially appropriate to the day.

Our work has been going on in its usual orderly way. There has been nothing spectacular nor unusual attempted. The different departments of our congregational family have been keeping steadily at it. There is room for improvement to be sure. At the same time there is a satisfaction in seeing honest effort being made in our work. Our Women's Missionary Society has been busily engaged during the year in the preparation of clothing to be sent to our Indian Mission station in Montana. Our ladies meet monthly in this work.

Our people made a quite generous response to the appeal that came to us to contribute to the fund to make it possible for our Board to send Dr. and Mrs. Pannabecker to China this fall. We sincerely hope the Board will be able to send these workers as they are so much needed there.

On the coming Wednesday, Aug. 11th we are planning to have our annual Sunday School picnic. We have a union picnic with our neighboring Evangelical Sunday School. This a day looked forward to with much pleasure.

A class of boys and girls have been receiving Catechetical instruction for six months and we are expecting to have the baptism service on the last Sunday in September. This class has not been meeting during July and August but will meet again during September.

We are very happy in the fact that two of our young women could go to the Retreat at Bluffton this week and also attend the District Conference from the 15th to the 18th. Our Sunday School sent one of these as her representative at the Retreat and Conference S. S. Convention. This is very fine on the part of our Sunday School.

The Pastor has been elected as the congregational delagate to the District and General Conferences.

We must not fail to speak of a splendid piece of work done by the Young Men's Class of our Sunday School. This class meets on our church gallery and in warm weather it is quite uncomfortable there. They conceived the idea of putting electric fans on the gallery for their comfort and also the comfort of a class of intermediate girls meeting on the gallery. Our young men in their generous hearts also thought of the entire Sunday School and congregation and the fact that in warm weather they also often would appreciate having a fan to keep the air in circulation in the church. Our Young Men's class has equipped our church building with four electric fans, two wall fans for the gallery and two large ceiling fans for the main room. With these in motion on the warm days and evenings we shall find it far more comfortable and pleasant in our worship. We feel very grateful to this Class for this fine gift to the church. They had some money in their class treasury but not enough to pay for the whole expense, so they just naturally dug down into their pockets and fished out the needed balance. We probably have the distinction now of being one of the few Mennonite churches that are fully equipped with electric fans.

We here in our immediate vicinity have been having an unusually dry summer and very warm too for the past month. The corn is suffering much from the drought and hot weather and all other growing things are suffering badly at this time. The wheat crop was most unexpectedly good this year. The prospect during the spring was anything but encouraging. So we are thankful for that and trust in the Lord for that which is to come.

We are thankful that the general health among our people has been uniformly good. There is much to encourage and we press forward toward the prize of the mark of the high calling in Christ our Lord.

Aug. 9, 1926. **A. S. B.**

A THOUSAND YEARS

Jesus shall reign, rejoice ye nations,
Echo it through this vale of tears!
Jesus shall reign amidst His people,
Reign on the earth a thousand years.

When He shall reign o'er all the kingdoms,
Hatred and wars shall be no more;
Peace will prevail and raise her banners
Over the earth from shore to shore.

Lift up your heads, ye struggling toilers
For your redemption draweth night;
Glory to God, the King is coming,
Justice shall reign beneath the sky.

'Tis the new day whose golden twilight,
Abraham was so glad to see;
'Tis the glad age when truth shall triumph,
'Tis the great year of jubilee!

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 654 E. 79th St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

WHAT IS THE MISSION OF THE CHRISTIAN ENDEAVOR? HAS IT FAILED? WHERE?

Philip P. Stucky, Monroe, Wash.

(Concluded)

C. E. Societies should invite all the young people (older one also, for that matter) to their meetings, and be prepared to discuss this question intelligently from the religious, economic and psychological viewpoints. I would remind you that the C. E. of today will be the church of tomorrow, and the ideas inculcated in C. E. members today will be the goal of the church of tomorrow.

There are other problems which I think the C. E. Society should take up and discuss, not to turn the C. E. into a political society, but because these national and international problems are vital to the church of today, and more so the church of tomorrow, of which the C. E. of today will then be composed. If the church should hold its own in the world it must let the world know what it stands for and back up these statements by well-informed and intelligent arguments. The mission of the C. E. today is perhaps more vital to the future church, and in fact to civilization itself, than it ever was before. Another war like the last World War, says ex-Premier Lloyd George of England, will end Western civilization. It is not hard for us to realize how true this statement is. Whether or not we have another war like or worse than the last was, depends entirely upon what the leaders, (both church and political) of tomorrow think, do, and are. What the leaders of tomorrow think depends to a large degree upon the ideas inculcated in them today; and here is where the C. E. plays one of the leading roles, for it is a Society of the young people, for the young people, and has the opportunity of inculcating into the hearts of young people the idea of service, intelligent and loyal piety, and and give them that solid spiritual background without which the leaders of tomorrow will utterly fail in the really noble things of life.

Now we come to the second part of the question. Has the C. E. failed, and if so, where? Let me acquaint you with a brief history of the C. E. The first young peoples church society to be called the Christian Endeavor Society was organized by Dr. Francis E. Clark in the Williston Congregational Church, of Portland, Maine, on February 2, 1881. This society had century old antecedents, but all these earlier attempts to organize the young had failed. They failed because, although they were supposed to be for young people, the time in the meeting was used by ministers and deacons getting up and making long, able and ancient prayers, or else some one got up and spoke to edification. This frequently consisted in a long review of the entire Christian and pre-Christian experience of the confessor, given for the nth time in the same words. The singing was spiritless, and the young people were either absent or else, if they did come and say something, they were in danger of being waited on by the elders, and urged to keep quiet until they could speak to edification. Naturally, as young people's organizations they failed. But this new Christian Endeavor society organized by Dr. Clark was different. The pledge which entering members took gave them courage, and being real young Christians, they worked hard and earnestly. Dr. Clark, with his winsome, energetic personality, gave the young people just the kind of a leader they were looking for, and with him as their leader they made a wonderful advance. The young people of the church, who had been starving for this kind of work, eagerly joined, and the spread of the C. E. was marvelously rapid. A young English mechanic wrote to his pastor in Crewe, England, about the C. E., and the first English Society was formed in 1881. A sailor from Newburyport landed in Brisbane, Australia, and a society resulted there. An Endeavorer traveled to Tacoma, Washington, and formed the first C. E. Society on the Pacific Coast. A German pastor in Buffalo, New York, wrote an account of it for a paper in Germany, and the first German Society was constituted. A newspaper clipping led to the first Society in Honolulu, and a stray copy of the Golden Rule (a paper founded and published by a Congregational minister in 1876, and now called the C. E. World) led to the first C. E. Society in Jamaica.

So we see that in a very short time the C. E. Society spread all over the world. In 1887, only six years after its birth, there were 7,000 societies reported, and about one-half million members. The C. E. Society now counts its members in terms of millions. The C. E. Society has not failed in regard to numbers of its members, nor has the movement as a whole failed financially. It started with nothing, and now owns its own publication, the C. E. World, has its general secretary and other officers. John Willis Baer, to whose vision, wisdom and tact this movement owes so much, became General Secretary in 1889, holding this position until 1902.

The C. E. has not reached its ideal, but it is a good thing that it hasn't, else it would have nothing to strive for. All the young people of today do not belong to a C. E., or to Societies of slight differentiations, but think how many fewer there would be had not the C. E. Society been functioning these forty-five years.

I would again remind you that the C. E. of yesterday is the church of today, and you can judge for yourself if the C. E. has failed or not. It is obvious that if the C. E. of yesterday had failed we would have no church today, and it is just as true if the C. E. of today fails we will have no church tomorrow.

Those of you who are familiar with the church history prior to the 19th century, and especially the position the young people held in the church, can readily see that the ideal of the C. E. Society has largely been realized. Many prominent church leaders of today have made statements telling how the C. E. has helped them in their early training, by providing opportunities of public speech, etc. These statements are also indicative of the success of the C. E. Society.

The C. E. Society has performed an invaluable service to the world in bringing young people together in two ways, viz: association and cooperation. If it had done nothing more than furnish a meeting place under good auspices, and the opportunity for a pleasant social time, it would have been worth all it cost. But when in addition, it got the young men and young women of the same social groups about a task, it permitted them to discover each other's real caliber. And when the task is intimately bound up with religion and the welfare of the world it suffuses all their relations to each other with this same spirit, and lays the foundation of marriage of superb quality. The trouble here is that marriage sometimes takes place too soon. This would not be harmful, but after marriage they seemed to quit taking part.

The C. E. Society gave the young people a working place in the church, and prepared them for a working and leading place in the world at not only an earlier age, but with better moral foundation and ability to help in the betterment of the Society.

The C. E. is, of course, not perfect: and one fault that I find is; that although it sets an age limit for entrance, it does not designate when older people should get out, and let the young people do the work; while they, the older people, stand by and correct the young, should they make a mistake. With old age comes wisdom, but the rest of the body becomes less active: therefore, the older members should help in an advisory capacity to the young people, rather than do real work until they pass to their reward, thereby forcing the younger members unexperienced and entirely upon their own resources to take the job. I would suggest that as soon as possible the old make room for the young, and train them that wisdom and tact which comes only with old age.

If to us, who live thirty years later, this Society seems not to have borne out the promise of its name, we must do it the justice to remember that in the past thirty years Christian ideals have become broader, and the emphasis has somewhat changed. From the standpoint of the pastor and the local churches, the Christian Endeavor made a powerful appeal. It gave religion the central place. Instead of keeping it out of sight lest it frighten the youth, instead of asking as little as possible and offering as much as possible, the C. E. movement presented to the young men and women a direct and vital approach to religion, an opportunity to which they responded. Religion was recognized by all concerned as dignified, worthy, significant.

It has succeeded because it is an "endeavor" society, suggesting activities and achievement. Finally, it is a Christian Society presenting as its standard the self-sacrificing service of Christ.

IMPORTANCE OF REGULARITY, ETC.

(Continued from page 3.)

this poise. One feels guilty and provoked to find an excuse; you never find any one offering an apology for coming early. Usually one feels more like boasting about it. Possessing religious poise—we will be masters of our habits. It is a bad habit to just get by, as we say. We must develop the habit of having a margin of safety. Just getting by is a dangerous attitude to take. The smallest object of obstruction may be enough to cause our fall and be too late.

Phil. 2: 12-13 in part reads: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." It is important that we do not let sinful tendencies and habits interfere with our usefulness in building God's kingdom here on earth.

Alfred Wedel.

RELATION OF THE SUNDAY SCHOOL TO THE CHURCH

Wherever there is a church there should also be a Sunday School. The Sunday School is the child of the church. It is composed of teachers and scholars. One who belongs to the church should also be a member of the Sunday School. What is the purpose of the Sunday School? It is established so that the Word of God may be read and studied and one may be strengthened by it. It also exists so that others, who are not members of the church, may be brought to a knowledge of Jesus Christ the Saviour.

So long as the Sunday School is young it feels in an especial way its dependence and does not endeavor to get along without the assistance of the church. The relation of the School, however, should ever be harmonious. It may be likened to the relation of parents to child. So long as the child is young and unable to help itself it must depend upon being

carefully directed by the parents. It is the task of the church to nurture the School so that it will advance and not go backwards.

As time goes on the child becomes better able to help itself and the relation of the parent comes to be more of a friendly assistance. In this way, too, the relation of the School to the church changes as it grows in age and experience. As the child grows older the parents assume the attitude of counsellors rather than commanders. The same should be the attitude of the church to the School. It then is more self-supporting and more open to suggestions. This is the time when the evil one is apt to endeavor to lure from the righteous path. The Sunday School, however, should never forget that it came out of, and is a part of, the congregation and that it owes its best to the church. Together they should work for spiritual growth and blessing.

Eva Dirks.

THE SCRIPTURES ARE UNITED IN THEIR TESTIMONY

Dr. F. C. Marsh.

There is one phrase which expresses the unity of the Scriptures and that is the expression which occurs thirty-five times in Psa. 119, namely, "Thy Word." This is in the singular number and accords with a common usage in the Book. There are three times thirteen books in the Old Testament; and three times nine books in the New Testament—sixty-six books in all, or three times twenty-two books. The time extends through sixteen hundred years in writing the Book, from Moses the prophet to John the apostle; and there are no less than thirty-six authors or human instruments through whom the Spirit wrote. Men of all grades and conditions were the human means of communication.

The Book was written in three different places; and yet there is a unity which is perfect in its testimony. There is a progressiveness in its revelation, but no contradiction, as may be seen in the names by which God gradually reveals Himself. In Creation He is God (Gen. 1.); to Abram He is the Almighty God (Gen. 17:1); to Israel He is Jehovah (Ex. 6:3); in Christ He is Father (John 14:9); and yet One Lord.

I can only indicate three lines of unity: namely, unity of prophecy, unity of books, and unity of truth.—Sel.

THE ENROLLMENT AT BLUFFTON RETREAT, AUGUST 7-15, 1926

Della Sprunger, Dalton, Ohio; Molhill, Jenera, Ohio; Olive Locher, lie Badertscher, Dalton, Ohio; Lillian Lehman, Dalton, Ohio; Martha Moser, Dalton, Ohio; Eldon Zuercher, Dalton, Ohio; Clayton Tschantz, Apple Creek, Ohio; Ruth Cellar, Ashland, Ohio; Pauline Amstutz, Dalton, Ohio; Paul Gottshall, Souderton, Pa.; Ivan Moser, Dalton, Ohio; Anna Cellar, Ashland, Ohio; Anna Smucker, Smithville, Ohio; Lola Hostetter, Smithville, Ohio; Mildred Neuenschwander, Grabill, Ind.; Helen Gable, Bluffton, Ohio; Mrs. Clyde Tschantz, Dalton, Ohio; Ivan Badertscher, Dalton, Ohio; Leroy Moser, Dalton, Ohio; Adeline Welty, Bluffton, Ohio; Orran Hofstetter, Orrville, Ohio; Eleanor Camp, Summerfield, Ill.; Marie Baer, Summerfield, Ill.; Allen Sommers, Dalton, Ohio; Vivienne Musselman, Bluffton, Ohio; Helen Burkhalter, Berne, Ind.; Fern Bixel, Bluffton, Ohio; Eva Burkhalter, Berne, Ind.; Frances Burkhalter, Berne, Ind.; Dessie Amstutz, Berne, Ind.; Oliver Bauman, Kitchener, Ont.; Norman Winteregg, Berne, Ind.; Cora Lapp, Bluffton, Ohio; Hildegarde Quiring, Bluffton, Ohio; Dorothy Quiring, Bluffton, Ohio; Luella Stonebluffton, Ohio; Dorothy Cook, Jenera, Ohio; Melvena Gerber, Pandora, Ohio; Doris Brown, Chicago, Ill.; Loretta Osterbosch, Chicago, Illinois; Vera Holtzapple, Elida, Ohio; Lorene Stahly, Carlock, Ill.; Mrs. E. L. Harshbarger, Bluffton, Ohio; Freeman Burkhalter, Berne, Ind.; Etta Stahly, Carlock, Ill.; Leona Stahly, Nappanee, Ind.; Margaret Mullett, Nappanee, Ind.; Lois Hartzler, Topeka, Ind.; Catherine Kropf, Topeka, Ind.; Ina Plank, Topeka, Ind.; Goldia Stahly, Nappanee, Ind.; Anna Krehbiel, Donnellson, Ia.; Leota Rings Donnellson, Ia.; Florence Schumacher, Pandora, Ohio; Goldie Krebill, Donnellson, Iowa; LaVerne Basinger, Freeman, S. D.; Gwendolyn Basinger, Freeman, S. D.; Lizzie Myers, Quakertown, Pa.; Leora Mosiman, Middletown, Ohio; Robert Krebill, Donnellson, Ia.; Verna Keiser, Milford Square, Pa.; Lloyd Krebill, Donnellson, Ia.; Arla Troyer, Middlebury, Ind.; Josephine Reusser, Berne, Ind.; Estelle Mosiman, Middletown, Ohio; Clarence Schneck, Pandora, Ohio; Elizabeth Habegger, Berne, Ind.; D. L. Miller, Fentres, Va.; Mabel Yoder, Middlebury, Ind.; Francis Eicher, Wayland, Ia.; LaVerne Eicher, Wayland, Ia.; Gilbert Schantz, Wayland, Ia.; Victor Gingrich, Trenton, Ohio; Benjamin Burry, Pandora, Ohio; Marie Wenger, Washington, Iowa; Clinton Sprunger, Dalton, O.; Emma Kratz, Philadelphia, Pa.; Wilhelmina Kuyf, Philadelphia, Pa.; Luella Engel, Danvers, Ill.; Opal Moser, Pandora, Ohio; George Kirchhofer, Dalton, Ohio; Melvina King, Pandora, Ohio; Elnore Locher, Pandora, Ohio; Doris Diller, Pandora, Ohio; Margaret Zimmerly, Pandora, Ohio; Lillian Steiner, Pandora, Ohio; Carey Steiner, Bluffton, Ohio; Mrs. A. R. Keiser, Dalton, Ohio; Edna Diller, Bluffton, O.; Rev. J. E. Kauffman, Donnellson, Ia.; Mrs. J. E. Kauffman, Donnellson, Ia.

The Leaders

A. R. Keiser, Dalton, Ohio.
A. J. Neuenschwander, Philadelphia, Pa.
Lester Hostetler, Sugarcreek, O.
I. R. Detweiler, Goshen, Ind.
Clyde Tschantz, Dalton, O.
P. E. Whitmer, Bluffton, O.
Jesse Smucker, Smithville, O.
Dr. A. C. Garrett, Philadelphia, Pa.

THE S. S. LESSON

Sept. 12.

Gifts for the Tabernacle

Exod. 35:20-29.

Golden Text: "Honor the Lord with thy substance, and with the first fruits of thine increase." Prov. 3:9.

The erection of the Tabernacle was according to the direction of Jehovah. Moses told how it was to be done, but he was only the mouthpiece of God. It was not the tabernacle of Moses, but the tabernacle of Jehovah and therefore everything had to be done in accord with the divine command. In the building up of a church of Jesus Christ man's ideas count for nothing. The church is to be erected according to the will of God. It is to be a place consecrated to His worship. It is to represent the willing offerings of His people. These offerings are to be things that God can use to His glory. Some people try to erect churches by worldly methods. This results only in a worldly church. When Israel undertook to build they first appeared before Moses to learn the will of God in the matter. If the will of God were strictly followed some churches would never be built and churches would be erected in places where they now do not exist. We wonder, how much blessing there is upon those churches that are built under each other's eaves and devoted to breaking down one another's work rather than to building up the work of the Lord!

In all gift giving the gift is incomplete without the giver. When someone gives me something and that gift has not been inspired by love for me, the gift is a hollow mockery and does not deserve to be called a gift. Here the children of Israel first gave themselves and then the flow of other gifts followed as a matter of course. No other gifts take the place of our giving ourselves to the Lord. Money, effort, time and other things given must come from a consecrated heart or they mean nothing to our Heavenly Father. There may be numerous tests of the true Christian life, but we know none that is so convincing as the giving of self to God. The one who consecrated his or her life completely to God and His service is right at heart with God and no giving can be acceptable from any one whose heart is not right with God. "Where your heart is, there will your treasure be also" we are told. If our heart is set on God all that we have will be in His keeping.

The giving to the Tabernacle was for service. All the material that was brought was needed in erecting and maintaining the service. There are two kinds of giving when we give to God, namely, giving for service and giving for sacrifice. Both kinds of giving are ever required. Indeed, it is sometimes hard to determine the line between service and sacrifice. On the seal of a certain missionary society there stands an ox between an altar and a plough, while the inscription reads: "Ready for either".

When self is given to God the life will be at His disposal and there can be no doubt that He will use it in His service. After all, all that we have is His and may be used to His glory. We defeat the purpose of our Maker and work against our eternal interests when we do not entirely surrender ourselves to Him.

There are three things to be emphasized in the giving for the Tabernacle. 1. The gifts were willingly. The Lord loves a willing giver. He had no blessings to offer to those who do not give willingly. The whole heart should be so in the work of the Lord that we are continually waiting for Him to indicate where we shall place our possessions and our talents. 2. The gifts that Israel gave were generous. It was a spirit that moved them that did not ask, "How much?" or "How little?" They simply felt that they had to give, that it was a privilege to give and that in giving they would find their greatest delight. We are told that "The people brought more than enough for the service of the Lord". Where such a spirit prevails, committees to boost the cause and dun the givers for more are not needed. Why should they be needed in any work of the Lord?

There was also a giving according to ability. God does not expect any one to give more than he is able, but He does expect every one to do all that he is able. The rich man's gift may seem large, but it is small if he is not giving as much as he is able. The poor man's gift may seem to be small, but it is large when he is going the limit. In the New Testament the Lord uttered blessings on the head of the poor widow who was able only to give her two mites. In the erection of the Tabernacle some could only give goats' hair. We note that there were a variety of gifts suited to all kinds of people under all kinds of circumstances. God's work is so comprehensive that there is room for all and there has been no provision for barring out anyone who is willing to serve and sacrifice.

THE C. E. TOPIC

Sept. 12.

What is the Church and What Should It Be Doing?

Eph. 2:17-22; Matt. 28:16-20.

There are various ways by which we may understand the church. It may be the local company of believers who gather together regularly for worship; it may be the building in which we meet, or it may be the denomination with which we are affiliated. None of these senses are the Bible sense. The church is often defined as the body of believers. When we hold to such a comprehensive idea of the church it must include all who believe and serve the Lord Jesus Christ, no matter what their race, age, condition, or in what age of the world they lived. The New Testament describes the church as the body of which Jesus is the head. Under this figure all are members, all have different functions, few have the same function and all are under the direct control and command of the Head. As all the members of our bodies are under the complete control of the head (or brain) so every member of the Church should be under the direct command of our Lord. When the number does not respond to the head it becomes a useless thing to itself and a detriment to the whole body. Very often it has happened that a member of the body has become such a serious menace to the life of the whole body that it has had to be cut off. So too, when the member of the church becomes dead in sin the remedy is cutting it off. Not all sick members are cut off, however, many may be and are cured and the most desperate efforts are made to cure them. In the church, abandonment is the very last result and needs very rarely be applied. History shows us that the church that can be patient, even though stern in an emergency, accomplishes the most for the kingdom of God.

The word from which we get the word church in the original text of the New Testament means, "the called out". The church then is that body of believers that the Lord has called out of the world to be His own. It is a separated body. All through the Bible the idea of separation is emphasized. God called Abraham from all the families of the earth. He called Israel from all the nations of the earth. In the New Testament the believers are called to be a "separated people". When one identifies himself with the church, he renounces the world, the flesh and the devil.

The idea of church membership does not mean that those composing it are without fault. At best we are imperfect instruments. The church is not a glass case in which perfect specimens are preserved. It is more like a nursery in which children are brought up and trained to be useful children of God. It is like a workshop in which each has his special duties to perform and is held responsible for doing the best. It is like a garden in which each plant is cared for, protected, pruned and fed that it may bring forth fruit. The test of church membership, as a character, is: "By their fruits shall ye know them". It is like a school in which one master rules and teaches so that the pupils shall be prepared and trained best to meet life's emergencies. It is like an army in which each soldier is under orders and prepared to do battle with the evil one and win victory over him.

Paul tells of those to whom he writes that they are the Temple of God. It is their business to keep the temple clean so that it is a fit dwelling place for the Spirit. Under another figure all Christians are builders of the Temple of God. In building various materials enter, wool, hay, stubble, gold, silver and precious stones. Much that is temporary may enter into the structure, as wood, hay and stubble, but the precious and eternal things are to abide. There come times of testing when the temporary and comparatively useless things are eliminated.

The church is called into being for definite things. It is to care for the weaker ones. It is to be given to worship and service. It is to be a glory to its Master. It must be prepared to meet the severest kind of opposition, for the devil seeks its destruction. The church believes that it will survive and triumph, no matter how severe the testing and persecution. All ages of the church show that when persecutions are the severest, the church has its greatest prosperity.

The great work of the church is the evangelization of the world. It was the command of its Master that the disciples "Go into all the world". So long as there are any who have not had the blessed opportunity of hearing the Gospel and accepting the Lord Jesus Christ, the church must keep active in its efforts to save souls. Then, the voice of the church must always be raised for righteousness. Its burden is to protest against sin wherever it is manifested.

Descendants of Rev. Jacob Gottshall, who came to America in 1702, and settled in Germantown, where he administered the first baptism and communion for Mennonites in America, in 1708, gathered for their 20th reunion at Schwenksville, Pa. There were a large number in the 7th, 8th, 9th and 10th generation. A religious service was held in the Mennonite church in the morning. The afternoon exercises were held in Memorial Park, where a splendid program was rendered.

PROGRAM OF 52D ANNUAL S. S. CONVENTION OF EASTERN DISTRICT MENNONITE CONFERENCE

To Be Held on Monday, September 6, 1926, at the Eden Mennonite Church, Schwenksville, Pa.

Convention Theme: "Co-Operation".

Morning Session
(Eastern Standard Time)

9:00—Song Service.
9:10—Devotional Services—Rev. Freeman Swartz.
9:20—Introductory Remarks—Ezra Markley.
9:30—Singing.
9:40—Business Session—Local Superintendent.
Reading of Minutes.
Report of Officers.
Appointment of Committees.
New Business.
10:30—Special Music—Deep Run School.
10:40—Topic: "The Advantage of Graded Lessons for Juniors and Intermediates" — Earl Kremer.
11:00—Discussion of Topic—In charge of W. S. Geisinger.
11:30—Special Music—Bally School.
11:40—Announcements.
11:50—Singing and Offering.
11:55—Prayer and Benediction.

INTERMISSION

Afternoon Session

1:15—Song Service.
1:30—Devotional Services—Rev. Rudy Gehman.
1:45—Question Box.
2:00—Special Music—Bethany School.
2:10—Topic "The Home Mission Work of the Local Sunday School"—Rev. D. H. Unruh.
2:30—Discussion of Topic—In charge of Rolland Johnson.
2:50—Special Music—2d Philadelphia School.
3:00—Address—Rev. Albert M. Witwer, D. D.
3:45—Singing and Offering.
3:55—Announcements.
4:00—Closing Prayer and Benediction.

CONTRIBUTIONS

FOR PUBLICATION

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Gratefully acknowledged,
Mennonite Book Concern.

JOTTINGS

Rev. M. M. Lehman of the Chicago mission visited his home church in Berne, Ind., and preached in both the German and English languages.

The Mennonitische Rundschau brings information that fourteen young Mennonites are in danger of being executed in Russia because, as conscientious objectors, they have refused to do military service.

The meeting of the Middle District Conference, just closed at the Ebenezer church, Bluffton, Ohio, was attended by 125 visitors from a distance. A tent had been erected on the school grounds across from the church, to serve as a dining hall, while the school building was used as a kitchen. The Middle District represents a membership of 4,300.

Dr. and Mrs. Lloyd Pannabecker, who were guests of the Middle District Conference expect to sail for China as medical missionaries some time in October. The Conference pledged funds to send them. Dr. Lloyd Pannabecker is a twin brother to Dr. Floyd Pannabecker, who already has served three years as a missionary on our China field.

The Bertolet family will celebrate the 100th Anniversary of the arrival of its ancestor, Jean Bertolet, in America in the Germantown, Pa., Mennonite church, on Saturday, September 4. Rev. John B. Stoudt of Allentown, Pa., president of the Huguenot Society of Pennsylvania and Historian-General of the National League of Huguenot societies in the United States of America, will deliver an address.

The Berne, Ind., Mennonite Male Choir, under the direction of M. M. Baumgartner, sang at the Middle District Conference in the Ebenezer church, Bluffton, Ohio.

After the Retreat at Bluffton, Ohio, Rev. A. J. Neuenschwander of Philadelphia, who delivered a course of lectures, suffered a severe attack of appendicitis. He has so far recovered as to be able to make the trip to Berne.

Beginning with Sunday evening, August 15, the churches of Pandora, Ohio, including the St. Johns Mennonite church, will hold union services for the rest of the summer. The services will be held in town, using the band stand for a platform.

The Mennonite church of Wadsworth, Ohio, conducted an interesting and profitable Daily Vacation Bible School this summer, primarily among the Hungarian children of the community. Forty-five were enrolled, with an average attendance of about 30. Rev. Emery Kocsis, a student from the Baptist International Seminary of East Orange, New York, was the principal. Rev. Miller had general supervision. Two ladies, Miss Fisher and Mrs. Bocso, assisted in the teaching. The school lasted five weeks, four days each week. The school was a success in every respect. At the last day program, Friday evening, July 23, a demonstration of the work done in the school was given in the main church auditorium.

The Mennonites of Winnipeg, Man., recently held a gathering in one of the city parks. About 100 persons were present.

Rev. N. B. Grubb supplied the pulpit of the First Church, Philadelphia, August 8 and 15, and the pulpit in the Second Church, August 29.

Mr. and Mrs. O. F. Gilliom and daughter Lois of Berne, Ind., returned from an extended visit to Germany and Switzerland, on August 18.

The 31st anniversary of the Mennonite Home for the Aged, Frederick, Pa., will be observed September 18. The Home is a part of the Eastern District Conference and is under the management of a board elected by Conference. The speakers for the occasion are Judge Harold Knight of the Montgomery County court, and Rev. Victor B. Royer, pastor of the First Mennonite church of Allentown.

On the afternoon of August 5, the mission workers of West Zion church, Moundridge, Kansas, motored to Halstead, where they gave a program in the Mennonite church. Hymns and Hymn Writers was the subject for discussion. Mrs. D. O. Rupp discussed the topic, "Good Music in the Home". "Life of Ira Sankey" was given by Esther Pankratz. Stella Schmidt gave an account of the life of Fanny Crosby. Several of the younger members gave the origin of old hymns. Mrs. Nelson Krehbiel sang a solo. Refreshments were served on the church lawn.

THE QUIET HOUR

At the early dawn, while yet the world is sleeping,
And the sweet songs of the birds begin,
One who hath held me in His holy keeping
Stands at the threshold, waiting to come in.

Oft has He knocked to give me gentle warning;
My heart seemed willing, but my flesh, how weak!
Until one morning, O that blessed morning,
When my own name I heard Him speak!

Yes, 'twas my name; no other voice could speak it
To stir my heart and melt my very soul;
And I arose so quickly to obey it,
Flung wide the door, and gave Him full control.

O, then I feasted on divinest beauty,
The altogether lovely, loving One,
While blessing me, threw radiance round each duty
That in His name should on that day be done.

Peace fell upon me while to Him I listened;
And in that sacred hour I talked with Christ
As ne'er before, and we together christened
With tears of joy, new joy, our sacred tryst.

Can I afford to miss such rare communion?
To let the health of my own soul decline?
May Christ forbid; His grace secures the union
While I am truly His, and He is mine.

—Selected.

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, SEPTEMBER 9, 1926 No. 35

MENNONITE RETREAT

The Mennonite Young People's Retreat which was held at Bluffton College, Bluffton, Ohio, August 8-15, has already passed into history, but the inspiration and help received there by almost one hundred young people will never be forgotten.

The name "Retreat" is a very fitting one, for among the beautiful, natural, wild campus of the college, one felt rather secluded from the busy world and could withdraw or retreat to meditate upon the Jesus Way of Life and to consider some of the practical problems of young people. Consecration was one of the watchwords and living more fully consecrated lives and in closer contact with the Master was emphasized throughout the week.

Then, too, coming from different churches, and various parts of the country, such as Virginia, Pennsylvania, Canada, Indiana, Illinois, Iowa, South Dakota, etc., and mixing in a cosmopolitan group, we were able to appreciate the ideas and ideals which are different from our own. In this way we become more united in our thought and our work and thus tend toward greater harmony in the Mennonite Church.

Each one was permitted to select three courses of study to pursue during the week. These courses were given by able and competent Mennonite leaders. Rev. A. J. Neuenschwander, in a very definite way, pointed out the different needs and tasks of young people and then showed how one may overcome the obstacles in the way and successfully cope with the problems of today. Courses in Mennonite History and the ethical and religious teachings of the Mennonite church were offered by Rev. P. E. Whitmer. Rev. Keiser had as his theme, "The Christian Way of Life", and endeavored to show the attitude one should take toward race problems, industrial problems, the church, and one's life work. Rev. Regier, in his course, tried to create more interest in missions through the church. "The Work and Teachings of the Prophets", especially of Hosea and Amos, was covered by Rev. Hostetler. "The Life of Jesus" was treated by Rev. Detweiler, who emphasized the important phases from Christ's advent into the world to His ascension. Clyde M. Tschantz offered a course in "Practical Church Music", in which he endeavored to create a greater desire and appreciation of music and a "better understanding of the spiritual, musical and literary values" of songs. This in brief names the regular courses offered but in addition to these we had Chapel services, Open Forum, Morning Watch, and Sunset Hour each day.

The Open Forum period was very ably conducted by A. C. Garrett, Minister of the Friends, from Philadelphia, Pa. Mr. Garrett provoked much real thinking and live discussions were held on social, racial, economic and international problems. These different phases were treated with regard to the New Testament teachings.

Each morning the retreaters gathered in small groups of about a dozen to observe the Morning Watch. With only a limited number at each group, individuals felt much more free to express themselves. It is thought much of the atmosphere of the Retreat depended on these Prayer Groups.

On a hillside, among the works of nature ,and away from the busy world, were held the "Sunset Hour" meetings, conducted by Rev. J. N. Smucker. Here, just at twilight, were given challenging messages regarding Christ and His relation to young people.

Among the many special features was a lecture given by T. Y. Wang, who is lecturing throughout this country, trying to create a mutual understanding between China and the United States. "The reason you hate China," he said, "is because you don't know her." He also spoke of the Youth Movement in China at the present time.

The meeting on the last Sunday afternoon was given over to short talks from representatives of the different churches. Eighteen different reports were given, each one telling what church they represented, their pastor's name, church and S. S. enrollment, and some interesting thing that had happened during the last year. One of the most favorable reports, perhaps, was the one from Donnellson, Iowa, which reported the adoption and carrying out of the State Fidelity program in the C. E. work which resulted in their being one of the two 100 per cent. societies in the State. Other reports included support of missionaries, extensive mission programs, new Sunday school rooms, purchases of books, etc.

Dean N. E. Byers brought the Retreat to a close Sunday evening and struck the keynote of the whole week in his address on "Mennonite Youth". "Youth," he said, "is the only hope of progress and advancement." If Mennonite youth are to take their place in the world, they must have a group consciousness, group loyalty, must become conscious of their heritage and training and see in what way they can be of service to the world. Youth is short, therefore, we should be ready to embrace the opportunities as they come along.

We must not forget the Social and Recreational phases of the Retreat, for they too, helped to make it a great success. Several socials and get-acquainted gatherings were held, which were thoroughly enjoyed. Friendly state and group rivalry was encouraged and helped to make it "peppy" during meal time. Writing in autograph albums was also a pleasant pastime.

Organized recreational activities provided for the outlet of physical energy. Mr. Dwight Salzman had charge of these activities for a part of every afternoon. Tennis, Volley Ball, Baseball, and numerous other games were engaged in.

The week of mountain-top experiences has closed. Nearly everyone expressed the determination to come back next year and bring others with them. What a powerful means of help and encouragement the Retreat has been remains largely yet to be seen, for results must not be expected in one day. The many young people scattered throughout the churches, who have determined to go back home and to work and pray just a little harder and to be more active in service are bound to achieve results.

Anna Smucker,
Smithville, Ohio.

CONFERENCE SERMON

(By the President of General Conference, Rev. H. J. Krehbiel.)

Rev. 2:4—Nevertheless I have somewhat against thee because thou hast left thy first love.

Dear members of the Conference and Christian friends: Thirty-three years ago at the St. Johns church at Bluffton, Ohio I attended for the first time a session of the General Conference. The program committee appointed me to preach one evening, and as I stood in the pulpit, there sat behind me five older ministers—leaders in the Conference, pillars in our churches. These have all since laid down their labors and gone to their reward. When today I look back over these thirty-three years I cannot but thank God for the success of the work which the Conference has done and for the blessings which God has given us. To a great extent I think the success with which God has crowned our labors is due to the Christian motto which I heard at that first session: "In der Hauptsache Einheit, in den Nebensachen Freiheit, in allem die Liebe". (Unity in essentials, liberty in non-essentials, in all things love.)

It is this motto, especially the first clause, which I should like to emphasize as the keynote of this Conference. Three years ago in the Conference sermon at Freeman, S. Dakota, I emphasized faith without which it is impossible to please God, or to do great works for Him. Today I want to emphasize that which is greater even than faith—Love Without it all eloquence is sounding brass and tinkling cymbals. All Christian profession a hollow mockery. It seems to me at this point in the history of the General Conference we need love and forbearance as never before. Through our generous gifts and especially through the self-denying sacrifice of our brethren in Canada, more than 12,000 Mennonite Russian refugees bereft of

all material things, came to Canada. They have organized churches which are altogether German. I suppose that some of these will apply for admission into the Conference at this session. Other churches which are altogether English may apply for admission. There must be mutual love and forbearance to overcome this language difficulty. The time is past when old Brother Schowalter of Iowa stood on the floor of the Conference, and pointing his index finger at the brother who attempted to speak English, and shaking his shaggy beard, said, "Sprich Deutsch, du kannst Deutsch sprechen".

Then from outside of our Conference the accusation has been broadcast that some of our leading ministers are modernists in the direst sense of that term Some of us not knowing the truth in the matter, nor taking the trouble to investigate, may be inclined to believe this accusation. I have been going through our churches preaching the possibility and the Christian's duty of abolishing war, and some good brethren think I am flying in the face of Providence and thwarting the plan of God.

Our Foreign Mission treasury comes to this Conference with a larger deficit than we have ever had before. There may be other difficulties confronting us. So I believe in order to overcome them, and to do the work in the future which God has given us to do, we need as never before that love of God in our hearts which beareth all things, believeth all things, hopeth all things, endureth all things, and thinketh no evil. There are many things in the book of Revelation which I do not understand, which I think nobody understands; but this message to the church at Ephesus is perfectly plain. In the first place it describes the condition of the church, and when you read that, you must admit it is a remarkable church. It was diligent and patient. It was intolerant of evil and quick to discern evil and deception. It was long-suffering and persevering, and above all it was loyal to Christ. Such a church today would attract much attention and favorable comment. Am I saying too much when I say that the Mennonite church has many if not all of these Christian virtues? At the 400th anniversary of our denomination in Switzerland last summer I was greatly pleased when prominent Christian men outside of our denomination acknowledged that all of these sterling qualities were present with the founders of our denomination, and when they commended our denomination for still possessing many of these virtues, I felt proud of the fact that I am a Mennonite. Yet although such a church should receive favorable comment and perhaps praise from men it did not then nor does it now satisfy the Lord. He says, "nevertheless I have somewhat against thee because thou has left thy first love". This church was good, unusually good but not good enough for the Master. There was something wrong, and I can see the face of the minister cloud up with anxiety when he hears the word "nevertheless". And there is many an anxious heart when he delivers the message to the congregation. What can it be? Has some one been dishonest, embezzled, some one stolen? Has some one been impure, committed some crime, or denied the faith? And when they hear "Thou hast left thy first love", they heave a sigh of relief and say, "Well, that is not as bad as I thought, that is not so serious." But we shall see that it is most serious, and we need not stop to debate whether it was the love of God or to their fellow men, for these two are, if not identical, at least inseparable. John writes, "If a man says he loves God and hates his brother, he is a liar." James says, "If a man love not his brother whom he seeth, how can he love God he seeth not?" This love they had lost, and Jesus tells them unless they repent he would come and remove the candlestick. This is a matter of life and death. When a husband loses his love for his wife or vice-versa, that family relationship dies. So love is the very essence of Christian life, and without it there is no such love at all. When Jesus was asked about the greatest commandment, He replied, "Love God with all your heart, mind, soul and strength, and your neighbor as yourself." John writes, "We know that we have passed from death to life because we love the brethren." Jesus said, "By this shall all men know that you are My disciples if you love one another", and He commanded them to love one another as He had loved them. Paul tells us that if he spoke with the eloquence of men and angels without love, it would be sounding brass and rattling noise. Two years ago a brother visited me and in the course of the conversation said he had thought of writing a pamphlet showing why a Christian cannot participate in war and that the suggestion had come to him from Drummond's book, "The natural law in the spiritual world". You remember that Prof. Drummond says that as anything enters into a higher realm of being, it becomes subject to a superior law. For instance, ground belongs to the animal kingdom and is subject to the law of gravity, but when particles are taken up into the plant kingdom, the law of growth supersedes the law of gravitation. These particles are lifted up from the earth as they rise into the animal kingdom, and they come into the law of locomotion and the law of self-defense, for self-preservation is the first law of life in the animal kingdom. So self-defense is perfectly natural and justifiable as long as man remains in the animal kingdom, but when by regeneration he rises into the higher realm of the kingdom of God and is made a partaker of the divine nature, he comes under the law of love, and can do no man any evil, least of all kill him. When the Pharisee quibbled about this law of love and wanted it confined to his own race and nation, Jesus told him that wonderful parable of the Good Samaritan. The point of which is that the priest who was the embodiment of orthodoxy and the Levite who was the correctness in religious belief and practice passed by on the other side but the Samaritan whom they condemned as a heretic and denounced as a dog, had love and compassion and was willing to help. Jesus said, "Go thou and do likewise." I think that Jesus meant exactly what He said when He made the statement, "By their fruits ye shall know them" and "Not all that say unto Me, Lord, Lord, shall enter into the kingdom of heaven but they which do the will of My Father which is in heaven." When after the resurrection Jesus met Peter on the shores of Galilee, He did not ask him about theology or orthodoxy, but He asked him three times: "Peter, lovest thou Me?" When Peter broke down and with tears confessed, "Lord, Thou knowest all things, Thou knowest that I love Thee." Jesus replied, "Then you will love My sheep, feed them, and care for My lambs." Did you ever see a mother disappointed in her son? The higher the hope, the deeper the love, the sadder and more tragic the disappointment. Here infinite love is disappointed in those whom He loved and for whom He gave Himself. Are we disappointing Christ or are we glorifying Him as He requested that we might in His last intercessory prayer? Let me illustrate. An Irish mother who was a widow had an only son. He became a drunkard and one time, crazed by liquor, he beat his mother so that she ran from the home with a bleeding face. The law stepped in, he was tried, found guilty and sentenced to ten years' imprisonment at hard labor. When the judge had pronounced the sentence, the old mother arose in the court room and stepping toward the judge, lifted up her hands and said, "Yer honor, I can't do it, he's me only son." In her excitement she fell upon the floor and died with a stroke of apoplexy. The cruelty of an ungrateful son killed a loving mother. The opposite of this, as told by Dr. Ross of London, is this. A widow in England had an only son. By industry and economy she helped him through college and a seminary, from both of which he graduated with honor. He became a renowned preacher and when thousands listened to his message of the Gospel with hated breath, she sat in the rear of the church and was glorified in him because in all his work he loved and honored her.

Oh that in this Conference, again our hearts might be filled with the love of God, so that our deliberations here, in our individual lives at home, and in the great work which the Conference is to do in the future, Christ may be glorified.

MISSIONARY PENNER'S REPORT ON LEPER WORK

Champa, C. P., India,
May 31st, 1926.

The Gen. Conf. Menn. Mission Board,
Goessel, Kansas, U. S. A.

(Concluded)

I stated that one of the objects of Belra was to assist existing leper institutions in order that the medical work be the very best that can be given. In the Central Provinces this applies primarily to larger institutions such as Chandkuri under the American Evangelical Mission; Dhamtari under the Old Mennonites and Champa under the General Conference Mennonite Mission. Until now, the Leper Home in Champa has not received any money from Belra. Indeed, merely as superintendent of it, I cannot accept any of its funds. This is a matter that must be settled by The Mission to Lepers and Belra. But I see many indications already that sooner or later money will be offered the institution in Champa. No less than four officials have within one year visited the Home for Lepers in Champa and all of these visitors have thoroughly inspected the work done and have indirectly hinted at making the home one in which medical work is to have a prominent place. Now, in this there is nothing wrong. The Lord Jesus "healed" the leper. I do not find that He made discipleship a prerequisite to a cure of this dread disease. The happiest moment of my own leper work experience, aside from seeing lepers turn to God, was when the doctor announced that little Maina was leprosy free and could be taken out of the institution. I so thoroughly believe in medical work among lepers that I am of the opinion that it ought to have a prominent place in the institution, or, for that matter, in all institutions. But, the spiritual work dare not become secondary in any mission-managed leper home. And only on the condition that the spiritual work will in no wise be hindered will the Mission to Lepers accept any financial help from Belra or any other source. Of this there need be no fear because competent medical authority, such that has made leprosy a study and such men that have visited Leper Colonies and Homes in India, Burmah, Siam, China, believe that medical work can only be efficient when combined with the spiritual work. Listen to what Dr. Robert G. Cochrane M. B., M. R. C. S., D. T. M., & H. of London has to say on this point: "The more I see of leper work the more I am convinced that unless we stress spiritual verities before anything else we cannot expect that our medical work will be really efficient. But while I say that, I also maintain that we cannot render worthy service to our Master unless our medical work is efficient." Now, if the Mission to Lepers accepts funds from Belra, as it in all probability will, what will its demands be on the Mission to Lepers? I do not know all of its eventual demands, but I do know two of them. One is that the medical department must be under a qualified European doctor. Why not only an Indian doctor? Not only is he generally deficient in the medical knowledge, but as a rule, he is not so exact, so careful as a European doctor. In some cases he may even be slipshod in his work and with this a carelessness in his reports. If government is keen on anything it is on carefully prepared reports. I know whereof I speak. Our first Indian doctor in the Leper Home had to be discharged mainly because his reports sent to the School of Tropical Medicine in Calcutta were absolutely useless. Secondly, rarely, very rarely, is the Indian doctor as sympathetic with the Indians as the European doctor. This may surprise some of you, but it is well that you know this. Belra will require that the Mission to Lepers furnish a competent sympathetic doctor for the Leper Home. And I want to say that I believe that the time will come, perhaps in the near future, where the Mission will be asked to furnish a full time doctor and not only one who superintends the medical work, as the Conference has decided Dr. Bauman is to do after one year's language study. Right here comes the answer to the Mission Board's question. How much of Dr. Bauman's time will be required for the Leper Home? I do not know whether I am quoting the Board's question correctly, because, as stated, I do not have their report before me. Well, to begin with, for the present I will remain the Home's Superintendent, i. e. until I am transferred to some other station or given other work while in Champa. The doctor will have nothing to do with the building work, with the maintenance of lepers, etc., etc., of the Leper Home. Furthermore, he will, as long as we have an Indian doctor, not be requested to do the actual work with lepers, but simply see that the Indian doctor does his work and sends in reports that are acceptable to the proper authorities. Dr. Bauman's work will be more that of a superintendent of the medical part of the institution than that of an active worker. This being so, he will not have to go to the Home every day, if he does not choose to do so, perhaps not even every week or if he has the doctor well in hand, he might even leave the Home to the Indian doctor for weeks. This gives him sufficient time for the medical work outside of the Leper Home. It must be remembered, however, that it would be expected of him that he does those things that the Indian doctor cannot do, e. g. a serious operation, because a leper is as much entitled to help as any other patient. I might mention in this connection that no instruments and other peraphernalia used in the Leper Home is used elsewhere. I am very glad that we have come to Srinagar, since a visit to the Leper Home here so ably managed by Dr. Neve has added one more testimony to the fact that dense ignorance and unpardonable prejudice is all too prevalent among Europeans of this and other lands in regard to leprosy. Dr. Neve told us that all major operations on lepers, mind you, on LEPERS, are done in the General Hospital of Srinagar of which he has been the head for 40 years. That he used the same instruments on lepers that he uses on other patients he did not say, but is fairly obvious. He said: "Some other diseases are more easily transmissable than leprosy, e. g. syphilis and tuberculosis, and yet all these are admitted to the General Hospital." I do not think that there is any cause for worry that the General Hospital in Champa (to be erected, if we get the funds) nor yet the instruments in it will be used for major operations for lepers. Our Leper Home is big enough and its influence with the Government powerful enough to have a fully equipt hospital for lepers, if we ask for it. Just one more word about Dr. Bauman's duties. He will not in any way be commanded by the Superintendent or the Mission, I feel sure, he will have perfect freedom. Hence in a case of a conflict of duties, he will have to decide what to do. What I mean is that it is quite possible that there may be urgent cases in the Leper Home and one outside it. He will have to decide which is the more urgent. The reason that the medical work in the Leper Home has been more or less inefficient is due to the fact that I am not a medical man and this being so, the Indian doctor is reticent about taking any orders from me. He knows that I know much less about medicine than he does. With Dr. Bauman on the staff, this will change. Dr. Bauman can say what I cannot say. He can say: I want this done so and so, because he knows, and knows more than our Indian doctor, who by the way is not one of the worst.

The second demand that will be made by Belra, if money is accepted from this organization by The Mission to Lepers is that a qualified nurse must give her full time and service to the lepers. Already some Leper Homes have competent European nurses as e. g. the Leper Home in Dichpali, S. India, where there is one full time European doctor and, two full certified European nurses for about 359 lepers. In Champa no European doctor and no full time European nurse for nearly 500 lepers.

After what I have said, the Board will quite naturally ask,—why then, if a full doctor and a full time nurse are required, accept money from Belra and thus lay so much stress upon the medical work? Quite aside from the unassailable truth that a leper is as much entitled to medical care as any other kind of sufferer, it is extremely unwise to turn down any reasonable demands or offers of Government. I cannot go into this at this time, that would make another letter in itself, but suffice it to say that the Mission to Lepers would not enjoy the goodwill that it now does, if it failed to co-operate.

So much then, as a reply to the question of the Board. I now wish to write a few more words about a full time doctor and a full time nurse for the institution in Champa. The Mission to Lepers will, I feel sure, accept any and all financial help that Belra may offer. It is almost forced to do so. That means that a full time European doctor will be asked for within a reasonable time. Do the Gen. Conference Mennonite churches wish that The Mission to Lepers supply this man, or do the churches advocate that one of our own medical men,—or for that matter women,—come to India for leper work alone? In the former case, the Mission will most certainly send us a Christian, there is no fear of getting a medical man appointed by The Mission to Lepers that would in any way antagonize the religious work of the institution. But it is very probable or at least possible, that we may get a man belonging to the English church or some other denomination that cannot see eye to eye with Mennonites and hence make it uncomfortable for us at our conferences, for be it remembered, that just as I as Superintendent of the Leper Home have full status in our conferences, the doctor would be entitled to have this. Already a doctor from England told us at our table that he would be pleased to have the medical work in the Champa Leper Home. In this case the doctor in question is a very fine man, but it is an open question as to how harmoniously he would work with our missionaries, being English and in consequence of different views. On the other hand, if the Mennonite churches desire to furnish the doctor, which I strongly advocate, then they might just as well begin to think about or look around for such a qualified doctor, if our present doctors are not expected nor feel inclined to give full time to the Leper Home. The Old Mennonites have given their own man, Dr. C. D. Esch, for their Leper Home. He has nothing to do with the General Hospital of the Mission. This is in charge of Dr. Troyer. Dr. Esch, though working for the Mission to Lepers in a new way, is paid by his own Mission and has full status in their own missionary conference. The Old Mennonites con-

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

A remark made by the secretary of the Mission Board is significant. He said in Conference: "Though we are $18,000 in debt I have heard no unfavorable comment or criticism, though I know there was a time when a $5,000 debt would have caused a sensation." Most people, we are sure, are as much gratified, as is the Mission Board, through the expression of its secretary. The reason why nothing unfavorable was said about this rather large amount, is that we are confident that our people will meet it promptly. An examination of the statistics of our Conference for the last twenty years shows that we have made a remarkable growth in our mission enterprises, and this growth was only possible because the people were for advance and have been ready to give until it hurts—or rather until some people think it hurts. In missions we must go the limit or we will be going backwards. The debt will disappear, other debts will have to be made, but the work of missions will keep on going—at least so long as we are a live church. Considering our size, it is a tremendous undertaking to attempt to do mission work among three Indian tribes in America and in China and in India, involving, as it does, different languages, climates and peoples. Yet, in all our fields we are making notable advances and none of us would feel that we had done our best if we limited our work to only one nationality. There are lean months and fat months that the Mission treasury must consider, but on the whole, we are sure that our people will not let a little debt discourage them or cause them to make a backward step.

A news item brings the information that in the celebration of a Sunday school picnic in the East, 10,000 oysters were required. The humble oyster has had quite a conspicuous part in the financing of churches and benevolences in some quarters. The misfortune of it all is that we are being informed that the oyster is to become extinct within a little while. What then is there to be done for the poor churches that are at the mercy of the oyster for their finances? Perhaps it will require some real Christian work to keep these bodies going. At least a little more of the spirit of giving instead of "kidding one's self", thinking that a good cause is being helped by buying something will help. We are reminded of a remark of one of the brethren at the General Conference, who said that he had observed that the less religion there was in a church the more oyster soup is needed to run it

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In our younger days we drove a team as a means of making a livelihood. As a teamster we were on the road continually, meeting others who like ourselves were delivering goods. In those days there were, as now, some on the road who showed no consideration for their fellow drivers. They hogged the road, they dragged the traffic and made themselves a nusiance generally, but, aside of a ruffled temper occasionally, no one was seriously inconvenienced. On the other hand, when one was in trouble he could depend upon the assistance of those who drove by. The team got stuck in a rut. Along came a driver of a pair of hefty mules on a coal wagon. It was but a minute before he had unhitched his team and, unasked, hitched it to ours and pulled us out of the rut. On other occasions the horse would fall and immediately every driver was there to lend his assistance. One sat on the head of the horse, another loosened the harness and the other backed out the wagon and in a few minutes we were off again, none the worse for the experience. When something really serious happened the first driver to come along would offer his team to take the unfortunate one to the hospital. Of course there were all kinds of men engaged in the business, some rough and some gentle, but there was a certain native courtesy that one wishes would appear in the present day drivers of automobiles. It seems with all our veneer of genteelness there is a growing selfishness on the part of those who use the road that would make the conduct of the Good Samaritan obsolete. When some one is hurt few of those who whirl by do more than give a passing glance over the shoulder. Not so long we saw an unconscious woman laying by the roadside, the machine up-side-down in the gutter, and her bewildered husband leaning over her while a half a dozen machines whizzed past and none of the drivers did so much as to stop and enquire what had happened or if he could be of assistance. Generally if some one must be taken to the hospital it will be by the machine that the traffic officer stops and orders to take the victim away. In the community in which we live there are at least a dozen automobiles in every block. The editor of the local paper had an inspiration last Easter. He inserts a large notice on the front page of his paper asking that owners would volunteer to take crippled and other shut-ins to the churches they should select for the Easter Sunday morning service. The notice came under the eyes of thousands. How many put themselves out slightly and thus helped send one ray of sunshine into a dark life? The answer is—Not one.

If the automobile makes people so selfish and so thoughtless of others with perhaps one out of ten owning an automobile, what will we be when the average ownership will be one out of every two as it has been predicted it will be within ten years? Selfishness will not stop with the road burner or when he is road burning. It is a progressive thing. Not a few are convinced that the auto must be an invention of the devil. If it is not, and there is still some of the love of Jesus Christ left in the world, it is high time that the auto driver learns to know it and show it.

THE S. S. LESSON

Sept. 19.

Obedience to Law

Lev. 26:3-5; 14-24.

(Temperance Lesson)

Golden Text: "Do not drink wine nor strong drink, thou nor thy sons with thee."—Lev. 10:9.

Everything is governed by law. There is law in the sky, on earth and in the sea. Man's every act is in accord with law. There can be no real happiness and no true liberty without conforming to law. All violations of law bring punishment and accompanying misery. The chapter from which our lesson is taken is taken up largely with denunciations of idolatry in all its forms. The first step in living lawful lives is in submission to the law of the Creator without question. God Himself tells us that He is a jealous God and as such can permit no rival whatever. Though men do not bow down to worship idols they nevertheless have idols. Anything that takes the place of God in our affections or has a greater hold on our conduct than God and His law is idolatry. Israel had come out of a country full of idols and it was important to impress upon them the absolute necessity of avoiding idols of all kind.

God does not hold forth a curse without also pointing to a blessing. He does not promise a blessing without warning against the sin of not heeding Him. The people of Israel were commanded "to walk in my statutes and keep My commandments and do them." Note they were to walk, to keep and to do. Walking means observing what God requires. Keeping means preserving. This is more than just writing them in books. It is instructing the children and the children's children and the generations following. Doing them shows that more than just a passive obedience is required. Many people think because they have not committed crime or wronged anyone, they are doing all that is required. Such things are required, but a great deal more. Christianity is more than a negative religion. Faith, charity, love, prayer and service are some of the things that one will do who walks in God's commandments, keeps His commandments, and does them.

It is only the obedient child of God who can enjoy His blessings, be they material or spiritual. To Israel was promised for their obedience an abundance of fruits of the field and the orchard, plenty of bread, safety, peace and power over their enemies. All these things were the gift of God. They had their part to do, but without the help of God, they could secure none of them. The same God reigns today. What we have is by His grace. If we prove ourselves unworthy He speaks in His might and we must bear the punishment. The great famines of recent years, the crop failures, the uncertainty of life, the prevalence of war and the conquests by enemies are all to be traced directly to the sins of the nations who have had to endure them. Had they obeyed the laws of love, unselfishness and industry, there is no doubt but that these things would have been avoided. There is a real connection between prosperity and an obedience of the laws of God. We note that the nations who are Christian are far better off in

(Continued on page 6.)

COMMITTEE
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Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

TAKING CHRISTIAN ENDEAVOR TO EUROPE

O. F. Gilliom, Berne, Ind.

That the eyes of Europe are on the United States, was brought to our attention many times, both while attending the World's Christian Endeavor Convention at London, and while on the continental tour through several countries afterwards.

The convention was held in Crystal Palace and attended by representatives of thirty-five countries. A large Christian Endeavor monogram was placed on the platform and as the roll was called of the nations, alphabetically, some representative with his own flag came forward and placed the flag, with others, until 35 were placed behind the large monogram. The spirit of the whole convention was a decided victory in favor of world peace and international friendship. Even such men as David Lloyd George and the Lord Bishop of London made addresses voicing their unconditional favor toward disarmament.

The Hon. Fred B. Smith of the United States also made a powerful appeal for peace and strongly advocated this country joining the League of Nations to show our good faith in the matter.

With a similar enthusiasm, Dr. Ira Landrith made a powerful appeal for the European nations to side in with national prohibition. It took the courage of a general who goes before the firing line, to show up the drunkenness that exists everywhere. People especially from Ireland and Wales are strongly in sympathy with this movement and time and again reiterated, "Our eyes are upon America, God bless your great movement." The applause for this was not so strong by the Britishers, considering that the liquor organizations have recently spent almost a million in advertising the failure of prohibition in America. Dr. Landrith with the voice of a giant, heroically shouted, "Would you not rather accept the report of God's people concerning the matter, direct from the country itself, against the selfish untruthful testimonies of the whisky gang, and the newspapers?" He further stated, "If prohibition is such a failure as is reported to you by the liquor interests, why then should they be so distressed?" It behooves our great country to stand firmly on its advocacy toward both world prohibition and world peace and all the favorable sentiment established with the young people will not minimize the cause.

The theme of the convention was, "The Youth of the World for Christ and the Church." The well-known Dr. F. B. Meyer, although old and feeble, conducted several devotional meetings and to be in his presence alone brought with it a benediction. The convention resulted in cementing a firmer feeling of good fellowship between the nations after facing each other in the World War, only a few years ago.

The German delegation of at least one hundred were warmly received, and frequently responded with songs in their own language. Dr. Schurman of Berlin strongly appealed in behalf of the young people of Germany and voiced a willingness of permanent peace and return to the old-time religion. The principal events of the convention were interpreted into French and German.

After the convention the American delegation of 700 divided into tours into various sections of Europe and the British Isles. Meetings were held at various places and warm receptions advanced by the respective countries. Perhaps no similar party recently blazed a peace trail throughout Europe that will have as permanent an effect for good, as this one.

The meeting at Frankfurt, Germany, will not soon be forgotten, where the warmest reception was given by the German Endeavorers. A joint meeting was held there, and the Americans were most hospitably treated. Although struggling with difficulties such as no other nation must face, just now, this country is doing splendidly under its new form of government. Militarism has been subdued and the leaders are looking forward to a brighter day. Agnosticism has entrenched itself among the younger people and the prayers of all Christian people are asked for, by the leaders of the old-time faith. The Swiss Endeavorers in a similar meeting at Geneva in John Calvin cathedral, expressed confidence in the example that America was to give the Christian nations.

The powerful rule of Catholicism was felt everywhere. Geneva, at one time entirely Protestant, during the time of the great reformers, John Calvin and John Knox, now divides itself almost equally with the Catholics. If the stately cathedrals of Europe with their architectural beauty and lavish expense, could send out a corresponding influence for good, then in many sections there would be a spiritual renaissance as of olden times. The multitudes of idle castles, courts and cathedrals that the tourist is quickly fed up on, soon speak out a voice of lethargy prevailing at places, perhaps as never before. England just now is suffering mightily with the coal strike with no immediate relief in sight. A general unrest and dissatisfaction exists among the industrial classes that may end in a very serious nature. Outside the realms of the state church, many very enthusiastic companies of Endeavorers were met in Ireland, Scotland and Wales, and particularly in the rural sections, have folks kept themselves from being drawn into the avenues of modern vice, so currently found in many of the larger cities.

May the four million members of this militant organization of the church go forward, even in our own denomination, working and praying unceasingly soon to win, "The Youth of the World for Christ and the Church."

IMPORTANCE OF SCHOOL

(Paper read at the Wisner, Nebr., C. E. society on August 1, and given us upon request for The Sower.—Ed.)

We find that the purpose of education is to harmoniously develop the capacities of the child, and to so train and equip youth that it can render the best of service in the most efficient way. There are various factors which bear heavily upon the formation of the pupil's thoughts and ideals.

First of all, is the student himself. He is the clay, with which the teachers, as potters, have to work. There is a desire in the heart of each pupil to obtain all the information possible, sometimes even by the way of least resistance. Christ at the age of twelve, was found in the Temple at Jerusalem, asking and answering questions, there among the scribes and teachers. Is this desire then, void of all meaning? If not, where shall the pupils obtain this desired information? Boys and girls often have an older person in mind as their ideal, to some extent. Frequently they go to such a person to seek knowledge of this type, but are often disappointed when they find that this person has nothing to give, he does not know. Often then this young person concludes that it must not be worth knowing and his air castles fall and crumble. But such desired knowledge is worth searching for. To help solve the problems of such individuals, to satisfy the desire for such information, and to lead such lives into the right channel, is the purpose of our Christian colleges.

I like to picture youth as a flower. We take for instance, a rose. If we plant that rose in some hard warm clay the plant will be stunted, its leaves shriveled, and, if it bears a flower at all it is likely to be small without much fragrance. But if we plant that rose in some rich soil where it can get plenty of moisture and sunshine, the rose in all its beauty will unfold its leaves and petals and its fragrance will pervade all the air about it. Let us take the fragrance of this rose, as meaning the influence which a boy or girl has, when they have had the opportunity to develop their spiritual, moral and mental life. We find that the influence is much greater, richer and more far-reaching, because it comes from the well-balanced nourishment which it has received. The teacher, of course, has a very important and responsible task to perform. It is up to him to a large extent to see that the pupil will receive the proper influence. He is as a living example before them, therefore he should lead the kind of a life we desire our young people to pattern after. The teacher should know his pupils well, in order to be of the most help to each one in his different problems and interests.

The environment of a boy or girl is also of vast importance. Psychologists tell us that this factor bears heavily upon the life of each person. For instance, at Christian colleges or other such institutions of learning, we find that there is always this or that which suggests things. Here we see some religious magazines, there we have a Y. W. or Y. M. meeting to attend, and we listen to a good chapel talk, besides, all the private conversations with fellow students and professors. Will all this record blank on the mind of each pupil? Something is bound to remain with each one, depending on the interest of the student. All this at least suggests better living to each one, and wherever the suggestion is strong enough, we find many instances of sudden awakening in various spheres. It is said of a certain young man who was unusually cruel to animals in his boyhood, lost all desire to be cruel, simply by reading the book, "Uncle Tom's Cabin".

By these few remarks, I hope we have grasped anew the importance and value of Christian education. We know that Christ increased in wisdom as well as stature, shold it, then, not be necessary and important for us to do likewise?

Mrs. G. Buhler.

MISSIONARY PENNER'S REPORT ON LEPER WORK

(Continued from page 3.)

sider the work among the lepers as a part of their own work as indeed it is. I have felt for years that there is or ought not to be a difference in the work among lepers and the other work done in India by the various missions. The work among these unfortunates is NOT a branch of activity along side but a part of the General Conference. I am glad that our missionaries consider it so. I know, not I THINK, that the work among lepers is a means of getting influence with non-Christians, besides the visible results among the lepers themselves. And aside from this has given us influence with the British Government, which is no negligible factor. But to continue. I have heard that the Old Mennonites are sending out a full time nurse for the lepers in Dhamtari. Besides Dichpali, mentioned above, there are other Asylums in India that furnish nurses and doctors. Miss Millicent P. Thornton S. R. N., a lady that could make, humanly speaking, an easy living in England has just recently joined the medical staff in the Purulia Leper Home, of which the late Dr. Theo. Hahn has for so many years been the Superintendent. Miss Thornton gives her full time to lepers. So when The Mission to Lepers will accept funds from Belra and with it make its demands for efficient medical staff for Champa it does not set a precedent with Champa.

The great question that arises is the matter of funds for a doctor and nurse or nurses. And in connection with this the needed housing arrangements. This is a serious question, especially when the Mission Treasury of our Conference is often empty or even has debts. But, let me say by way of prophecy, though I am not a prophet, nor the son of a proph-

et, that the Mission to Lepers may have to change its policy with the advent of better medical work in its institutions. Whereas now, the Mission does not send out nor pay for any of its superintendents and doctors and nurses, the change will be that The Mission to Lepers pay the salary or a part salary of its medical staff as well as furnish bungalows for the staff. Whether it gets these funds from Belra or elsewhere does not matter, but I feel that in the long run it will be impossible for The Mission to Lepers to expect the various denominations superintending its institutions to meet the demands of a rich government or the demands of an organization that has strong backing of the government. This matter of financial assistance for medical workers and the provision of suitable living quarters is having my attention and though I can give no assurance of success, I can say that the matter will receive a sympathetic hearing.

I wish to reiterate that the leper work is as much a part of our mission as the school work or any other branch of its activity and hence ought to pay for all of the workers that must be employed in the Leper Home. If I am not greatly in error, the Old Mennonites are getting out a full time nurse whose allowance, to my knowledge is not paid by The Mission to Lepers, but by the Old Mennonite Board. If I am wrong in this assertion, I stand ready to be corrected. Dr. Esch, however, is a missionary paid by his own mission. Likewise all the workers in the 38 asylums working for The Mission to Lepers are not paid by this mission but by their own denominations. Nevertheless, I do advocate help from The Mission to Lepers simply because government through Belra may and probably will make such demands upon our financial resources without consulting our nor The Mission to Lepers' wishes, that they ought to pay for its medical staff at least or if not the whole amount then surely a part of it and a substantial part of the necessary living quarters.

If I have not been clear enough in some of my statements I will gladly reply to any questions from the Mission Board.

With hearty greetings, I am,
Yours sincerely,
P. A. Penner.

THE S. S. LESSON

(Continued from page 4.)

the world's goods than those that are without Christ. And when we apply the promise literally we note that the faithful always have their daily needs supplied. They are commanded to pray for their daily bread and God is ready to supply it in abundance. Israel was also promised power over its enemies. They were their oppressors. The Christian has a greater power. He has power over the enemy Satan. He is armed to resist him and he can withstand his fiery darts.

Israel was not in ignorance concerning the future punishment they might expect for their disobedience of the law of God. They were to be afflicted, they were to work on their fields in vain, their enemies were to conquer them and they were to become fugitives, their pride was to be hardened and they were to go from bad to worse when they hardened their hearts. All the future history of Israel confirms this. No nation suffered so much and so long and as they have hardened their hearts against the Christ, whom they cast off, their miseries shall continue until they make Him their Lord and Master. Judgment is certain for the wrong-doer. There is no law that is so certain of fulfillment as the Law of the Harvest, which says, "Whatsoever a man soweth, that shall he also reap." But the same experience of Israel is the experience of any disobedient man who ignores or defies the law of God. Judgment and punishment are certain. Often punishment comes in this life. If it does not, it is sure to come in the life to come. In this age, when so much law is defied, it is important to emphasize to those under our instruction that law is necessary for the protection of life and property and to promote prosperity. The safety of every person depends upon the enforcement of law. None of the things that tend to happiness can be preserved where law is not respected.

THE C. E. TOPIC.

Sept. 19

Missionary Advance in India

Isaiah 11:1-10.

India is a strange and marvelous land. It has its teeming millions of people given to the worship of strange gods and practicing revolting rites in the name of religion. The curse of caste keeps the population in dire poverty and holds them to a slavery from which the only release is the acceptance of Jesus Christ as their Savior. It is a land of mysteries where, on the one hand there is luxury and display of wealth and power, and on the other hand, there is the most abject poverty. It labors under the terrible curse of child marriage. Its religion dooms the unfortunate, particularly the widow who may be a child in her early teens. India is under the mastery of the white race and those of her masters who are not Christians live in the country, very often in the most shameless immorality, intemperance and arrogant conduct. Moreover, because of its poverty, because of the weakness of the race and because of its religion that is heartless to the suffering, plagues and famines are common and even in normal times there are those who never know what it means to satisfy their hunger. Leprosy is common, as are many other types of repulsive diseases. There exists every condition in India that emphasized the immediate need of missionary enterprise.

When the first Europeans came to India, they found in some quarters some native Christians who owed their existence to missionary enterprises of early times. Some claiming that beginnings were made in Apostolic times by the Apostle Thomas. Europeans speak of them as Syrian Christians. In modern times, however, because of restrictions and a lack of education, these Christians have not exercised a very great influence and the superstitions of the East have had their restraint upon them. The early white masters in India discouraged missions, and even forbade them, so that it was not until the last century that serious efforts began, looking for the complete evangelization of that country. The pioneer Protestant missionaries were confronted with the difficulties that are usual in introducing missions. They had to master the language, they had to provide Scriptures, not in one language alone, but in many languages and dialects spoken. They had to learn how to live in that strange land and they had to create a missionary interest in their home lands so that the means could be provided for the large undertaking. Such pioneer work is the work of years and does not immediately show itself in large numbers of converts. Like all difficult beginnings, there were many discouragements. Today India is awakening politically. The people, who are intellectually keen, realize that they have rights that they can demand respect. The political situation in India is very uncertain and there is no telling what will happen in the future. Much of the hatred inspired by the unscrupulous white people in India is turning in the direction of missions and adding to the problems the missionary already has to meet.

With all the difficulties in the way of missionary progress in India, there has been a remarkable development. Mass movements away from heathendom are turning many toward Christ. The people have lost faith in their old gods and stand ready to be led to Christ. There are numerous mission societies at work in India. These represent Christians in various parts of the world, particularly in Europe and America. The progress of missions is along lines usually followed. These include (1) Evangelism. This is the chief duty of all missions. If men and women are to be saved it will be by the preaching of the Gospel. (2) Education. The people must learn to read the Bible for themselves. There must be trained leaders, for at most, all the missionary can do is sow the seed. If India will be led to Christ it will be by leaders of its own nationality. (3) Medical work. It is through the work of the missionary doctor that the best approach is made to the heart of the native. Also, it must be impressed that God cares for the bodies of men as well as for their souls. (4) Industry. New Christians find themselves cut off from their fellows and have means of livelihood taken from them. They must be given an opportunity to make their living and to show that the Christian is a superior citizen wherever he happens to be. (5) Charity. This does not mean pauperizing the convert but helping him where he cannot help himself. It takes the form of homes for lepers, orphan asylums, institutions for the blind, etc.

RESOLUTIONS OF THE 24TH SESSION OF THE GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA

1. RESOLVED, that we adopt the following division of time:

Opening prayer service of 30 minutes —7:45 A. M.

Business session—8:30-11:20 A. M.
Afternoon session—1:30-4:30 P. M.
Evening:

Young People's Meeting—7:00 P. M.
Regular service—7:30 P. M.

2. RESOLVED, that the Minutes of the Twenty-Third Session of the General Conference be distributed among those who desire a copy. (Refers to copies on hand.)

3. RESOLVED, that we accept recommendation No. 2 of the Executive Committee.

It reads: Recommended that since there are a good many matters in the constitution proper that really should be in the By-laws and since other changes are necessary, we recommend that the Conference instruct the new Executive Committee to make provision for the revision of the constitution.

4. RESOLVED, that we accept the report of the Conference Treasurer, C. F. Claassen (General Treasury).

5. RESOLVED, that we accept the report of the Executive Committee.

6. RESOLVED, that we accept the report of our Field Secretary.

7. RESOLVED, that we accept the recommendation of the Executive Committee relative to the dropping of the pensioning of ministers and that we receive the recommendation of the Foreign Mission Board relative to the pensioning of our missionaries. (Recommendation No. 1.)

8. RESOLVED, that there be added to the recommendation No. 3 of the Executive Committee the preceding sentence of the letter of Mr. Sidney L. Gulick, Secretary, of June 11, 1926, out of which the recommendations are taken: "That the Administrative Committee makes the following recommendations in regard to military training in schools and colleges."

The recommendation then reads: The Executive Committee recommends to the General Conference the endorsement of the following action of the Administrative Committee of the Federal Council of the Churches of Christ in America: "That the Administrative Committee makes the following recommendations in regard to military training in schools and colleges:

1. That systematic and technical training for youth of high school age is to be deplored as foreign to the aims and ideals of our educational system.
2. That civilian educational institutions should not make military training a required subject.
3. That churches and educational leaders give careful study to the whole question of the Reserve Officers' Training Corps in schools and colleges.

9. RESOLVED, that we adopt the fourth paragraph of the recommendations of the Executive Committee.

It reads: The Executive Committee recommends that the new Executive Committee be instructed to appoint a committee of two to cooperate with other pacifist churches and with other peace organizations whose working methods conform to our principles.

10. RESOLVED, that we adopt paragraph No. 5 of the recommendations of the Executive Committee.

It reads: We appreciate very much the work that has been done by our Field Secretary and believe it would be very profitable to continue this work.

In view of our depleted treasuries we recommend that the Conference does not employ a Field Secretary for the present.

11.-17. RESOLUTIONS: that we receive and welcome into membership in the Conference the following seven new congregations upon the recommendation of the Committee on Reception of new Congregations:

1. Ebenfeld, Hershel, Sask.—71 members.—3 votes. Represented by Rev. David Toews.
2. Nordheim, Hanley, Sask.—380 members—13 votes. Represented by Jno. J. Klassen.
3. Second Menn., Beatrice, Nebr. —100 members—4 votes. Represented by H. T. Reimer.
4. Bethel Church, Perryton, Texas—62 members—3 votes. Represented by P. R. Voth.
5. United Mennonite Church in Ontario, Waterloo, Ontario—367 members—13 votes. Represented by Jacob H. Janzen.
6. Bethel, Lustre and Volt, Montana—35 members—2 votes. Represented by J. J. Balzer.
7. First Mennonite, Lostwood, N. Dak.—33 members—2 votes. Represented by Jno. Baergen.

Note: Also see Resolutions 21 and 65.

18. RESOLVED, to accept the report of the Secretary of the Foreign Mission Board.

19. RESOLVED, that we adopt the report of the Treasurer of the Foreign Mission Board, and also the report of the Auditing Committee.

20. RESOLVED, that we accept the report of the Committee on Complimentary Votes.

21. RESOLVED, to receive the church at Market Street, Nappanee, Ind.,—122 members, represented by Dr. Slabaugh and Ezra Mullett.

22. RESOLVED, that we accept recommendation No. 1 of the Foreign Mission Board.

It reads: Recommended that all special gifts from now on may, in case of emergency, be used by the Board temporarily for other purposes where most needed in the work

23. RESOLVED, that we adopt the second recommendation of the Foreign Mission Board.

It reads: Recommended that during times of financial stringency all regular furloughs that are not very urgent may be postponed.

24. RESOLVED, that the Conference adopt recommendation No. 3 of the Foreign Mission Board with the understanding that the Foreign Mission Secretary keep the matter before the churches.

It reads: Recommended that every church create a "Christian Stewardship Committee using this term in its wider sense, including all gifts, talents, and opportunities latent or available in our churches.

25. RESOLVED, that we accept recommendation No. 4 of the Foreign Mission Board.

It reads: Recommended that the pastors of the congregations assist the said committees in planning and carrying out a program of education in Christian stewardship. Where necessary the Board upon request will be ready to lend any assistance.

26. RESOLVED, that this Conference favors some suitable pension plan for our missionaries.

27-28. RESOLVED, that the Missionary Pension plan as presented by the Foreign Mission Board be accepted with the amendment "that the Foreign Mission Board shall have power in all cases where they deem it necessary and proper to make exceptions to the foregoing rules."

29. RESOLVED, that we adopt the report of the Committee on Complimentary Voting Privileges, with the added names suggested by others.

30. RESOLVED, that we accept the report of the Treasurer of the Home Mission Board and also the report of the Auditing Committee.

31. RESOLVED, that the account of the Jewish Mission Fund be changed by cancelling the deficit out of the General Fund and that moneys received hereafter for Jewish Missions be actually applied by distribution by the Board.

32. RESOLVED, that the report of the Home Mission Board be accepted.

33. RESOLVED, that we adopt the first recommendation of the Home Mission Board.

It reads: Recommended that assistance in the interest of spiritual ministry be continued to be given our immigrant brethren from Russia in such ways as the Board may find to be most practicable and effective, and in measure as nearly as possible commensurate with the needs of these brethren until they can under God's blessing become in a measure established in their new home. For this we estimate there will be needed monthly at least $500.

34. RESOLVED, that we adopt the second recommendation of the Home Mission Board.

It reads: Recommended, the establishing of a Girls' Home in each of the cities of Winnipeg and Saskatoon, where large numbers of the Russian immigrant girls have found occupation mostly in private families.

35. RESOLVED, that we adopt the third recommendation of the Home Mission Board.

It reads: Recommended that our Church Building Fund be specially commended for liberal gifts in view of the prospective need for temporary loans to assist our immigrant new settlements in providing places of worship for themselves.

36. RESOLVED, that with regard to the recommendation of the Pacific District Conference that the General Conference undertake to establish a mission in Portland, Oregon, be it resolved, that the Home Mission Board be encouraged to study the conditions in Portland, and if it finds it feasable and wise, they are authorized to proceed in the establishment of such a mission.

37. RESOLVED, that we adopt the recommendation of the Home Mission Board regarding orphans.

It reads: Recommended that we continue to keep a lookout for children who have lost the care of their parents and bring the same to the attention of our board or its representative in this phase of our work.

38. RESOLVED, that we adopt the report of the Memorial Committee.

39. RESOLVED, that the Board of Education in conjunction with the Peace Committee, should prepare or cause to be prepared quarterly, if possible, a Sunday school lesson on peace, preferably on the basis of one of the international lessons.

40. RESOLVED, that we instruct our representatives at the Carlock Peace Convention to request that convention to ask of the International Council of Religious Education to insert into each quarter a lesson on peace.

41. RESOLVED, that the Board of Education be granted the permission to do field work to the extent that means at their command will permit.

42. RESOLVED, that we adopt the Sunday School Standard, recommended by the Board of Education and request the Board to put it into effect.

43. RESOLVED, that the report of the Treasurer of the Board of Education of the General Conference including the Auditor's report on this Treasurer's report, be adopted.

44. RESOLVED, that we adopt the report of the Treasurer-Manager of the Publication Board and the report of the Auditing Committee.

45. RESOLVED, that we accept the first recommendation of the Publication Board to revise the English Catechism, but with the understanding that the Board of Education supervise this revision, and with the provision that this revision be put into our papers at least three months before the next Conference convenes and distributed among the ministers of the Conference.

46. RESOLVED, that the Board of Publication prepare a catechism for smaller children, but with the understanding that the Board of Education supervise the preparation, and with the provision that this preparation be put into our papers at least three months before the next Conference convenes and distributed among the ministers of the Conference.

47. RESOLVED, that we adopt recommendation No. 2 made by the Publication Board.

It reads: We recommend that the General Conference publish the forthcoming book of Bro. C. H. Smith on "Immigration of Russian Mennonites to America from 1874-1884", if our Board finds matter submitted satisfactory and can make mutually satisfactory arrangements with the author.

48. RESOLVED, that the Publication Board be empowered to add more space for young people to the Mennonite, and, if they deem it advisable, may adapt the Kinderbote to the needs of the young people, as well as the children.

49. RESOLVED, that we say "Yes" to the first question submitted by the Board of Publication.

Question reads: Would the General Conference favor an encouragement in the spreading of Mennonite Principles in the following manner, That the Publication Board devote $200 towards the "Mennonitische Lexikon"?

50. In answer to the question of the Publication Board whether the General Conference would favor an encouragement in the spreading of Mennonite principles by devoting an equal amount ($200) towards the "Gedenkschrift" in case of a deficit, taking these amounts from the Publication Fund, be it resolved, that the Publication Board be instructed either to purchase the surplus copies of the "Gedenkschrift" or a part of it or donate $200.00 to the project as serves the best interests of the publication.

51. RESOLVED, that the question of the printing of the report of this Conference be referred to the Committee on Resolutions with the understanding that this committee prepare a resolution and submit it to this Conference for consideration.

52. RESOLVED, that the map showing the location of the General Conference Mennonite churches in the United States and Canada prepared by C. E. Krehbiel, be reproduced in the next General Conference published report.

53. RESOLVED, that we adopt the report of the Board of Publication.

54. RESOLVED, to adopt the report of the Board of Education.

55. RESOLVED, that we adopt the report of the Treasurer of the Relief Commission including that of the Auditing Committee.

56. RESOLVED, that the report of the Emergency Relief Commission be adopted.

57. RESOLVED, that the report of the Statistician be accepted.

58. RESOLVED, that the Emergency Relief Commission be instructed to give such aid as they can to the brethren in Morocco and that they seek to liberate them from the French army in which they are held.

59. RESOLVED, to encourage the Relief Commission to make an appeal for help for the needy and helpless in the form of donations, and also loans to help pay the transportation expenses, which loans can be credited to the individual churches or to some conference treasury according to the wish of the contributor.

(To be continued)

JOTTINGS

The Anniversary of the Mennonite Home for the Aged will be held at Frederick, Pa., Saturday, September 18. The speakers will be Judge Harold Knight, of Montgomery county and Rev. Victor Boyer of Allentown, Pa. The Soudcrton Male Quartette will provide the music.

In a recent volume published by P. B. Amstutz, of Bluffton, Ohio, in the German language, relative to the Mennonite settlement in Allen and Putnam counties, Ohio, there appear, besides the wealth of information in the subject matter, an array of exceedingly interesting illustrations. Perhaps the most interesting of them are the pictures of the first Mennonite church of the settlement, built of logs in the year 1840. The exterior shows the worshippers coming to service in log-wagons and ox carts. The interior view shows the building to be the simplest possible that even a pioneer folk could erect. The benches are of hewn slabs. There is no pulpit and the minister stood in the open space before his congregation. The place for the Bible was on the rafter that extended the length of the building. Separated places were designated for the men, the boys, the women and the girls. The singers had a place beside a table in the rear of the church.

Witmarsum Theological Seminary announces that it was again able to close its financial year on August 31 without a deficit. This is the fourth successive year in which it has closed its year in this way. Only once, the first year of its work as an independent institution, did the Seminary report a deficit. This deficit was covered the following year, leaving the Seminary entirely free from debts or deficits of any kind. The Seminary is greatly indebted to its many friends and supporters for this good financial showing. The resources of the Seminary are not large but the institution has thus far been able to pay as it goes. The Seminary will open its sixth year on September 14th with every prospect of another successful year ahead. A number of new students are planning to enter at that time.

Bro. P. W. Penner, writing from Janjgir, C. P., India, July 29, 1926, brings the following interesting account of an appreciation shown to Rev. P. A. Penner for his work among lepers:

"Just a few lines to let the readers know that the government of India just very recently awarded to our dear Bro. P. A. Penner for his efficient services among the pitiful lepers the Kaiser-I-Hind silver medal. The Viceroy of India was in Nagpur, the capital of the Central Provinces, where Bro. Penner with 20 others of these provinces stood in line while this high official attached the medal to his coat, followed by a sincere handshake.

"The Asylum of which Bro. Penner is the founder and superintendent, holds the second largest place in India with almost 500 inmates. The entire institution is a model in every respect where hardly a crooked line can be found, whereas India has many of them elsewhere, because apparently every worker manifests quite a peculiar conception of straightness.

"The asylum should really not be called that, since it is much more, viz., a real home where the leper is looked after both physically and spiritually.

"May the dear Lord keep Bro. Penner and his devoted wife long in India's needy field of labor."

After the General Conference, Rev. W. S. Gottshall of Marion, S. Dak., extended his trip to Bluffton, O., where he formerly served as pastor. On Sunday evening he preached at the Union Service in the last of a series in which all the churches of Bluffton participated.

The Middle District Ladies' Missionary Societies held their business meeting in Ebenezer church, August 17. After the meeting was called to order by the president, Mrs. D. W. Bixler, Mrs. Musselman led in prayer. The minutes were read by the secretary and the treasurer's report was given. Vivian Musselman of Bluffton church presented a plea for the organization of Girls' Missionary Societies in the conference. After a discussion by several of the members a motion was made that the appointment of a committee be left in the hands of the Executive Committee. Mrs. Regier, chairman of the nomination committee, gave her report. The following officers were accepted: President, Mrs. J. E. Kaufman; Vice-President, Mrs. A. S. Bechtel; Secretary-Treasurer, Mrs. Selma Sommer; Program Committee, Mrs. Jacob Quiring, Mrs. A. S. Rosenberger, Mrs. John Schwartzendruber. The evening offering was prescuted to Dr. and Mrs. Lloyd Pannabecker. The closing prayer was made by Mrs. J. E. Kaufman.

CONTRIBUTIONS

Emergency Relief Commission, August, 1926.

For Russia: Emaus Church, Whitewater, Kans., $72.76; Bergthal Church, Pawnee Rock, Kans., $33.65; Christian Church, Moundridge, Kans., $35.50.

General Fund: First Menn. Church, Upland, Calif., $38.66; West Zion Church, Moundridge, Kans., $25.00; Tabor Church, Goessel, Kans., $11.25; First Menn. Church, Upland, Calif., $34.27.

For Siberia: First Menn. Church, Mountain Lake, Minn., $22.30; Sichar Church, Cordell, Okla., $8.69.

For Canada: Mrs. K. Busenitz, Newton, Kansas, $50.00; Alexanderwohl Church, Goessel, Kans., $25.00; San Marcos Church, Paso Robles, Calif., $18.00; First Menn. Church, Mountain Lake, Minn., $28.50.

For Mexico: Buhler Menn. Church, Buhler, Kans., $33.65; Sichar Church, Cordell, Okla., $11.33; Jak. C. Friesen, Hillsboro, Kans., $10.00; Bruderthal Church, Hillsboro, Kans., $45.35.

Orphan Home, Jerusalem: C. W. Claassen, Newton, Kans., $25.00.

August 1, 1926, balance	$ 20.50
Rec. for:	
Russia	$141.91
General Fund	$109.18
Siberia	$ 30.99
Canada	$121.50
Mexico	$100.33
Orph. Home, Jerusalem	$ 25.00
Total	$549.41
Paid out during month	$529.37
Sept. 1, 1926, balance	$ 20.04

Gratefully acknowledged,
C. F. Claassen.

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VOL. XLI. BERNE, INDIANA, SEPTEMBER 16, 1926 No. 36

PEACE CONFERENCE, CARLOCK, ILLINOIS

A. J. Neuenschwander

The fifth Conference of the Pacifist Churches was held in the Mennonite church at Carlock, Illinois, from August 30th until September 1st inclusive. The time and place of this Conference made it possible for delegate participation to be more representative than almost at any of the previous Conferences except perhaps the first such Peace Conference held in Bluffton, Ohio, 1922. Representatives and delegates were present from Oklahoma, Kansas, Iowa, South Dakota, Washington, Indiana, Ohio and Pennsylvania.

Rev. W. S. Shelly, pastor of the Carlock church, Ernest Zoll, Chairman of the committee on arrangements, with the members of the local church, did everything in their power to make the visitors comfortable. Their generous hospitality will long be remembered.

From the very beginning of the Conference on Monday evening, one got the notion that some definite action was desired on the peace question. Thomas Q. Harrison opened the session and spoke to a well filled church on "The Individual Christian and World Peace." Mr. Harrison is one of those men who went into the last World War without first giving the matter serious thought. During the conflict he became convinced that the teachings of Jesus and war could not be reconciled, and from that point he turned against the gun and sword as fit means to settle strife. He deplored the fact that we dropped our fine idealism of pre-war days and joined with the allied nations to poison the minds of our people with untruths so that more would willingly go to war. "The war is over", he said, "but hate is still instilled into the hearts and minds of our youth and unless this is changed, we will reap more wars." Mr. Harrison is in close touch with the Youth Movements, and in every country, youth is waking up to the fact that it is blasphemous to preach Christ unless brotherhood and good-will be practiced.

On the second evening of the conference Dr. E. E. S. Johnson spoke on the subject, "A Working Program for Peace." Three main points were emphasized: 1st, a passion for peace; 2d, we must talk and live this passion, in the home, shop and the street. Go to the second mile, etc.; 3d, work toward the establishment of a law to enforce peace.

Dr. Johnson reviewed the situation as it was four centuries ago, and showed that at that time of strain and stress, many divergent views were expressed, but finally the truth broke through and the Reformation brought forth a new appreciation and conception of the New Testament and Christ's teachings. "But how did it come to pass?" he asked. "Simply by the passion that was awakened here and there, by faithful and zealous persons who took Jesus' teaching to heart and sought to follow them." Today we are in a similar state, with reference to the peace question. The principle is gaining ground and it behooves the ones who are deeply interested to carry on, staying close and true to the Master.

During the two days the delegates divided themselves into two discussion groups. One group studied "The Part of the Individual Christian in World Peace" under the leadership of leadership of Dr. Johnson. The other group was led by Eldon H. Mills, Indianapolis, and discussed the subject: "A Peace Program for the Churches." Each of these divisions had a committee that would crystalize the points as they were brought forth, and finally compiled what is termed as "Findings". These Findings are in the form of a program for action for the individual, the local church and the denomination.

"Reason the guide, Christ as the basis and the way, brotherhood as the result, and the Church as the generator," constitutes the summary of the address by Eldon H. Mills on "World Organization for Peace." This address brought the conference to a close.

Mr. Mills made an earnest plea that men permit consecrated reason to direct their life and actions. Such reason would lead men to look for the end and motives of their action to Jesus Christ, and this would eliminate strife, and wars, and on the contrary brotherhood and love would dominate the world. The Church, which is the organization to carry on and transmit Christianity, needs to act as a generator furnishing power for Christ's teaching, rather than act as a step-down transformer to take out the power of the Master's message. Jesus told us love would work. He believed it and lived it. Are we ready to try it?

During the business meeting, the following Continuation Committee was elected for the coming year: J. M. Henry, H. P. Krehbiel, William B. Harvey, N. E. Byers, Elmer E. S. Johnson, Orie O. Miller, Wilbur B. Stover, Norval E. Webb, Richard R. Wood and A. J. Neuenschwander.

FINDINGS OF THE CONFERENCE OF PACIFIST CHURCHES

Held at Carlock, Illinois, August 30 to September 1, 1926

Preamble

We believe in Jesus Christ the Prince of Peace. We believe that He taught non-resistance, both on the part of the individual and on the part of the nation. We believe that this teaching of Jesus was the expression of His profound reliance on the forces of love and good-will.

The Pacifism we espouse is that practice of self-control, as taught and practiced by Jesus, which by loving refusal to retaliate and by returning good for evil, seeks to win the evil doer and aggressor to right living.

We believe our churches, collectively and individually, are under obligation to continue faithfully their witness against participation in war and preparation for war, and to continue their works of good will, such as have been carried on by their service and relief committees.

We hold war to be a crime, personal, national and international, even though not yet so decreed by law. The Washington Peace Study Conference recognized a difference between armies and the police force, as follows:

"The motive and the end of police force is four-fold; it is inspired by good-will for the common welfare; it is corrective and remedial in its nature; it is exercised by neutral parties; it it strictly limited by law, and has justice as its aim.....War is very antithesis of police force."

Despite our opposition to war, we honor all those who in sincerity and devotion have given their lives for their countries. We believe that history can be so evaluated as to show that there has been as great heroism in time of peace in behalf of the welfare of the nation, as has been manifested in time of war.

We believe in a positive program for Peace, rather than merely decrying war, not purposing to give offence.

Peace in principle and practice is more than relative; it is absolute when based on the whole spiritual program of Jesus. From this basis, the economic values can readily be presented.

The Part of the Individual in the Peace Program

The consecration of the individual to the program of Peace is the first essential of its success.

One's part in the program for Peace should be:

1. As an individual.
2. As a factor in community-life institutions.
3. As a citizen of the State.
4. As participant in agencies for Peace.

Fearlessness and kindliness in presentation is needed for greater effectiveness.

Individuals, by conservation and correspondence, should use their influence for legislation leading to the out-lawry of war.

Woman is a strategic factor in all the work for Peace.

Each individual Christian is urged to participate in some specific portion of the peace program of the churches, outlined below, recalling that by his individual daily life he should reflect the life and teachings of Jesus Christ our Lord.

Educational Program for the Churches

The special opportunity and chief duty of the pacifist churches is to formulate a constructive educational program to develop the will to peace.

This educational program should be designed not only to reach the non-pacifist Christians, but our own membership as well, for only so can we assume an intelligent leadership in this great crusade.

This educational program should be particularly designed to reach the youth, for the ultimate solution of this problem lies with the next generation.

Specifically, we recommend as the most practical educational methods, the following:

1. A Sunday school lesson on peace each quarter, placed at once in our denominational literature, by each denomination; in addition, petitions for peace lessons in the International series
2. Denominational and local Peace Committees in all our churches.
3. Regular and thorough peace teaching in all young people's organizations of our respective churches.
4. In all our church schools:
   (a) Persistent and thorough study of the whole problem of war and peace, incidentally in regular college courses, and directly in discussion groups.
   (b) Presentation of the peace program of the church, both by faculty and by students, in oratorical and discussion contests and through Peace Teams.
5. Conference and correspondence on the part of church leaders and interested individuals with public school teachers, with reference to the teaching of peace and international good-will, particularly in connection with the study of literature, geography, history and civics.
6. Urging our own young people, who are teachers or may become teachers, to consider teaching a sacred calling, with exceptional opportunities to develop attitudes of good-will and peace.
7. Regular provision for furnishing newspapers with publicity and news material on peace, even when the periodicals are known to be militaristic.
8. Greater exchange of peace literature and informational materials by our respective denomination peace committees, and fuller cooperation with other peace organizations.
9. Intensive development of contacts with the Foreign Brethren of our several denominations, to cultivate within our own bodies more international good-will.
10. Regular observance by all of our churches, of Armistice Day, Memorial Day, Good-Will Day, and other suitable peace days, with appropriate recognition of peace time patriotic service and sacrifice.
11. Encouragement of the collection and publication of the experiences and testimonies of conscientious objectors.
12. Use of every opportunity, and creation of every possible agency, to exchange information on the basis of good will between classes, races and nations.

The Issue of Military Training

We protest against compulsory military training in the educational institutions of our United States, and against the increasing insistence of military authorities in extending such military training.

We urge our members and cooperating organizations to make this protest effective in every possible way.

Extension of Cooperation

This conference records its profound gratitude to our gracious Father for the blessed experience of fellowship and cooperation between us as individual brethren and friends. We believe such cooperation should find expression in further conferences, and also in the search for further means of co-ordinated effort in the cause of peace.

The conference therefore requests the Continuation Committee to consider the establishment of a joint Commission on American Foreign Policy. The functions of such a commission would be to work out and publish practicable Christian solutions for some of the problems of American Foreign Policy. The commission would also be expected from time to time to make available to our members information on various aspects of the question of world peace.

WOMAN'S WORK

REPORT OF THE PROGRAM GIVEN BY THE WOMEN'S MISSION SOCIETIES

On Tuesday Evening, August 24, 1926, During General Conference at Berne, Indiana

As Mrs. S. S. Haury, president of the Executive Committee, could not be present, Mrs. P. R. Schroeder of Berne presided over the meeting.

1. Hymn by congregation—German Hymnal No. 146, verses 1, 2, 4 and 5.
2. Scripture Reading, I Cor. 13, by chairman, and prayer by Rev. W. S. Gottschall, President of Home Mission Board.
3. German Address—Mrs. P. J. Wiens, India.
4. Quartette—Four small girls from the Pandora, Ohio, society.
5. English Address—Mrs. Alfred Habegger, Busby, Montana.
6. Ladies' Quartet — Bluffton, Ohio, society.
7. English Address—Rev. E. G. Kaufman, China.
8. Ladies' Chorus—Berne society.
9. The following missionaries and missionary candidates present were introduced, some of whom gave interesting remarks: Rev. P. J. Wiens, India; Mrs. E. G. Kaufman, Rev. and Mrs. S. J. Goering, Miss Aganetha Fast, China; Rev. Alfred Habegger, Busby, Montana; Rev. and Mrs. Albert Claassen, Miss Lavina Burkhalter, Los Angeles; Rev. and Mrs. M. M. Lehman, Miss Catherine Niswander, Chicago; Rev. and Mrs. D. J. Unruh, Mechanic's Grove, Pa.; Miss Marie J. Regier, Dr. and Mrs. Lloyd Pannabecker, appointed to China; Rev. and Mrs. J. R. Duerksen, appointed to India.
10. While the congregation sang No. 158 from the German Hymnal, the offering was taken, which amounted to $321.-76. Half of this amount was given to the General Treasury, and half to be divided between the two hospitals in India and China.
11. Chorus "List the Cherubic Host" by the Berne and Ohio societies was sung, after which the congregation was dismissed by Dr. J. W. Kliewer, president of the Foreign Mission Board.

REPORT OF THE BUSINESS MEETING OF WOMEN'S MISSIONARY SOCIETIES

Held Thursday, 2:30 P. M., August 26, 1926, at the Reformed Church of Berne, Ind.

In the absence of the president, Mrs. S. S. Haury, Mrs. R. A. Goerz, Newton, Kansas, called the meeting to order.

After singing the hymn "The Morning Light is Breaking", Mrs. J. Quiring, Bluffton, Ohio, led in the devotionals, emphasizing especially the importance of becoming familiar with missionary problems, so that we may deal with them more efficiently. This was followed by a season of prayer, when many sisters took part.

The minutes of the last business meeting at Freeman, S. D., were then read and accepted.

The secretary's and treasurer's reports were then accepted with thanks, after being discussed very extensively.

The motion that our India and China missionaries make a list of toys that they really want, was carried.

The Executive Committee made the following recommendations, which was accepted after an interesting discussion:

The Executive Committee recommends that they be authorized to publish a monthly letter, to be sent to each society to be read by them at their meetings, the expense of such publication to be met in the same way as the postage money.

It was also recommended in a motion that all Christmas presents for missionaries should be carefully itemized and marked, in order to lessen the work of the sisters who do the repacking, and to help lessen duty expenses.

After deliberate discussion, the following recommendation by the Bluffton society was accepted: The Women's Missionary Society of the First Mennonite Church of Bluffton, Ohio, has resolved to recommend to the Womens Missionary societies of the General Conference that the Executive Committee take over their work of missionary literature by appointing a literature secretary and in conjunction with this secretary, two persons, who, with the literature secretary, shall act as a Literature Committee, whose duty it shall be to further print and disseminate literature from our mission fields.

Mrs. S. S. Haury, Upland, California, was unanimously elected president of the Executive Committee.

Because of the lateness of the hour, the business meeting was postponed until the following noon hour at the Mennonite church.

On Friday, August 27, Mrs. R. A. Goerz again called the meeting to order, after which the matter of some kind of a constitution was discussed.

The motion carried that the Executive Committee appoint a committee to draw up a constitution and present it at the next Conference.

Finally, it was moved that the societies should endeavor to finish the China Building Fund as a thank offering for the blessings received during the Conference. $1,500.00 of this fund are still to be gathered.

After a prayer by Mrs. Goerz, the meeting adjourned.

Mrs. P. R. Schroeder,
Sec. Ex. Com.

THE PLACE OF PRAYER IN EVANGELISM

The most important human factor in Evangelism is prayer. All the great awakenings in the history of the Christian church have been preceded by earnest prayer. There have been great awakenings without much preaching, without any organization but there have never been any without much prayer.

I. Place of prayer in past history of revivals. When Israel repented of her sins, made confession to Jehovah and prayed there resulted a real spiritual revival. Pentecost is the first record of a real spiritual revival under the Christian dispensation. The great ingathering, revival, was the result of a ten-day's really and truly prayer meeting. "These all with one accord continued steadfastly in prayer." When we read in Acts 2:4, "And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance," and in verse 41, "They then that received his word were baptized: and there were added unto them in that day about three thousand souls", we are reading the result of that prayer-meeting.

2. In the history of the Christian church there have been times of marked spiritual awakening. In the early centuries worldliness, carnality, leanness, spiritual death had crept in. Then there were those who gave themselves to prayer and this was followed by a spiritual awakening. In the latter centuries we have the Reformation with its new emphasis on Bible-study, prayer and the resultant spiritual revival.

3. One of the most marked of these periods was the "Great Awakening" in the 18th century in which Jonathan Edwards was the leading figure. This revival began with his famous "Call to Prayer" and prayer had a large place in the entire movement.

4. The great work of Brainard among the Indians of North America had its origin in the days and nights which he spent in prayer before God for the enduement with power from on high. His work continued with much prayer.

5. Charles Finney in his autobiography speaks of the large place prayer had in the work in which he, by the grace of God, was the leader. Speaking of the Rochester Revival of 1830, he says, "the people were praying and the results were due largely to the results of prayer." Finney, though a marvelous instrument in the hands of God as a preacher, gave a large place to prayer in all his work. The Revival of 1857, the most remarkable ever known in the United States, began in the prayers of a humble city missionary of New York named Landfear. He prayed for a revival, and organized noon meetings for prayer. These had a small beginning but the fire of revival was kindled and it spread. Soon prayer meetings were held at all hours of the day and night, in churches, theaters and other places. Dr. Gordon Spring, one of the eminent Presbyterian ministers of the day, said to his fellow ministers, "It is evident that a revival has broken out among us and we must preach." It was found that no more came to preaching than had come out for prayer, so the dependance was put upon prayer rather than upon preaching. The revival fire spread all over the land, prayer meetings were held in large numbers and there were very many accessions to the churches. The revival spirit gripped the land.

6. D. L. Moody put a large emphasis on prayer in all his work. His work in England and Scotland and Ireland in 1873 had its origin in prayer. His going to England at all was in answer to the prayers of a bed-ridden saint.

7. The Welsh revival of 1904-5 was the outcome of prayer. Thousands prayed for years before it came. When Torrey came to Cardiff, Wales, he found that early morning prayer meetings had been held for a long while for a revival. For ten months Evan Roberts spent nine hours daily with God in behalf of a revival. Do we wonder that the revival fires fell? Smaller prayer circles were formed in which prayer was centered upon individuals and on definite purposes. Billy Sunday in his great work which the writer had the opportunity to see at first hand in Philadelphia, places large emphasis on prayer. Cottage prayer meetings are organized all over the cities in which he works for months ahead of his coming and every night and during the day prayers are offered for the revival spirit to take hold of the people.

The history of Foreign missions is indellibly linked with the "hay stack" prayer meeting in Connecticut and to this day it has been sustained largely through the ministry of prayer. The entire history of the Christian church shows that prayer has been the most important human factor.

II.—The place prayer should have today in Evangelism. The need for revival is as great as ever. The power of worldiness is as great as ever, we believe. There is a form of godliness which only too often is lacking in the substance thereof. There is a spiritual recklessness which is shocking to many and a decline which is indeed alarming. There is a callousness of consciences which might make angels weep. There is a laxity among so many in the keeping of their church vows which is appalling. There is a superficiality in life and all too often indeed in preaching which shows a marked absence of spirituality. Personal religion is at a low ebb. There is a moral breakdown in our land that is indeed a cause for the utmost concern to all Christian people. Only too often this is manifested by such who call themselves Christians. And what is possibly of more serious portent than all of these together is the weakening, the breakdown, morally, religiously and spiritually of so large a proportion of our American homes. Family religion, family worship, family instruction in the Bible are on the part of many, we dare say in most homes, entirely neglected. Most of our boys and girls never hear father or mother pray for them.

The prayer meeting is poorly attended, the House of God is not crowded as it should be by devout worshippers. Many have repudiated the church. The church only too often has become a sort of social club instead of the body of worshippers.

There is need for a revival that will save the youth "while the evil days come not", need for a revival of devotional and practical Bible study. Need for a revival that will sink into the heart and mind of our times the great fundamental, indisputable, eternal doctrines concerning sin and salvation, man and God, the life that now is and the life that is to come. We need a revival that will reach the individual, domestic, social, commercial, political life. That will make men keep their word, pay their debts, love their families, their neighbors and perform their duties conscientiously and faithfully. We need a revival that will make church members love one another and forgive one another fully and entirely even as Christ forgave. We need a revival that will make people yield to the rule of Christ.

God has not changed and His way of working has not changed. Our way of approach to God in prayer has not changed. Human agencies are still to be employed and the chief of these is prayer.

1. The greatest need of today then is prayer. There is a temptation to place too much dependence upon men, machinery and methods and too little upon God. Man has a wonderfully high estimation of himself, and his abilities and a correspondingly lower estimation, seemingly, of the necessity of God in this work. Evangelism easily becomes mechanical. One hears the rattle of rather sparingly oiled machinery only too frequently. The work easily becomes too much educational, sociological and psychological—too scientific, if you please. We need above all else, more prayer in the power of the Holy Spirit, more of the power of the Holy Spirit. In revival more depends upon the presence of the Holy Spirit than upon methods. Revivals are prayed down not WORKED UP.

If you plan for a revival by all means pray for it. Paul is to plant, Apollos is to water, then God will give the increase. We are not taught that there shall be no human effort for revival. God gives the intellectual strength and vigor to the mind but the student needs to spend years in study in preparation for his life work. So plan for revival and pray for it with the great emphasis upon the latter, pray for it as if all depended upon God. In Acts, chapter 19, we find a good revival program.

2. Pray for individuals. Be definite, select persons, the most unlikely to respond, the most influential and usable after they give themselves to Christ. Evangelism is so largely with individuals. Pray for them, with them.

3. Pray for the individual church and community that there may be a spiritual awakening in both, beginning with the church. She must be the leavening power in the community. Pray that the church may live on a higher plane of Christian living, that she may be thoroughly purged of the spirit of compromise with the world, that she may be clothed with power from on high.

The church that is willing to pay the price can have a real revival. That price is not primarily that of the professional evangelist, that may be necessary, but chiefly that price is real honest-to-goodness, earnest prayer in the power of the Holy Spirit. The church is to pray and put herself at the disposal of God. That is the price which so often the church as a whole is not willing to pay. There are, alas, too few individuals who are willing to pay that price, especially so the latter

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THE MENNONITE

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EDITORIAL

(The importance of getting as full as possible a report of what was done at our last General Conference at Berne, Ind., and our accumulation of other material compels us to omit the usual editorials and complete the printing of the Conference Resolutions.—Editor.)

RESOLUTIONS OF THE 24TH SESSION OF THE GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA

(Concluded)

60. RESOLVED, that we encourage our people to contribute money toward the fund to be used by the organization for emergency relief formed in cooperation with other Mennonite bodies.

61. RESOLVED, that we accept the report of the treasurer of the Committee on Lodges.

62. RESOLVED, that we adopt the report of the Committee on Lodges.

63. RESOLVED, that all the recommendations of the Committee on Lodges as well as the paper on this subject be read before the subject is opened for discussion and resolutions.

64. RESOLVED, that we adopt the letter to the Central Mennonite Conference (submitted by the Committee on Letters and Telegrams.)

65. RESOLVED, that if the last mentioned three congregations (in the report of the Committee on New Churches) mean by their letters to make application for admission, we receive them into the Conference. Congregations referred to are: a) Bethany, Lost River, Sask., 81 members, 3 votes, represented by H. H. Ewert; b) Blumenort, Gretna Manitoba, 153 members, 7 votes, no delegate: c) San Juan Mennonite, Irapuato, Mexico, 47 members, 2 votes, represented by H. P. Krehbiel.

66. RESOLVED, to put the substitute motion (for Recommendation No. 1 of Lodge Com.) on the table. It reads: Resolved that the Conference reassert its attitude of opposition to the lodge and counsels testimony against it, and recommends the exercise of love in carrying out this resolution so that any members who have lapsed in this matter may be won back to the Conference attitude.

67-69 RESOLVED, that the Conference adopt recommendation No. 1 of the Committee on Lodges as amended (in two places). It now reads: Recommended, that this Conference reaffirms its conviction that the secret lodge is an evil, contrary to the spirit of Jesus Christ and the teaching of the Word of God; that it therefore reassert its uncompromising position to secret organizations. It expresses its deep concern and sorrow that some of its congregations still have members that belong to secret orders in their midst and charges such congregations to continue working toward the elimination of this evil.

70. RESOLVED, to adopt the second recommendation of the Committee on Lodges. It reads: Recommended, that the Conference provide for preparing and carrying out a thorough three-year program of education on the evil of secret societies, through literature, such as leaflets, pamphlets, books, and articles in the church papers.

71. RESOLVED, that we adopt the third recommendation of the Committee on Lodges. It reads: That the pastors be urged to enlighten their congregations from the pulpit on the evils of these organizations and that the Conference also express its willingness to cooperate with the congregations in arranging for outside speakers.

72-73. RESOLVED, that we adopt recommendation No. 4 of the Committee on Lodges with the amendment. It now reads: That questionnaires be again sent to all the congregations, with the purpose of receiving reports as to the steps taken to rid themselves of secret society members in the case of churches that have such, together with such other information as is properly a part of such questionnaires; but that the information contained in the answers to said questionnaires shall not be used against any congregation or individual for the purpose of excommunication or active discipline, and shall be confidential with the Committee except for the purpose of the report in general terms.

74. RESOLVED, that we adopt the report of the Board of Trustees.

75. RESOLVED, that we adopt the report of the Treasurer of the Board of Trustees, and the double report of the auditing committee.

76. RESOLVED, that the second recommendation of the Board of Trustees be adopted. It reads: Recommended, that the Sanatorium Board be not discharged until the loans and deferred payments due the sanatorium fund have been collected and paid to the Board of Trustees agreeable with the resolution referred to above (No. 58 of Session 1923).

77. RESOLVED, to adopt recommendation No. 3 of the Board of Trustees. It reads: Recommended, that monthly payments to the Sanatorium Board, applying on the deferred payments, be remitted to the Trustees in such larger sums as the Sanatorium Board may determine.

78. RESOLVED, that the Conference instruct the Executive Committee to place our Treasurers under bond in such amounts as they may deem advisable.

79. RESOLVED, that we request the Executive Committee to bring about, if possible, the combination in one person of the work of Recording Secretary of Conference, Field Secretary, and Statistician, and give such person proper salary.

80. RESOLVED, that the submitted draft of the proposed "Articles of Faith" be referred back to the Committee to be put into print and copies thereof supplied to the churches; the consideration of this draft shall then be taken up for further consideration at the next session of the Conference.

81. RESOLVED, to adopt the report of the Mennonite Historical Society.

82. RESOLVED, that we elect a Lodge Committee for the next three years, consisting of five members.

83. RESOLVED, to make the nominations for the Committee on Lodges from the floor of the Conference.

84. RESOLVED, that we change the name "Committee on Lodges" to "Committee on Doctrine and Conduct".

85-92. Recommendations one to eight of the Resolutions Committee were adopted as read by separate motions and read:

1. That we recommend to the Executive Committee the consideration of holding delegate sessions if thought desirable during a Conference session, and that the Executive Committee submit its decision in regard to this matter at the opening of the next Conference to be acted on as the first order of business.

2. That we recommend to the president of our Conference that the Committee on Resolutions be appointed at least three months before Conference session, so that it may be able to give expression of the stand of our Conference on vital questions confronting the Church in general, and that this Committee may be called upon each day to recommend resolutions growing out of the papers and discussions of the previous day.

3. We urge the churches to accept and use freely in the Sunday school the material lesson helps for instruction on Peace to be prepared by the Board of Education and Peace Committee in order to conserve the faith and conviction of our fathers on this distinctive belief of our church, and to prepare more fully to make our present day contribution in the solution of the great problem confronting the world.

4. That we recommend that the congregations take one special collection towards covering the deficit of the issue of the last Conference Reports and the remaining copies be distributed among churches on the basis of the membership of each. (It is suggested that churches having received their reports and having contributed toward the expense of them shall be excused from the above recommendation).

5. That this Conference calls the attention of our churches to the large deficit in our Foreign Mission Treasury, and wishes to recommend a more systematic support of Missions. Monthly mission sermons and collections will increase the gifts in many churches, as also the introduction of tithing, unless a better system is already in use. The Board does not wish to make a levy upon any individual, but can say that $6.00 per member per year would prevent further deficits.

6. That the Secretary or some one named by the Executive Committee codify and classify the important resolutions of the last three Conference sessions, excepting formal ones, and submit a report at the opening of the next Conference.

7. That the resolutions which were passed at the twenty-fourth session of the General Conference be published immediately in our church papers and that the entire report, including papers, be published later. The Minutes and Reports are to appear both in the German and English language, and the Papers in the language in which they were written.

The Executive Committee shall determine the number of copies to be published and shall order the distribution of them among the Conference churches according to membership. The churches shall then dispose of them as they best see fit, and be requested then to send to the General Conference Treasurer an amount large enough to cover their share of the cost.

8. That the Conference reaffirms the Resolutions 54, a, b, c, adopted by the twenty-third General Conference, concerning Prohibition and Law Enforecment, and that the Conference urges the churches not to neglect to teach Prohibition and Law Obedience.

They read: "a) Resolved, that we, the General Conference of the Mennonite Church of N. A., endorse most heartily the enforcement of the Prohibition Amendment and the Volstead Act. b) Resolved, further, that we heartily express and record our belief that said Amendment is the greatest forward step for the good of humanity taken by our country since the Emancipation Proclamation. c) Resolved, that we hereby call upon Christian people in their churches and other organizations, as well as individually, to give public expression to their support of said Amendment and said Law, in order that those entrusted with the duty of enforcing them be the more firmly assured that in such enforcement they have the moral support of the Christian people of the land."

93. RESOLVED, to adopt Resolutions No. 9, 10, 11, 12. They read:

9. That we thank the First Mennonite Church of Berne, Ind., for its hearty welcome, excellent hospitality, the recreative sight seeing trip, etc., and all those who helped make our stay enjoyable.

10. That we thank the Choral Society for the rendition of the Cantata, "New Jerusalem", and also the various choirs, quartets, soloists, and organist for their inspiring music and help they have given us to make our Conference sessions attractive.

11. That we thank the Missionaries for the excellent display of things from the various mission fields, thereby enabling the delegates and visitors to better understand our mission work.

12. That we voice our spirit of gratitude towards God for His divine direction and guidance, and the prevailing by His grace of the spirit of friendship and prayer during the Conference session, and express this by singing, "Praise God from whom all blessings flow. . . ."

94. RESOLVED, that we thank the First Mennonite Church of Berne, Indiana, heartily by a standing vote for the efficient service of the microphone in use during the session of this Conference.

(Continued on page 5)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 654 E. 79th St., Los Angeles, Calif.

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

We are laborers together with God. I Cor. 3:9.

(Addresses given at the Bluffton College Y. M. C. A. and Y. W. C. A. half-hour program of the Young People at the General Conference at Berne, Ind., Aug. 23, 1926, and kindly submitted by request for publication in The Sower.—Ed.)

ENDEAVORERS OF IOWA IN MEETING

On Saturday and Sunday, July 10 and 11, 1926, the four Endeavor societies of the Iowa district held their conference at Donnellson, Iowa. At this meeting we discussed the problems of our societies and what mission work the Middle District Conference wants to do the coming year.

During the meeting on Saturday evening each society gave a report of the work they have been doing during the past year. This was very interesting and each society could get some help from the others in the work they have been doing. Then Rev. Kaufman explained the Fidelity program.

After the program a social time was enjoyed on the church lawn. Dainty refreshments were served by the social committee.

On Sunday morning Sunday school was held at the regular hour. Then followed the morning services, at which time Dr. Kliewer spoke on the subject, "Is the Young Man Safe". After the morning services a basket dinner was enjoyed on the church lawn.

The afternoon services were held on the Masonic lawn. At this meeting thirty minutes were given for voluntary response at which time each society responded with a talk, reading or song. Dr. Kliewer's subject was ,"The Hardships of Our Missionaries". He told us here of the many trials and hardships they have to face. He said he did not choose this subject to discourage the young people, but to tell them of some of the things that a missionary has to face.

After this meeting we held our business meeting. At this we decided to recommend to the Middle District to raise $3000 for missions the coming year.

Endeavor meeting was held at the regular hour and each society took some part on the program.

The evening meeting was a union meeting. Dr. Kliewer gave the message on "World Peace".

This closed our meetings and we feel that God's richest blessings rested upon us during these meetings.

THE OBJECTIVE ON THE CAMPUS

Christ said, "I am come that ye might have life more abundantly." How very well the objective of the national Y. M. and Y. W. C. A. hinges around these words of Jesus.

The national Y. M. and Y. W. C. A. are large organizations working in all parts of the country. There are many divisions, the students' division being only one of them. The national association is made up of the state associations and these in turn are made up of smaller districts. Since our discussion this evening centers around the student phase of the Y. M. and Y. W., we shall consider only that part. Before going on further, perhaps it might be of interest to you to know that in April of this last year, the national Y. W. C. A. held its convention in Milwaukee, Wis., and all the divisions, such as student and industrial groups, were represented. Here they talked together a number of their various problems, endeavoring to find solutions for them.

So often in our impressions of College life we minimize the importance of some of the organizations found on the Campus. So it is my purpose to show you what the "Y's" are doing on the College Campus. We know the classes in the college curriculum are for intellectual growth; atheletics for physical development; but how many realize that the Christian organizations, often spoken of as the "Y's", are for moral and spiritual growth. On a College Campus, especially that of a small denominational college, the "Y's" are perhaps the most important organizations.

Perhaps if we understand how the "Y" originated, we can better understand the purpose of the organization. Of the twenty-five other members of the alphabet family who have survived through the centuries, its nearest relative and kin are the two well known and prominent characters "Y" and "I". Some writers claim that the "Y" is a compound or composite of these two letters. So the College "Y" is what its name signifies—an association of College men and women striving to live the Jesus' way of life on the Campus. In other words, their purpose is to apply Christ's law of love between U and I.

The national objective is stated thus: "We unite in a determination to live unreservedly Jesus' law of love in every relationship and so to know God." In order to attain this objective in its fullest meaning, the "Y's" have adopted five aims which are as follows:

1. To lead students to faith in God through Jesus Christ.

2. To lead them into membership and service in the Christian church.

3. To promote their growth in Christian faith and character, especially through prayer and the study of the Bible as well as to stimulate well-rounded development of the mind and body.

4. To promote a positive moral and religious college spirit.

5. To challenge students to devote themselves in united effort with all Christians to making the will of Christ effective in human society and to extending the Kingdom of God throughout the world.

Naturally one may ask what is done to meet these aims. If one has kept in touch with students and their problems you will notice that they are discussing problems of the following nature on all the campuses in the country.

First—Campus Relationships and Responsibilities. At various places they discuss this as the "Relation between faculty and student", "What is College", "Relation between Men and Women" and also "Problems of student honor and over-organization on the campus."

Second—The problem of Citizenship. This means a following of the problems of community responsibilities and adjustments such as rural problems.

Third—The relation of students to the church. In almost every student Conference one finds this idea emphasized from the platform, in informal groups, and sometimes by discussion of the whole conference in regular discussion groups. We have often heard that the young people are irreligious and do not care about the church but serious-minded students are discussing this problem, trying to find the correct solution. You probably remember the Inter-denominational Student Conference at Evanston, Ill. last Christmas. The aims of these students were; first, to evaluate the church as a force working in our social order; and second, to determine our opportunity for working in and through the church to effect this purpose, namely "that of making Jesus supreme." Of course, there are some students, we are sorry to say, who are not interested in these problems but there are a number who are interested and also very much so. Through these problems they are trying to live Jesus' law of love in every relationship.

Fourth—The Inter-Racial problem. This is very vital all over the country. Perhaps we are not so well aware of it, living in the communities that we do, but one does not need to travel far in the big cities in the foreign districts, without noticing the friction between the races. In our larger colleges and universities, there are many foreign and negro students, and the mingling of these races presents a practical problem of readjustment and a living of Jesus' law of love.

Fifth—Peace is another important subject these days. Students are discussing it very much. On our own Bluffton Campus last October, we were privileged to have a World Court Conference for the Colleges in that particular district of Ohio. This subject was discussed from all angles and viewpoints. It is also encouraging to note the number of students who are taking a definite stand for Peace. We as Mennonites should be very much interested, to say the least, in the promoting of Peace.

Students are studying the Bible more earnestly. They are studying the life of Jesus, making His teachings applicable to everyday living. Other students are studying industrial, economic and international problems.

Underlying all of these emphasis is the search for the standards of value for an understanding of the essential facts of Christian experience, the sources of spiritual power and a conception of God adequate for the individual and society. Through all these phases, there is an endeavor to live Jesus' law of love.

So these are the aims and objective of the national "Y's" and the next speaker will tell you what the "Y's" have been doing on the Bluffton campus.

Given at Berne, Aug. 23rd—at General Conference.

Esther Burkhard
Goshen, Ind.
Graduate of Bluffton College, '26.

RESOLUTIONS OF THE 24TH GENERAL CONFERENCE SESSION

(Continued from page 4.)

95. RESOLVED, to instruct the Conference Secretary to head the papers read at this Conference with the explanation that they are not the official views of the Conference, but only the opinions of the respective writers.

96. RESOLVED, to strike out part of the letter to Alexander Ediger (in Russia).

97. RESOLVED, to consider Bro. W. W. Miller's Paper as having been read and subject to publication.

98. RESOLVED, that we accept the invitation of the churches in and around Newton, Kansas, to hold the next session of the Conference in 1929 there.

99. RESOLVED, that the 24th session of the General Conference be adjourned.

C. E. Krehbiel,
Sec'y. Pro. tem.

THE PLACE OF PRAYER IN EVANGELISM

(Continued from page 3.)

part of it, put self at God's disposal.

4. Pray for the work in the foreign fields. Prayer has been most important in the entire history of missions. Pray definitely for the boards, the candidates, the workers in the fields. These have large problems to solve and they need our prayers. We must not, we dare not leave them to fight their battles alone. Pray definitely for the converts on the fields and for the many who may become converts. Prayer arouses our interests in missions and increases our support. May we not believe that our Board deficit is an indication of a lack of prayer on the part of our people?

III.—Why is prayer needed? Some one may ask but why is prayer after all necessary in all this work? Why not leave it all in the hands of God? Why not just let the Holy Spirit prevail upon the hearts of people for after all the work must come through the Spirit's power. Prayer is not an attempt to get God to change His purpose with any one. Prayer is not an effort to get God to do something He did not intend nor wish to do. Prayer is not a means of getting the Holy Spirit to prevail upon hearts He had not intended to prevail upon. Christ does not force Himself upon any one nor

into any one's heart. Prayer for one may lead that one to open the heart door for Christ, for the Spirit to enter.

Another may ask why not trust to people's sense of the rightness of having a heart revival? That sense is too dulled, too calloused in many. Prayer brings the spirit into harmony with God, with Christ. Prayer "stirs up that gift of God which is within thee." Prayer arouses a greater interest in revival. Prayer prepares the hearts of the people for revival. As the preparation of the soil for the planting of the seed is essential so the preparation of the heart soil for revival is altogether essential. There can be none without that preparation and prayer is the means of preparation. Let the entire church pray for revival and continue to pray always.

A. S. Bechtel.

(Paper read at Middle District Conference August 15-18, 1926.)

ESTABLISHING RURAL SUNDAY SCHOOLS

The American Sunday School Union in its one hundred and ninth year just closed, has operated as vigorously as ever. It finds in the outlying rural sections of practically every state of the Union a crying need for its service. Its Annual Meeting, held at its headquarters building in Philadelphia on May 11, developed interesting facts showing how it is meeting that need. It has continued to organize on an average three new Sunday schools and to reopen two others of every day of the year, week day and Sunday. These fifteen hundred new and reopened schools, with other thousands in continued operation, have been supervised by two hundred missionaries. Each of these men has made on an average more than a thousand visits to homes in his territory, which usually consists of several counties. In these rural homes some twenty-eight thousand Bibles, or portions of the Bible, have been placed, as well as many other good books. The schools are held in communities unable to support a church. In hundreds of them churches have been started and given up. In such communities the Union Sunday school, with local leadership developed and encouraged by the supervision of the missionary, is the one practical method of promoting religion in the community and giving boys and girls an opportunity for Christian education. In forty-one of these communities during the past year there has been such religious development that churches of various denominations—the local people always decide what—have grown out of Union Sunday schools; 185 young people's societies were organized; 317 prayer meetings established, and 214 regular preaching stations opened.

THE C. E. TOPIC

Sept. 26

What Work Shall We Plan This Year?

I Cor. 3:6-17

The wise man always has a plan ready. Without a plan nothing is to be accomplished. Behind the plan is the vision. "Where there is no vision the people perish" says the Scripture. All the great accomplishments of our age and of all other ages, have been the result of vision. The discoverer, the inventor, the writer, and the leaders of people have been men who not only have had visions, but made their visions come true. In bringing about the realizations of their visions there had to be work and application as well as enthusiasm. Some people do nothing but dream. Such people don't amount to much because they have lacked the energy of application to make their dreams worth anything to any one else.

In the work of the Lord both vision and energy must be supplied. When Jesus told His disciples to go out into all the world preaching and teaching He had a vision of the whole world won for God. To His disciples in all ages He left the task of making that vision come true. We cannot be a worthy factor in the Lord's work until we share the Lord's vision of all the world won to Him. The greater the outlook of the saints the surer is the advance of the kingdom of God. Perhaps the reason why there remains so much of the world without the Gospel today, and, because there are still so many unconverted all around us, is because we have not planned large enough and have not exerted our energies sufficiently. Whatever our plans in the work of the Kingdom, let us remember that the most important thing is the salvation of souls. Any Christian's work that does not make soul-saving the chief end of his efforts had better give himself and his plans a thorough examination with the aim of discovering what is the matter with them.

Paul in his wonderful passage that is our Scripture for this topic has in mind a wonderful building erected to the glory of God of which Jesus Christ is the foundation and he reminds his hearers, the Corinthian church, that they are the temple of the Holy Ghost, which temple must be holy, because, under another figure, it is the body of Christ. In the erection of a building a plan is absolutely necessary. It must be planned to suit the purpose for which it is intended and it must also be planned so that it will be strong enough to endure the tests to which it will be subjected. Years of wear and storm, as well as changes of seasons must be considered and carefully prepared for. Perhaps we have seen a squatter's hut, erected temporarily on some lot. It was unsightly, irregular and generally unsafe. No self-respecting person would want to erect such a building for the shelter of his family as their home. Now, there is a divine plan of God concerning the building not only of the church, but of character. The church must be planned for efficiency and for such uses as will glorify God. It must be free from those things that are inconsistent with the honor of God. It should represent our sacrifices, our service and our love. We should regard it as the place where we meet with God in sweet fellowship of His saints. Character, as God has planned it for His children, must be such as will be a glory to Him. Man's character has been defaced by sin and unfitted for fellowship with Him, but there is a way by which the favored place may again be gained. Through faith and by conversion the sinner again becomes the child of God. In planning our lives there are many little details to be considered. Many of these little things are the seed of habits. We should, therefore, first keep in mind the chief thing, namely, being a child of God, and then, we should so plan and control the details of our lives that they will fit together into an acceptable offering to our Heavenly Father. We want to plan to cultivate good habits and to eliminate the evil ones. In either case there is required on our part a sincere desire, an earnest endeavor and a continual watchfulness. However, in any effort to become what God wants us to be, let us remember that "without prayer ye can do nothing."

As C. E. members we should be wise enough to have plans, have good plans and have energy to carry them out. But plans cannot be made without the most careful consideration and prayer. There are matters in our society which may be improved. The church needs young men and women to stand back of it four-square, dependable and always on the job. The matter of missions should not be neglected for a minute. As there are continual greater demands on the field so there is a continual need of increased interest and giving. As good endeavorers we will be true to our own church. How much do we know of its history and doctrines? What do we know of its benevolences? Of its educational interests? Have we given its publications the support they have a right to expect from us? Have we interested ourselves in bringing others into the church? Here we have matters that suggest possible plans.

THE S. S. LESSON

Sept. 26

Review

Golden Text: "Let us run with patience the race that is set before us, looking unto Jesus, the Author and Perfector of our faith."—Heb. 12:1-2.

Devotional reading: Psalm 195:1-8.

Lesson 1: Israel enslaved. God's people found themselves in difficult times. This often happens. Our Lord announced that persecutions would come. Egypt represents the world, always unfavorable to God's children and ready to injure them. Though weak Israel was stronger than Egypt's king and his country. We may learn things about a merciless slavery. Sin is a slave master. Men come to be slaves to habits. There is a mightier One than all our slave masters. God is ready to hear and help when called upon.

Lesson 2. Childhood of Moses. God is always preparing leaders. So it was with Moses. God wanted to use him and surrounded him with circumstances that would in the end be of great help. The mother of Moses had a faith that enabled her to avoid the efforts of the king of Egypt. Moses cried when found by the princess. Do we realize what those tears meant? They melted the heart of the princess and changed the course of history. Even babes are used by God for His wise purposes.

Lesson 3. Call of Moses. Forty years at the king's court and forty years in the wilderness were needed to prepare Moses for his task. In Egypt he learned to govern and also learned that to be hasty was useless. In the wilderness he became familiar with the country through which he was to lead his people. Moses had several excuses. Who am I? Who are you who sends me? and I am not eloquent. Gods answer was: "Certainly, I shall be with thee." The greatest assurance ever offered to any one. Every child of God who seeks to do His will has the same assurance. God will be with him.

Lesson 4. Passover. The Passover was to be the salvation of Israel. God would spare them when He saw the blood. Through the shedding of blood only is there salvation. This was to be an eternal memorial. It kept Israel in remembrance of the passing over of the angel. Of the passing out of bondage into freedom, of the passing over the Red Sea. The Passover lamb was a type of Christ through whose shed blood there is salvation.

Lesson 5. At the Red Sea. Israel seemed doomed. Mountains before them on one side, the Red Sea on the other, and the Egyptians behind them. But man's extremity is God's opportunity. Deliverance came at the moment of the greatest hopelessness. Nothing that Israel could do would save, but God proved Himself then, as ever, the mighty Deliverer. Miracles happen often. They indicate that God takes an actual interest in the affairs of men for their good.

Lesson 6. Manna. Israel was hungry. They murmured. God was taking care of them, though they needed to have their faith tested, which proved very weak at this time. God fed them. He is always doing that. Every crumb of our food is a gift from heaven. Manna was a type of Christ, who is the living bread and provides eternal refreshment for our lives.

Lesson 7. Jethro's Council. Moses had to learn that he had other things to attend to besides detail. There should be a fair division of all kinds of work. This should be according to ability. Jethro was able to suggest the use of system. After all, unsystematic work does not bring the best results. Moses was wise enough to listen to the advice of another. Something we should learn from him.

Lesson 8. The Ten Commandments. Duties to God. God will not have any one have another beside Him. Anything that takes the place of God in our affections is our idol. God will not permit representation of Himself or worship of images. Though the image be but a symbol, it soon comes to mean the actual God. God will have His name respected. Profanity is an insult to Him. He will have His day honored, for it is for our good as well as for His glory.

Lesson 9. The Ten Commandments. Duties to Man. Life, virtue, property and honor are sacred things not to be trifled with by any one. God gives them the protection of His law. Indeed, the Ten Commandments are the base of every civilized law. No one's life, virtue or possessions, could be safe in a land where the commandments are not respected.

Lesson 10. Tent of Meeting. It was a holy place because God had so designated it. It was a place of worship and therefore a consecrated place and apart from the rest of the camp. Pillar and cloud were tokens of His presence. He is ever with us.

Lesson 11. Gifts for the Tabernacle. A wonderful lesson in giving. Every one gave. They gave according to their ability. Costly jewels were among the gifts, so were such simple things as goat's hair. All was needed and had a place in the erection of the tabernacle. We should all be givers. We should give regularly, freely, proportionately, and as God has prospered us.

Lesson 12. Obedience to the law and prosperity and safety have a close connection. The nation that regards not the law of God will soon perish. The people who make the Lord their God are the happiest and most prosperous. The entire story of our civilization shows this.

PROGRAM FOR THE C. E. CONVENTION

To Be Held at Westzion and Christian Churches, Moundridge, Kansas, Sept. 19 at 2:30 P. M.

Instrumental Music—Hoffnungsfeld—Saxophone Quartet.
Devotionals—Rev. P. P. Wedel.
Music—Eden Male Quartet.
Address—"Experiences of the Missionaries During the Turmoil in China."—Rev. S. J. Goering, China.
Music—Westzion and Christian Societies.
Theme: "Go and Do Likewise."—Sister Katherine Voth.
Scripture Verse Contest—Tabor, Buhler and Alexanderwohl Juniors. Led by Mrs. D. O. Rupp.
Consecration Meeting for all Juniors—Led by Mrs. D. O. Rupp.
All junior societies are asked to take an active part in this meeting.
Song by all the Juniors—"More About Jesus." Led by Mrs. D. O. Rupp.

Evening Session, Beginning at 7 P. M

Music—Alta Orchestra.
Consecration Meeting—"Every Member a Help."—Rev. Gustav Frey, Lehigh.
Music—Hoffnungsan Quartet.
Business Meeting.
Violin Solo—Duff Middleton, Wichita.
There, "Mission Treasures for Christian Endeavor Societies."—Mrs. J. R. Duerksen.
Music—Halstead Society.
Question-Box—W. F. Unruh, Hillsboro.
Close.

(Should anybody wish to send in some questions please send them to Brother Unruh before Sept. 11.)

The Program Committee.

Invitation

The officers invite all members and friends of the different C. E. Societies for the C. E. Convention which will be held at the Westzion and Christian churches at Moundridge, Kansas, September 19, at 2:30 P. M.

Rosa Kim, Sec.

DEATH

Kliewer— John G. Kliewer was born Jan. 15, 1878. He was baptized and became a member of the Hoffnungsau Church on June 16, 1901, and on Feb. 26, 1903, he married Maria Buller, who with 4 sons and 1 daughter mourns his early death. Funeral services were held at their home near Burrton at the Hoffnungsau Church in charge of Rev. H. P. Krehbiel.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR AUGUST, 1926

General Treasury.

Bethel S. S., Inman, Kan., $43.25; Menn. Ch., Buhler, Kan., $97.24; Bethel Ch., Langham, Sask., $37.80; friend, Turpin, Okla., $100.00; friends at Gelsburg, Bayern, Germany, $1.00; Bethel Ch., Mt. Lake, Minn., $1,043.58; First Menn. Ch., Shafter, Calif., $35.00; First Menn. Ch., Aberdeen, Ida., $19.89; Emmanuel and First Menn. Ch., Aberdeen, Ida., $35.09; First Menn. Ch., Halstead, Kan., $89.37; Hebron Ch., Buhler, Kan., $34.19; Zion Ch., Elbing, Kan., $907.75; Bergtal Ch., Pawnee Rock, Kan., $92.62; Menn. Ch., Burrton, Kan., $6; Menn. Ch., Geary, Okla., $55.60; Menn. Ch., Deer Creek, Okla., $25.98; Garden Tp. Ch., Moundridge, Kan., $84.53; Peter H. Unruh, Newton, Kan., $100.00; Grace Menn. Ch., Pandora, O., $120.36; Greenfield Menn. Ch., Carnegie, Okla., $15.25; Gnadenberg Ch., Whitewater, Kan., $81; Menn. Ch., Springfield, Pa., $28.50; Lizzie Rees, Pulaski, Iowa, $30.00; Menn. Ch., Escondido, Calif., $13.65; Bethany Ch., Kingman, Kan., $15.52; Immanuel, Mary and Martha Circle, Los Angeles, Cal., $10.00; Menno Ch., Menno, Wash., $23.84; Sister Ida Epp, Mt. Lake, Minn., $10.00; Menn. Ch., and S. S., Pratum, Oreg., $20.00; Mr. and Mrs. A. P. Neufeld, Inman, Kan., $35.00; Mr. and Mrs. John J. Boese, Vona, Colo., $54.00; First Menn. Ch., Upland, Calif., $48.06; West Swamp Ch., Quakertown, Pa., $11.88; Menn. Ch., Lehigh, Kan., $12.55; Bergtal Ch., Corn, Okla., $27.93; Menn. Ch., Laird, Sask., $15.00; Bethel S. S., Mt. Lake, Minn., $75.00; B. F. Welty, legacy, Tacoma, Wash., $68.62; First Menn. Ch., Monroe, Wash., $32.18; Menn. Mission Prog., Vona, Colo., $19.18; Menn. Ch., Hillsboro, Kan., $46.35; from Berne, Ind.: birthday money, $0.06; Albert Zuercher, $6.50; mission boxes, $13.10; Sr. C. E. Soc., $58.85; First Menn. Ch., $1603.67; Menn. Ch., Pulaski, Ia., $19.87; Bethlehem Sew. Soc., Bloomfield, Mont., $75.00; collection taken in Ohio, $550.00; Bethlehem Ch., Bloomfield, Mont., $56.35; Bethel Ch., Dolton, S. Dak., $19.80; George W. Bender, Trenton, Ohio, $50.00; Bethesda Ch., Henderson, Nebr., $108.98; Swiss Ch., Whitewater, Kan., $721.85; Menn. Ch., Goessel, Kan., $430.05; Emmaus Ch., Whitewater, Kan., $762.75; Bethesda Ch., Marion, S. Dak., $36.50; Menn. Ch., Munich, N. Dak., $27.79; Kidron Ch., Taloga, Okla., $6.35; Menn. Ch., Deer Creek, Okla., $43.40; Herold Ch., Bessie, Okla., $15.30; Eden Ch., Moundridge, Kan., $599.24; churches in and around Moundridge, Kan., $41.73; Jr. C. E. Soc., Donnellson, Ia., $10.00; First Menn. S. S., Bluffton, O., $100.00; Menn. Ch., Greensburg, Kan., $74.10; Hoffnungsau Ch., Inman, Kan., $67.18; Zoar Ch., Waldheim, Sask., $69.71; Ebenfeld Ch., Montezuma, Kan., $68.02; Brudertal S. S., Hillsboro, Kan., $78.91; Swiss Church, Whitewater, Kan., $175.61; Christian S. S., Moundridge, Kan., $73.93; J. P. Huxman, Moundridge, Kan., $50.00; friend, Montezuma, Kan., $15.00; John Becker, Aberdeen, Ida., $25.00; friend, Canton, Kan., $6; First Menn. Ch., Mt. Lake, Minn., $27.89. Total, $9,792.85.

Orphans, Teachers, Etc.

David Epp, Laird, Sask., $30.00; Bergtal C. E. Soc., Weatherford, Okla., $25.00; First Menn. Sr. C. E. Soc., Philadelphia, Pa., $15.00; C. E. Soc., Avon, S. Dak., $40.00; Rudolf Mueller, Halstead, Kan., $15.00; Y. P. C. A., West Swamp Ch., Quakertown, Pa., $30.00; father and son, Berne, Ind., $30.00; Anna Hiebert, Ontario, Calif., $10.00; Agnes Harms, Upland, Calif., $20.00; S. S. Classes, Bethel College Menn. Ch., Newton, Kan., $70.00; Menn. C. E. Soc., Lehigh, Kan., $24.00; Menn. Mission Soc., Burrton, Kan., $40.00; Alexanderwohl S. S., Goessel, Kan., $60.00; H. B. Janz, Rosthern, Sask., $10.00. Total, $494.00.

China Station.

David J. Wipf, Freeman, S. Dak., for hospital, $10.00.

India Station.

Heinrich H. Epp, Henderson, Nebr., for house, $100.00; friend, Goessel, Kan., for hospital, $50.00. Total, $150.00.

Tamingfu School.

First Menn. Daily Vacation Bible School, Philadelphia, Pa., $13.59.

China Building Fund.

Total received, (Receipted by Mrs. J. G. Regier), $122.50.

Sundries.

C. W. Regier, Elbing, Kan., for E. Kuhlman, $100.00; J. B. Frey, refund, $150.00; H. T. Neufeld, refund, $12.50. Total, $262.50.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

Balance in bank, on August 1st, 1926, $12.60.
Gifts for General Fund, $9,792.85.
Gifts for Orphans, Teachers, Etc., $494.00.
Gifts for China Station, $10.00.
Gifts for India Station, $150.00.
Gifts for China Building Fund, $122.50.
Gifts for Tamingfu School, China, $13.59.
Gifts for Sundries, $262.50.
Total receipts during the month, $10,845.44.
Received for protest check, $77.50.
Total receipts, balance and protest check, $10,935.54.
Paid on debt during the month, $7,500.00.
Paid on orders, during the month, $3,281.24.
Paid on Protest Check, $77.50.
Balance in bank, on September 1st, 1926, $76.80.

On September 1st, 1926, our Board has a debt of $16,200; also $8,740.65 unpaid July orders.

From the above, you will note that $8,740.65 has not been paid; this amount represents the payments due our China Missionaries on the field and at home on furlough. It would be appreciated, if those churches that have not sent in their quota would do so at once.

Gratefully acknowledged,

J. G. Regier, Treasurer.
Newton, Kansas.

JOTTINGS

Missionary Frey of Arizona is visiting the churches of Kansas during the month of September. According to the program that has been arranged he is expected to give 25 addresses, the last of which will be in Newton on the evening of Sept. 26.

The Mennonite Year Book for 1927 is being prepared by the Educational and Publication Committees of the Eastern District Conference. Those working on it hope to make it interesting and helpful and aim to keep it up to its usual high standard.

The Anniversary of the Mennonite Home for the aged has become one of the outstanding events during the conference year. Great numbers of people attend. This year it is to be held on Sept. 18. Judge Harold Knight and Rev. Victor Boyer will be the speakers. The Souderton Male Quartette will furnish special music.

The Berne Witness Co. has issued a remarkable number in celebration of the 30th Anniversary. The number, really a good sized book of 116 pages, is full of information concerning the town of Berne. The past is reviewed and the present illustrated and described. As a large section of Berne's population is Mennonite and, as many of those who have had a conspicuous part in the development of Berne are Mennonites, the work has a special interest for all who want to keep themselves informed concerning Mennonite affairs. Items of particular interest are those dealing with the local Mennonite church, the biography of the late Rev. S. F. Sprunger and the sketch of Bro. J. F. Lehman, who besides being manager of the Mennonite Book Concern, seems to have an active interest in everything that is worth while that is going on in Berne or has been going on in Berne. The work is richly illustrated and well gotten up. No doubt those fortunate to possess one of these numbers will carefully preserve it.

The Mennonite Collegiate Institute of Gretna, Manitoba, desire to engage a fourth teacher. The qualifications of the same should be Christian character, ability to teach the subjects of a high school course, and if possible, knowledge of the German language. Applications may be addressed to Aron L. Friesen, Gretna, Manitoba.

A very interesting event in Berne, Ind. was the celebration of the Golden Wedding of Mr. and Mrs. David C. Lehman. All of their twelve children who grew into manhood were present. The happy couple were married by the late Rev. S. F. Sprunger Sept. 2, 1876. Shortly after their marriage Bro. Lehman erected a log house on the farm on which they still live. Fourteen of their fifteen children were born on this homestead and all but three are living. A modern structure, however, has long ago taken the place of the old log house.

Rev. Benj. Ewert, of Manitoba gives the following concrete information concerning Mennonite Missions in Mitarbeiter. Missions were established by Mennonites of Holland on the Islands of Java and Sumatra in 1847. In 1880 the General Conference of Mennonites opened its mission work among the American Indians. In 1894 the Mennonite Brüder Gemeinde of North America began work among the American Indians. In 1898 the (Old) Mennonites of North America established their work in India. In 1898 the Brüder Gemeinde of North America located their work in India. The General Conference Mennonites started their missions in India in 1900. The Mennonite Brethren in Christ mission in Nigeria, Africa, dates back from 1901. The Krimmer Mennonites established their work in China in 1905. The Mennonite Brethren (Brüder Gemeinden) occupied their field in Fukien, China, in 1911. In this same year 1911, the General Conference was on their field in Chihli, China. The Defenseless Mennonites entered the Congo, Africa, in 1911. The (Old) Mennonites are in Argentine, South America, since 1917.

The following encouraging response to an appeal of our Mission Board is so encouraging and so suggestive to all friends of missions that we herewith present it to our readers with the hope that many of them will profit by the excellent example and also carefully consider what the secretary of the Board has to say on the matter:

To the Foreign Mission Board:

Greetings in the precious name of our risen Lord.

Having read in the church papers about the great need of the Foreign Mission treasury, I want, in response, send you the enclosed draft and letter.

I send this money to the foreign mission treasury instead of investing, or putting it in the bank or using it for some other purpose where it might bring dividends, because I consider the cause of spreading the Gospel as the greatest opportunity for investing money. My ground for it is God's own word. In Isa. 55:11 "My word shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I send it."

Is any other bank or business investment as sure and safe as that? Surely all who believe God's word will say No, there is nothing safer and surer than God's promises.

My prayer is for each one of us as members of the General Conference, yes all His children, that we may enter the secret closet, shut the door, commune with our God, get all straightened and cleaned up by Him who alone can do it, then receive orders from Him our King of Kings and obey Him in all He commands us, for His glory. Surely He will work wonders if we let His Holy Spirit have His way in us.

Yours in Jesus' Name,
A coworker with Him.

Note

Dear Mission Friends:

The above letter may be a reminder to all of us that our mission treasury is in need of special remembrance. We call special attention also to resolution 17 of the report of the General Conference, emphasizing systematic giving, either by tithing or by some other method, if it is better than tithing.

P. H. Richert, Sec.

Scripture Text Calendar
For 1927

The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the homa.

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By Rev. H. J. Krehbiel

107 pages, paper cover.....35c

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, SEPTEMBER 23, 1926 No. 37

FROM THE ARAPAHOE STATION, CANTON, OKLAHOMA

September 8, 1926.

Dear Readers:

In the story of the vine and the branches Jesus says: "Without Me ye can do nothing." We are often wont to forget this, especially in our present time where man seems to rule supreme in this world. For has he not overcome vast difficulties and harnessed nature's resources for his needs? And yet, life's experiences prove to us again and again, that the above words of our Master are still true. And especially true are they in the work of His Kingdom. For has the Church advanced and grown in comparison to the advantages we enjoy in this country? If so, why is it that we have so many empty churches, especially in the summer time? Is it not because we put too much value upon what we do and not feel the need and look for His help and guidance, who has said, "Without Me ye can do nothing"? In the busy rush of our day we forget this. This is the reason why so much of what is done has only value for this life and not for eternity. We need to retreat oftener for meditation and prayer, as the Master was wont to do while here on earth.

When nature awakens and comes forth in all her beauty, our people here begin to get restless. The planning for the summer begins often very early. With this and the spring planting they consider themselves so busy, that one and the other cannot come to church. Then follows harvest and threshing. Most of our young men take this opportunity to earn some money. As a whole they do good work, and are wanted by the white people. But many of these white people work on Sunday as well as other days, and of course ask the Indians to do so too. Most of our boys refuse to work on Sunday. They are satisfied with six days of work. However, they do not feel the need of worship strong enough to come to church. They will rather spend the Sunday playing ball or seeing a game played. With the fourth of July the summer gatherings begin. Our people had two of their Indian gatherings this summer, and one more to come off this fall. At both times a number of our people stayed at home. This has encouraged us very much. And we hope it is, as one of our men said, "these old gatherings are dying." During the latter part of August they camped here at Canton for the horse races, and at present they are having their Indian Fair at the agency at Cantonment. Aside from this the picnics and fairs have not drawn them away very much this fall.

So while the Services during the summer have not been what they should have been, we are not so discouraged as sometimes. We did not miss a Sunday service, although a few were very small. We also managed to have one week day gathering out in the open. Before dinner we had a service. After this we had dinner together, which various ones had brought. The afternoon was open for visiting and games. A few Sundays ago, we could partake of the Lord's Supper. Not all had come, but all of us who had come felt richly blessed. Also had several funerals during the summer. Two were little children and one was our Sister Mary Bringing-Good, 21 years old. She was a good girl and a true Christian as far as we know. Her parents were strongly attached to her. Mr. Bringing-Good is almost totally blind and this daughter was a great help to him. She herself wanted to stay with her feeble father. But before the end came she said, "Father, now I am ready to go." So she has gone on before and we expect to meet her again. Under the circumstances her father would naturally miss her the most. But he soon mastered his grief and continues true in his Christian life. Thus we have had a very busy summer. Now the school season is upon us again. Most of the children were prompt to begin. Let us also remember the work of the school that it may have value for eternity! Pray for us that we may have strength of both body and spirit for the work. The last two winters we have not been able to do much on account of our sickness. I was sick both winters, typhoid fever once, and bronchial pneumonia last year; and last winter Mrs. Neufeld broke down also. While I was very sick both times, God has restored us, so that we have been able to do our work again this summer. And we look forward with longing to this winter. For it is this season of the year that most can be done. But the last two years have taught us the truth of the words of our Master, used at the beginning of this article. We were just as anxious for the work of those two winters, as we are for this winter. Yet it was very little that we were permitted to do. But He has restored us; and we are trusting Him for the future. For He that said, "Without Me, ye can do nothing" has also said, "Lo I am with you always, even unto the end of the world". And this He has let us feel in our sickness, as well as in all our needs from time to time. In all of it we could feel His guiding hand, and we can but praise Him!

Yours for the Master.

Heinrich T. and A. Neufeld.

POSSIBILITIES OF THE LEAGUE OF NATIONS

By Dr. J. E. Hartzler

One can not pass from war-stricken Austria into Switzerland without having his attention arrested by the peculiar contrast in the two neighbor countries. Austria, it will be remembered, was, during the world war, ally to Germany and suffered defeat with her. As a result of the defeat, and the treaties which followed, Austria has been reduced from a country of 52,000 000 people to one of 6,000,000, nearly 2,000,000 of whom at present live in Vienna. It was in this city where the black hand of starvation did its devastating work only a few years ago. Leaving the beautiful Tyrolean Alps in western Austria and crossing the border into Switzerland brings one into the area where the results of the war are conspicuous because of their absence.

In contrast with France, England, Germany and Austria, Switzerland has no standing army, no war monuments; has had no war for 100 years.

Victories of Peace

Switzerland is wisely proud of her Religious and Educational Reformers, Zwingli and Pestalozzi in Geneva; Calvin, Knox and Rousseau in Geneva. It is no surprise to see the quiet city of Geneva, on the peaceful Lake Geneva, inherit the seat of the League of Nations, a privilege which would be a high honor to any country.

Our stay in Geneva for one week was occupied in the study of world conditions in connection with the Geneva Institute of International Relations. The Institute was organized in 1924. During one week each year in August, the Institute conducts an intensive study and discussion of current problems of international relations. There is entire freedom on the part of the members of the Institute to express their opinions, and to draw conclusions.

Meet Notables

This year it was our privilege to hear and personally meet such persons of international reputations as Mr. Alfred Zimmern of the International Institute of Intellectual Cooperation, Paris; Mr. W. J. Ellison, member of the Staff of the International Labor Office; Dr. James Brown Scott, Director of the Division of International Law of the Carnegie Endowment for International Peace, and President of the Institute of International Law; Dr. William Rappard, Rector of the University of Geneva; Mr. M. Paul Mantoux of the Secretarial of the League of Nations; Sir Arthur Salter, Director of the Economic Section of the Secretariat; Dr. Arnold Walfors, Dozent, Hochschule für Politik Berlin, and others of like international recognition.

Among the leading subjects before the Institute are the following: "The Development of the International Mind," "Current Problems and Progress in Disarmament," "The Nature and Aim of the International Labor Organization," "The League of Nations as a Historical Fact," "The Settlement of Interstate Disputes in America," "Action of the Council of the League of Nations in

International Disputes," "The Economic Reconstruction of Europe," etc., etc.

Through the entire program two major questions repeatedly appeared: (1) What is wrong with Europe? (2) What is the League of Nations?

What's Wrong in Europe

To the first it may be answered that it is not in the resources of the various countries neither men's capacity to develop them. Nor is it a matter of over-population as there is yet much undeveloped and unpopulated area. Nor is it a disinclination on the part of men to work. Nor is it in the material destruction resulting from the war.

Much that was destroyed during the war was created during the war. Neither is it Europe's great internal debt. Production has gone on in spite of debt. In fact there is an over production in most countries.

What then is wrong? If one may judge on the basis of the addresses and findings of economic experts during the Institute we may conclude that what is wrong in Europe at present is the disorganization and disarrangement in society between the producer and the consumer.

The resources of the Nations are on the increase. The capacity of men to deal with these resources is on the increase. But the system of interchange is wrong; there is a blockade in exchange between the producer and the consumer.

Causes

This disruption is due to three things primarily: (1) The depreciation of currency. (2) The character of the economic problems of the various countries; and (3) The difficulties of individual adjustment between the producer and consumer. The war has thrown the entire economic machine of Europe out of adjustment.

To the second question it may be replied that the League of Nations is an association of self-governing states organized on permanent lines in an effort to broaden the basis of peace and to lessen the chances of war.

It is an effort to promote international cooperation and the achievements of international peace and security.

The constitution of the League provides and the members of the League agree to achieve peace and security by the acceptance of obligations not to resort to war; by prescription of open, just and honorable relations between nations; by the firm establishment of the understandings of international law as the achieved rule of conduct among Governments; and by the maintenance of justice and scrupulous respect for all treaty obligations in the dealings of organized peoples with one another.

To Preserve Peace

The central purpose of the League is the preservation of peace. The guiding principles are conference and delay, members of the League agree not to go to war at least until certain prescribed methods of peaceful procedure have been tried, then not to go to war in any circumstances until at least 90 days after the result of the enquiry is known, and in no case to go to war against a unanimous decision of the Council.

It must be remembered that the League does not claim to be able to dispel rapidly and easily all the necessarily complicated issues of this present world. It must be remembered also that States entering the League, do not therefore relinquish their national aims and interests.

The League is not a super-government; it is a method in the hands of present governments for facilitating settlements of differences between said governments by peaceful methods rather than by war.

League Open to All

Any nation may enter the League on presentation of effective guarantees of its sincere intention to observe its international obligations and acceptance of the League's regulations relative to armed forces.

Any state may withdraw from the League after two years' notice to do so, provided that all of its international obligations have been fulfilled. A state may also be expelled from the League for breach of the Covenant. Security against European or world war is the absorbing desire in the Old World today. Foch, Clemenceau and Poincare agreed at the close of the war that if "France holds the Rhine, and the bridges over the Rhine, she has everything. If France does not hold the Rhine or the bridgeheads over the Rhine she has nothing".

Versailles Treaty Terms

It is a well known fact that the Treaty of Versailles did not give to France this desire. France was granted the occupation of the Rhineland for a period of 15 years longer if necessary in the interests of security. Germany was to demilitarize everything west of the Rhine and for 30 miles east of the Rhine, and reduce her army permanently to 100,000 men. It was the Treaty of Locarno however which introduced the possibility of peace and security into Western Europe. In essence the Treaty provides; (1) That Germany recognize the loss to France of Alsace Loraine. (2) That England agrees to support France against German aggression. (3) That England agrees to support Germany against French aggression. (4) That all disputes be settled henceforth by arbitration and not war. (5) That said treaty become effective when Germany comes into the League of Nations. It is fully expected that Germany will come into the League during the September session. I mention the matter of security simply to indicate the large place which the League has taken in Europe.

New Day Coming

I am not interested at present in producing argument either for or against the League, or whether America should or should not enter. I am interested rather that it become clear to every American that a new day is dawning through Geneva, and that while the League of Nations, in its present form, may be temporary, yet the propelling idea back of it is permanent. I am Republican myself, and I voted for Wilson "because he kept us out of the war." Little thought had I at the time that so early I should stand before the Palace of the League of Nations in Geneva trying to control a thrill and a mixture of emotions which, to be known, must be experienced, in the presence of a marble tablet erected by the Citizens of Geneva—"TO THE MEMORY OF WOODROW WILSON, PRESIDENT OF THE UNITED STATES AND FOUNDER OF THE LEAGUE OF NATIONS." In 100 years from now the world will better understand.

WOMAN'S WORK

BLUFFTON, OHIO

Sept. 14, 1926

The work of the Women's Missionary Society at the Ebenezer church is going on as usual. Regular meetings are being held on the first Thursday of each month, during which time we have a program rendered by the sisters and followed by a short period of Bible study by the pastor.

At our last meeting we were privileged to have with us our former pastor, W. S. Gottshall, also Sister Gottshall. The meeting was led by Sister Gottshall, and Brother Gottshall gave us a very helpful and inspiring message from the Word of God.

Most of the sewing is being done during the winter months at the homes of the sisters, at which time we make quilts and comforters and clothing for those in need. We have been sewing for Janjgir, India, and for the last two years also for Busby, Montana. About 30 quilts and comforters were sent to the Russian immigrants in Canada.

At Thanksgiving and Christmas time we bake cookies and send them to different city mission stations, where they are then distributed among the poor and needy.

Our aim as workers together with Him is to help spread the Gospel into all the world and sow the precious seed of God's Word into such hearts that do not yet know Him, that many may yet be lifted out of sin and brought into the marvelous light through God's love and grace.

Lydia Geiger, Sec.

THE HABEGGER FAMILY HOLDS A REUNION

On September 12, the Habegger family of the vicinity of Berne, Indiana, held its reunion, which was also the 50th anniversary of the arrival of Peter and Elizabeth Habegger in America. Nearly 250 were present. The reunion was held on the old homestead not far from Berne. The family history given by Jacob P. Habegger in both English and the Swiss dialect, as reported in the Adams County Witness, is full of interesting material that we believe our readers will be pleased to read it. Mr. Habegger said:

Peter Habegger was born January 9, 1824, on Muensterberg, Canton Bern, Switzerland, and his wife, nee Elizabeth Lehman, was born January 18, 1829. They were married November 7, 1846, and had fourteen children in Switzerland, of which number five died in infancy.

Their grandparents were very poor and lived on such bread that when the boys threw it against the wall it stuck fast like putty.

At that time the Mennonites were exempt from military service in Switzerland, but after the Franco-Prussian war, this exemption law was repealed in 1875, and therefore the Habegger families and several others decided the following year to emigrate to America. The two oldest sons, Abraham and Peter, were married, and Abraham had five children, and Peter one child.

After having sold their properties at public auction which lasted three days, six or seven families left the fatherland on April 11, 1876, and traveled by way of Basel and Paris to Havre, where they embarked. At a railway station between Basel and Paris

the elder Peter Habegger and the ticket agent who accompanied them got off to attend to some business matters. As the train started before they were on again, Solomon stuck his head out the window in the direction of the engine and yelled: "Heh, heh, warted no chly! der Vater isch no nid druff!" (Hey, hey, wait a little, father isn't on yet!) Father and the agent got on.

There were seventy Mennonites in this company and when they embarked at Havre, they were given a large room in the ship, where they could be by themselves. On the sixth day, a great storm arose and broke the propellor and all the railing around the ship. The wind was mostly against them so that they floated back. Two ships were sent out to their rescue and after being tossed to and fro for thirteen days, they were towed by the two ships, which finally found them into port at Plymouth, England. It took three days to repair the ship. Then they started once more on their westward journey and finally landed in New York, May 20, 1876, many of them deathly sick with the measles. They had spent forty nights on the ship.

After leaving New York, their first stopping place was Orrville, Ohio. They visited the Sonnenberg settlement, and Jacob and Solomon Habegger remained there for a year, while the rest came to this place. The elder Peter Habegger at once bought the land which has remained in the family ever since, and on which he died, March 25, 1894, and Elizabeth Habegger passed away April 1, 1904.

For many years Father Habegger was unable to make himself feel at home in this flat country. He suffered a great deal deal from homesickness for the mountains in Switzerland, until in 1891, when he made a visit to his fatherland in company with Rev. S. F. Sprunger, Joel Welty, Peter E. Sprunger and Daniel Zuercher. But now, as he had already reached a good old age, climbing mountains was not what it was in his younger days, and therefore he was glad to return to this country and stay here.

Peter Habegger had fifteen children, of whom seven are still living; 97 grandchildren, 81 living; 177 great-grandchildren and 24 great-great-grandchildren. Abraham M. had twelve children, 9 living; Peter, seven, four living; Jacob P., five; Maryann, ten, eight living; Solomon, nine, six living; Lizzie, 11; David, nine, eight living; Benjamin, fourteen, eleven living; Verena, twelve, eleven living; Louis, six.

Of the descendants, two are ministers, three are missionaries, and two ladies married ministers.

Jacob P. Habegger also closed his report with a plea to all present to hold fast to the faith of their fathers, and to honor their memory with upright, honorable,

CORRESPONDENCE

Burrton, Kansas, Aug. 29, 1926.—Blessings as well as sorrow may be reported from within our congregation since the last correspondence from here. Of the blessings the first to be mentioned is that we had the joy to have six young people, after a period of instruction, confess Christ as their personal Savior. They were baptized and received into the church in June. In the same month we also had our annual Sunday school picnic in a shady grove out in the country. As usual, after the picnic dinner, a short program was rendered mostly by the children, some music and remarks by grown-ups, followed by an ice cream treat. While this cannot be called a strictly spiritual blessing, still the often thoughtful recitations and remarks are instructive and food for meditation while the time of serving and visiting are as a little stretch in the "tie that binds".

We have had several visiting ministers filling the pulpit while our pastor, Rev. H. P. Krehbiel, and Mrs. Krehbiel, are traveling in the northeast and attending the General Conference. The Reverends S. Mouttet, A. J. Dyck, A. Ratzlaff and H. P. Jantzen have been with us, and we are grateful for their service.

Sorrow befell the J. G. Kliewer family last month, when death took away rather suddenly the head of the family. Mr. Kliewer had been in ill health since spring but was able to be up and work. He was severely sick only a short while. So God speaks to us in a various language.

A dry spring and summer we have had and extremely hot the first part of August. Rain has come now to east and west of us but missed here. Wheat has yielded in our vicinity from 11 bushels up into the twenties per acre. Quite a bit of the corn is burnt up.

Corr.

First Mennonite Church, Aberdeen, Idaho, Sept. 10, 1926—During the summer months, a six-weeks Vacational Bible School was conducted in the basement of our church. Clara Wiebe and Dora Bartel were the teachers.

It is not very often that we have one of our own missionaries with us, but this summer, Mr. and Mrs. Habegger spent one day in our midst and in a very interesting way told us about their work in the Montana field.

This being Conference year our pastor has been absent several Sundays. During this time the Brethren H. Toews and Edgar Toews (and one Sunday evening H. Peters from Hillsboro, Kansas) delivered the sermons at the regular worship hour. School days are here again, not only for the children, but for many grown-ups too. Several of our young people are going to Bethel College and others to schools in our own state.

Potato harvest is in full swing at this time and as many as 20 carloads a day leave our little town for the eastern markets.

B. B. Wiebe.

Bluffton, Ohio, September 20, 1926—The work at Bluffton has gone on quietly during the summer months, but with the advent of the college students and professors, the Sunday school and church attendance has almost doubled. With this fine group of young people coming from the various Mennonite communities, a powerful stimulus is being felt for an enlarged field of service.

On Sunday, September 19, Rally Day was observed in Sunday school and church. A wonderful demonstration of new life penetrated every department of the work.

During the past months, many Conference delegates visited the church and college.

Another interesting feature of our summer experience was the Retreat during the month of August, held on the college campus. To have a hundred Mennonite young people gather during the hottest month of the summer for serious study concerning problems confronting church state and nation, argues well for the future of our church.

At the close of the Summer School Session, all of the College buildings were completely renovated, thus making it more inviting for the students.

Among the professors who were and are abroad, are Dr. and Mrs. Mosiman, Dr. Smith, Dr. Hartzler, and Miss Ruth Krehbiel. In the absence of Dr. Mosiman, Dean Byers is Acting President.

The first Chapel was held Wednesday, September 15. Dean Byers addressed the students on the subject of "American Youth."

At this time, the registration stands at 250, with nearly 100 Freshmen.

Among the new teachers are Mr. and Mrs. Swift, Mr. Swift teaching in the Music Department and Mrs. Swift in the English Department. Dr. Perron, professor of Spanish and French, comes to us from Manatte College, Washington, at which place he taught for the past eight years.

Witmarsum Seminary, on our Campus, is starting out with a number of graduate students coming from Pennsylvania, Ohio, Indiana, Illinois, Iowa, Kansas, South Dakota and California. Some of these young men will be ready for pastorates at the close of the year. Congregations in need of help will do well to confer with the Seminary authorities.

The Endowment for the College will be vigorously continued throughout the year. An appeal for helpful co-operation in this strategic epoch in the work of Christian Education as it is related to our constituency is hereby made. Let us pray that this may be a year of great achievement for our Church and School, and thus fulfill the commission given by the Master when He said, "Go ye into all the world and preach the Gospel."

B. D. S.

SEVEN WAYS OF GIVING

1. The Careless Way—To give something to every cause that is presented without inquiring into its merits.

2. The Impulsive Way—To give from impulse—as much and as often as love and pity and sensibility prompt.

3. The Lazy Way—To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. The Self-Denying Way—To save cost of luxuries and apply them to the purposes of religion and charity! This may lead to asceticism and self-complaisance.

5. The Systematic Way—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adopted to all, whether rich or poor, and gifts would be largely increased were it practiced.

6. The Equal Way—To give to God and the needy just as much as we spend ourselves, balancing our personal expenditures by our gifts.

7. The Heroic Way—To limit our own expenditures to a certain sum, and give away all the rest of our income.

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EDITORIAL

CAN YOU ANSWER THESE QUESTIONS?

Mennonites find great satisfaction in their history. We are glad to believe that our church has made a remarkable contribution to the history of Christianity and it behooves us to be familiar with what we are and have been. In order to inspire a little more interest the editor has a series of questions which may lead the average Mennonite to do a little thinking and brushing up his store of information. We would be glad to hear from our readers and learn how well they can answer the questions presented. Upon receiving the answers we shall at some future time give the answers to the list herewith presented:

Do you know the location of the oldest building still standing in which Mennonites assembled for worship?

Can you give the name of the prominent Mennonite minister who held a public debate with William Penn, the report of which was published in book form?

Do you know the name of the Mennonite minister whose portrait was painted by Rembrandt? Can you tell where the picture is to be seen?

What was the name of the ship that brought the first Mennonites who settled in Germantown to Pennsylvania?

What Mennonite church maintains a celebrated historical library often consulted by scholars interested in church history?

In what country are Mennonites known by a name other than Mennonites and what is the name?

What was the name of the first Mennonite minister in America?

What Mennonite was the first to make paper in America? Where was his mill located?

Name the Mennonite minister whose grandson was the first mint-master of the United States and one of the first Presidents of the American Philosophical Society?

What was the first Mennonite book published in America and in what year was it printed?

What Mennonite publication was the largest literary production in colonial America?

Give the name of the Mennonite school master who wrote the first American work on the science of teaching? In what meeting houses did he conduct his schools? Can you name the Mennonite church that stood on the line of battle in one of the conflicts of the Revolutionary War?

What General of the American Revolution lies buried in a Mennonite church yard and where is it?

What British General fell in battle before the door of a Mennonite church?

Can you name the Mennonite church located within a mile of what once was the home of George Washington?

When did Mennonites first begin Foreign Missions?

Name the countries in which Mennonites are now doing Foreign Missionary work?

Besides missionaries, are there any other Mennonites on the Continent of Asia?

Whence did the first Mennonites in Canada come? In what part of the Dominion did they locate?

Name the Spanish speaking country in which there is a colony of Mennonites.

What Mennonite church in the capital of a country introduced a liturgical service in its worship?

Name the European countries in which Mennonites are located.

In the capital cities of how many countries will you find organized Mennonite worship? Can you name the places?

Can you give the present number of churches in the General Conference and the total number of communicants?

Name the first Mennonite paper regularly published in America.

Do you know what was the first attempt at establishing an institution of higher learning among the Mennonites of America?

Which one of the founders of the General Conference began his career as a teacher in a school over a hog stable?

Has a Mennonite ever served as a member of the United States Congress? Who and when?

What is the extent of Mennonite Deaconess Work in America? When did it begin and where are the Mother Houses?

Who was the celebrated scholar, historian, judge and governor who was of Mennonite descent?

SYSTEMATIC GIVING

By B. W. Harder

What I have to say is not so much a recommendation of a particular system which we should observe in giving, but rather a plea for more systematic giving. As our motto we shall take I Cor. 16:1, "Now concerning the collection", I John 3:16, "Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren." I Peter 4:10, "As each hath received a gift, ministering it among yourselves as good stewards of the manifold grace of God."

The doctrine of stewardship is not a novel idea nor a theological fad of the passing moment, but is a doctrine of ancient and noble lineage. Paul comprehended it when he said: "Ye are not your own; for ye were bought with a price." John had a vision of it when he exclaimed: "But if any one hath this world's wealth and seeth that HIS BROTHER is in need and yet hardens his heart against him, how can such a man continue to love God." The idea of duty to which Peter gives expression when he speaks of life as a stewardship, is valuable, because it offers a good, practical, clear working definition of Christian discipleship and the obligations that are involved therein.

It is a regretable but indisputable fact that a great many Christians seem at a loss to know precisely what is expected of them in the Master's work. They are like recruits who have not learned just where their place in the ranks really is. They are without a guiding principle by which to shape their lives toward fruitful, happy, efficient service. That the Bible teaches giving and large giving is too evident to require an explanation here. We are to give; but how? Is there any definite system, method or rule? We believe there is. It must be a method which grows out of the deep conviction that we are stewards of God, our Father in heaven.

There are a great many ways of giving. First, the careless way; to give something to every cause that is presented, without inquiring into its merits. This is better than not giving at all, but it is most unsystematic. Second, the impulsive way; to give from impulse, as much and as often as love and piety and sensibility permits. The impulsive way is spasmodic and uncertain. Third, the lazy way; to make a special effort to raise money for benevolent objects by fairs, festivals, etc. A certain evangelist is right when he says: "The less religion a church has, the more oyster soup it takes to run it." Fourth, the self-denying way; to save the cost of luxuries and apply amount saved to purposes of charity and religion. Fifth, the heroic way; to limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way, and is a way of giving which should have our careful attention today. Our trouble today is not that we do not earn enough money, but that we SPEND too much. Das ist so. Sixth, the systematic way; to lay aside as an offering to God a definite portion of our gains, one-tenth, one-fifth, one-half or what it may be. The systematic way is adapted to all whether rich or poor, and our gifts would be largely increased if it were generally practiced. This is the tithing way. I am frank to admit that I do not preach on tithing; I have two reasons for not doing so. First, I do not believe tithing is enough; secondly, I do not like to preach on tithing, because people as rule think it is too much. Friends, there is something that may be used more effectively in order to induce people to give, and this is the length and the breadth and the height and depth of God's love, as it is revealed in nature all about us; every flower is a token of God's loving-kindness, every shade-tree a token of our heavenly Father's protecting care, every star an evidence of His power. Above all it is revealed to us in Christ, who loved us and gave Himself for us.

It took Moses forty years to get Israel started in tithing. Of course, he could not do anything with those who were over twenty years of age when he became their teacher, but God took care of them. We all know how He did it; He slipped them into the grave in the wilderness. Moses started with the children under twenty years of age, and at the end of forty years he had built up the first great nation that was willing to give systematically. When I read the story of Moses' life and work, I always feel that we ministers, S. S. teachers and deacons are to be blamed for 75% of this unsystematic giving of our church. We have more than

(Continued on page 5)

COMMITTEE
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Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

(Addresses given at the Bluffton College Y. M. C. A. and Y. W. C. A. half-hour program of the Young People at the General Conference at Berne, Ind., Aug. 23, 1926, and kindly submitted by request for publication in The Sower.—Ed.)

"THE "Y's" AS SPIRITUAL AND SOCIAL FORCES ON THE CAMPUS"

Macualey has said that the calamities that befall the human race arise out of the union of high intellegence with low desires. So it becomes a part of education, while developing this higher intellegence, to weed out the low desires. In other words character is considered higher than intellect; a great soul must be strong to live as well as to think. Unless colleges teach us how to live as well as how to think they have failed in their high purpose.

The most alarming phase of modern education is that it has sacrificed spirituality in many of the larger non-sectarian universities, for speed and scientific knowledge. Colleges should be centers of spiritual growth. It is just at this stage in any young persons life that they begin to have their doubts as to the true value of all the previous training they may have had. They are away from their old home ties, from their home church, and there must be some phase of college work which will provide for their spiritual growth, in order that they might develop spiritually as well as intellectually.

I am fully aware of the fact that the charges flung at college men and women of today, that they are flippant, irreligious, superficial and lawless. Unfortunately many are. But we must not forget that the flippant group in each college make a louder noise and receive more notice than the steady reliable majority that forms the bulk of the young people and among whom are the hope and potential leaders of tomorrow. And an even more encouraging fact is that this reliable majority is larger in the small denominational college, than can be found in the larger non-sectarian universities.

But why is it that this may be said of these smaller institutions? One reason which may be cited is because of the close contact the students have with each other and with their professors. This takes care of their well-rounded intellectual development. But it remains for other organizations to provide for their spiritual and moral growth.

It is the Young Men's and Young Women's Christian Associations better known as the Y. M. and Y. W. C. A., which we find the most active in these smaller institutions that are doing so much to provide for spiritual and moral growth. Due to the nature of the work the influence of these organizations cannot be computed in figures or words. Many lives have been influenced by the spirit of the "Y" without being conscious of it. The great work of the organization goes on unnoticed, but upon graduation there is no organization to which a student may point which has meant more and made a more lasting impression than that of the Christian Organizations.

The major aim of the "Y" at Bluffton has not been that of securing members, but for those who become members to so live that their spirit of comradship may influence the lives of the other students. The fact that most of the students enrolled at Bluffton are members of the Y. M. or Y. W. C. A. goes to show that they realize its influence, and still better the fine group which is so faithful at the meetings week after week throughout the year, show that college young people have an earnest desire to develop the spiritual side of their life.

Let us glance for a few moments at some of the ways in which the "Y" does influence the students life spiritually and socially.

The "Y" handbook greets the new student before he arrives at college and thus explains to him some of the standards and activities of the school. Upon his arrival the newcomer is met at the trains and shown to his new home, and there he is assigned a "Big Brother" or "Big Sister"—one of the older students, who helps him to smooth over some of the roughness of registration and adaptation. Only after one has experienced the help of these fellow students, can they realize how this spirit of Christian Friendship is a balm for the homesick.

The Annual reception and handshaking is a never to be forgotten occasion.

During the first week we also have the "Y" stag party for the young men and the tea and Hike sponsored by the Y. W. C. A. After this first week all bashfulness has disappeared and this Christian spirit has made you feel as one of the group.

But it is in the weekly meetings that one finds the greatest opportunity for spiritual development. Here, many times before an open fireplace, with its never to be forgotten appeal, one may meet with his fellow students for the discussion of his problems in an informal way. Many meetings are held on the open forum plan and thus all the students have a chance to share their views. At other times outside speakers are obtained, who provide the idealism and inspiration for which the association stands. Still more impressive is the installation services at which the new cabinet officers assume those responsibilities which have been carried by the retiring cabinet members. Again, only after one has been at one of these meetings and has experienced seeing these young students dedicate their lives for another year to strive to live Christ's law of love on the campus, can they truly realize the worth of the association work.

Another phase of the work is the Bible study classes which meet once a week during the winter months to study some of the prominent religious and social problems of the day. The classes are very informal but the discussions are led by some of the Professors or other capable leaders on the campus. The aim in these classes is to seek to find if the principles set forth by Christ in his Sermon on the Mount, can be applied in our everyday life. It has been contended by many that these principles of love and brotherhood are impractical, but in these study classes, when we search deeper, we find that these principles of love and brotherhood are the only ones which we can apply if we ever hope to establish the Kingdom of God on earth. True, the ethical standards of Jesus are so sweeping and costly, that those who love self indulgence hate him because of His standards. But the young person who has made Christ his Friend and who seeks to put Christ's principles into practice, finds that he is living the fuller life in the long run.

Right along the same line we find a prayer life which is being sponsored by the Association. The week of prayer at one time during the year provides for a period of devotion each morning during this week when the students meet as a body to pray for the work of the association and also for the students in other lands.

The small prayer groups which are organized in the dormitorics also provide for a development of one's prayer life.

As one forms the habit of laying down the work for a short time during the day and praying as a small group the value of prayer life becomes a reality.

But you may say that is all well and good, but does the "Y" in anyway have any influence beyond the campus? At Bluffton the surrounding community is served by gospel teams which are composed of members of both associations. Four types of programs are given in the churches to which they were invited. These programs deal with Missions, Young People, Peace and Race Relations and General Evangelism. These programs were received very enthusiastically and made for more of a spirit of fellowship between the churches and the college.

The "Y" also provides for a spirit of fellowship between the different schools. As has been explained to you by the previous speaker, the state is divided into different districts. These groups meet in a state conference once a year to discuss together some of their common student problems and to seek to find better methods of increasing the spirit of comradship on the campus and also between the schools.

Then as a climax to the years work the schools in this middle district hold a conference for a period of about ten days at Lake Geneva, Wisconsin; the young men meeting in June and the women's conference being in session at the present time.

No person can ever realize the worth of such a conference until they have once been there. Coming together as a group of about 800 young people from the eight north middle district states, and representing the different colleges and universities in this section and 22 different nationalities, they meet there on the shores of that modern Sea of Galillee in search of a deeper spiritual understanding. There they discuss together, pray together and live together as one of the most Christ like groups I have ever been among. Two summers ago it was my privilege to live with this group. And to live ten days among over eight hundred, red blooded young men, full of life and yet able to seriously consider lifes great problems, without hearing one swear word or seeing one cigarette was an experience which I have never had before nor have I experienced it since. The memory of those days and the thought that these young people went back to their campuses as leaders in the local organizations gives one courage to say that there still is hope in the younger generation.

Christ found personal evangelism a very slow process but in the end it proved to be the best. So long as there are young people who have the desire to develop the type of Christian manhood and womanhood which we find at these conferences and so long as the Christian Associations remain active on the campus, we may feel sure that there will ever be a slow but steady growth of the spirit of brotherhood in the world.

Given August 23, 1926, General Conference, Berne, Indiana.

Rudolph Augspurger
Hamilton, Ohio.
Graduate of Bluffton College, A. B. 1926.

SYSTEMATIC GIVING

(Continued from page 4.)

Moses had; we have Christ, who loved us, and gave HIMSELF for us.

The example of Christ, our Lord, should urge us to give, and to give more systematically.

We find systematic giving in the Old Testament, for we read: "The tithe is the Lord's; it is holy unto the Lord." We find systematic giving in the New Testament, for we read: "Laying by in store, as God hath prospered him." I Cor. 16:2. This points clearly to proportionate or systematic giving. We should work for more proportionate, systematic giving. We do this in our church by having our collection for foreign missions on the two Sundays following the celebration of the Lord's supper which we celebrate three times a year. The Lord's supper presents to us the Son of Man in all the agony of His sacrifice, crowned with thorns, and with bleeding hands and feet. "All this I did for thee; what doest thou for Me?" It seems to me that there is no time in which the one-tenth of our income, or whatever sum we give, shrivels up into such a tiny bit of insignificance, as it does at the time when we gather around the cross and partake of the bread and wine, in remembrance of Him, who gave HIMSELF for us. There is no greater force in this world than the force of love, but the force of love depends upon its height. Love

like water seeks its own level.

Jesus gave the church the command to evangelize the world. Will anyone tell me how with the added responsibility of world evangelism, with all the increased problems to solve, with all the added needs of men and money, this command had been fulfilled? From whatever angle you may reason, is there anyone here who believes that our standard can be lower than the Mosaic? It took a tenth to carry on the work of Israel in isolation; shall it be less with our world-vision of redemption? Less under grace than under law?

A preacher was once walking home with a leading layman, a man over seventy years of age, and rated in the hundreds of thousands of dollars. "That was a great sermon" remarked the layman. The preacher's heart thumped, for he had preached on tithing. "But", continued the layman, "that is all right for you, for you get only eight-hundred a year; but think what it would be if I had to do it." God has made ample time provision for the church; He has set apart one seventh of our time as the minimum for His service. Christians everywhere acknowledge this and know that the church could not exist without this wise provision. When John Wesley, preaching to the Colliers of England, told them that they must not dig coal on Sunday, they plead that they would starve if they did not work seven days out of the week. They did not know that according to God's economy they could dig more coal in six days than in seven—if they gave God one-seventh of their time. O friends, the same God who said "One-seventh of your time is mine", also said: "One-tenth of the increase of the land is mine." Shall we plan our work as farmers and business men as we do, and provide for all our wants systematically, and leave the Lord and the needy ones, whom He has told us to save and to care for, to a chance penny or nickel or nothing—as it happens? We plan our farm work carefully. We know if there is to be a harvest, there must be plowing, and harrowing and sowing. What would happen to the Pennsylvania R. R. system, if the operators would have as little system in the operation of their trains as many Christians show in their support of the church of Christ? Why, things would all go to smash. Try supporting a nation, a state, a county or a city by people giving "as they feel like it", and see the results.

Someone asks: Will the tithing system give the church adequate support? Yes it will; it is the only plan that will. According to U. S. statistics, the average per capita income of the U. S. citizens is $500.00 per year. Some of you delegates shake your heads, thinking this number is too high. You will go home, and give your conference report still shaking your heads, because you feel that the average Mennonite farmer does not have an income of $500.00 a year. Before you make the report, please sit down, —by all means asking your wife to help you,— and put down the consumer's value of every egg you eat and sell, every chicken you eat and sell, the butter you eat and the cream you sell,—not forgetting the cream you use for the rich gravy. Add the house rent your city brother pays, and don't forget the gasoline bill and the money paid out for clothing. Add all this to your income from other sources, and if you can't total $500.00, then cut the figure in half. This, however, would be contrary to the past and present history of the Mennonite people, who have an international reputation for prosperity and success in agricultural enterprises. Nevertheless, allowing a minimum average income of $250.00 per capita, a tenth would be $25.00, almost THREE TIMES the amount that our budget calls for. How can we as a church render an account of our stewardship with such figures staring us in the face? STOP! LOOK! LISTEN!

Some one else asks: "Would not the tithe as a minimum be a great hardship for many? Not any more than the keeping of the Sabbath is a hardship. The same God made these laws, and as a man can do more work in six days than in seven, so his nine-tenths will go farther if he gives the one-tenth to God, than if he keeps the whole ten-tenths for himself. It is the universal experience of those who have honestly tried. A tither is always a happy, triumphant Christian; his very looks betray him during an offering. Tithers smile; non-tithers often frown, or look as if they had a severe pain somewhere, putting the offering into the plate with the expression: "When we asunder part, it gives us inward pain." Many give as they would go to the dentist to have their teeth pulled. Oh, that we who tithe could only make others see things as we see them! If only we could inject a little of the joy we get from giving into the hearts of non-givers!

There are far too many among the Mennonites who have been wont to say: "Salvation is free." One good sister once said she knew it was free, for she had been a member of the church for twenty-five years, and it had cost her only twenty-five cents. Too many of our people have acted on this belief, and the church which is the divinely called instrument for the world's enrichment and for the blessing of man, the church which is His true bride, that has given birth to every sentiment, an institution which we hold dear and without which there would be no continuity of progress, stability of state, and security of home, has become impoverished, a beggar, subsisting on human charity. This is wrong, if redemption is to come to the world. It was not thus in the beginning. God arranged for His church, "that in His house there should be meat and to spare." In His Word there are no less than one-thousand, one-hundred and sixty-five references to this subject of stewardship or giving, and thirteen of the twenty-nine parables of our Lord treat of our relation to property. What shall we render unto the Lord? We are not left in the dark as we have seen. We love God, but we don't love Him ten cents on the dollar. Some object to tithing because the tithe is a law, and we are under love, hence the tithe is not binding upon us. Too frequently "Love" is used as an excuse to pay less. The spiritual condition of one who uses love as an excuse to do less than the tithe is illustrated in the following story: A bachelor went to a certain town and inquired for a boarding house, and was told that Widow Allen kept the best boarding house in the city. He made arrangement for board and room at the rate of five dollars per week in advance. Each Tuesday for many weeks he paid his five dollars as agreed. By and by, Cupid got busy, and the two were married. When Tuesday after the wedding came, the time to pay for his board, our hero came to his bride and said: "When I was under law, I had to pay five dollars per week in advance; now I am under love, and I do not think I ought to pay so much. I'll leave a dollar on the table whenever **I feel** like it." That's just what has happened to the church. The Jews, under law, practiced systematic giving. Then Christ came and said: "The Church is My Bride." He gave His life for His Bride. Now the Bride turns around and says: "I believe in system; it pays to be systematic in everything excepting in the endeavor to obey Christ's last commandment: 'Go ye into all the world'."

Some say: tithing is too mechanical. Well, it is orderly and systematic, and God Himself is thus in nature, revelation and grace. Friends, we are not consistent! Order is heaven's first law. Das ist so. The collection box entered the church of old at the command of God, II Kings 12: 9, when Jehoiada the priest took a chest, bored a hole into the lid, and set it beside the altar. Jesus, coming into His Father's house, sat over against the treasury, (Mark 12:41) and beheld how the multitude cast money into the treasury. Who watches our contributions? Jesus, who gave His life for the redemption of the world, sat over against the treasury, and beheld how they cast money into the treasury. Who finds any joy in doing the least possible? It is an evil in our conference that so few bear their burdens. If ALL helped, all would become interested, and all would be blessed. Giving is an act of worship, and expresses love, not merely in words, but in **deed.** When I want to understand God, do I listen? No, I **look.** At Calvary we hear God, not in language, but in act. Grateful Christians are men and women, not so much of words, but of action.

A lover of God may be a man of means. Christ does not say: "Ye cannot have God and money." God makes some men with the acquisitive faculty; if they did not make money, they would be dishonoring Him. The man who made other five talents, pleased the Master. The man who starts out with an eighty-acre farm and makes other eighty or three-hundred and twenty acres, may please the Lord as well as the most faithful missionary, if only he remembers the motto of a good shoe-dealer: "God first; family second; shoes third." Order is heaven's first law. In order to support our missionary enterprises, we should practice more systematic giving. What about our colleges and seminaries? More and more men are longing for a religion, **intellectually** as well as **emotionally satisfying,** therefore we must have colleges and seminaries. These institutions should be considered by us as worthy of our support. Now concerning the collection: Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren. As each hath received a gift, ministering it among yourselves as good stewards of the manifold grace of God.

THE C. E. TOPIC

October 3

What Is Education? How to Get It. How to Use It.

Rom. 12:1-3; II Tim. 2:15.

Education is more than merely storing up facts. It is more than just sharpening one's wits so as to have an advantage over one's less informed fellow. It is more than just being trained in the elegant things of the world. It is more than just rising to a higher plane in life. Education has a relation to character and to spiritual development. One may develop his intellectual powers to their greatest heights and yet not be truly educated, for, if one only developed so as to make selfish use of the power he has attained, one is not an educated person, he is simply a selfish person who strives to get the highest possible benefit out of an advantage he possesses. Education is unselfish and recognizes that a task and a responsibility rests upon every one who has it. The educated person will feel and act as though all that he or she has is a talent that must be developed and then shared with the less fortunate ones with whom there is contact. Education is a vision. It always sees greater things ahead, it always senses a want for better things and strives to supply that want. There are learned men who are not educated, and there are educated men who are not learned. The one with small opportunities, if he develops his character to its highest possibilities, is an educated person, although he may not have enjoyed the greatest amount of learning. The learned person who has no vision and indicates no desire to make the world better for his having lived in it, may enjoy the advantage of a vast store of information, but that one is far from being really educated. Real education must have a place for the spiritual. No education is complete that does not involve a real and vital relation with God. You cannot feed the body or the mind and starve the soul and fill your place in the world. Important as are bodily and intellectual development, they mean nothing unless there has been an equal attention to the growth and strength in spiritual things.

In the Christian church the matter of education has always been a consideration. Its great founder was also the greatest teacher. It sets out to teach men the will of God and the way of salvation. It has fostered learning in the dark ages of the world and in the heathen lands, where it goes to bring the message of Christ and salvation through Him, it has been the pioneer of education. Its teachers have ever been the thinkers, writers and instructors who have set the greatest ideals before humanity. We are not past the need of having our education Christian. Satan always has a counterfeit. He would have a godless education take the place of a Christian education. As the safety of the world lies in a Christian education, so the ruin of the world is sure to follow if a godless education becomes general.

How is education to be secured? Just like anything else worth while. By hard work. Good things must represent thought, application, effort, earnestness and faith as well as the highest ideals. Let us remember that the writer of the Proverbs tells us that "The fear of the Lord is the beginning of wisdom." Fear here is a word that means more than being afraid. It means a respect for the Lord that calls for the exercise of all the powers of the mind. No one can really obtain an education that is to be of the best help to him without beginning with a mighty faith in God and a determination to know more and more about Him. The approach to education then is through faith and with a mighty confidence in God's leadership. Behind anything there should be a motive. Behind our education there should be a determination that with God's help we will prepare ourselves for the part in the upbuilding of His Kingdom that calls for the consecration of our every ability and effort to His service and His glory. Some people must struggle hard and sacrifice much that they may obtain their education, but they will tell you that it was worth everything they gave to get it. A thing that is worth while should cost us something or we will hardly appreciate it.

What will we do with our education? Let us ask another question: What was our purpose in setting out to get an education? If we seek knowledge only for material advantage, we may get that advantage, but nothing more. Education should aim to get the most out of life, to put the most into life, do the greatest good for our fellow men and, with it all, render the greatest glory to our God and the establishing of His Kingdom upon earth. Every one is responsible for all that he has before God. If he has much he will be judged for much, if he has little he will be judged for little. The educated person is like the man with the talents, he has more than others and more will be required of him than others.

THE S. S. LESSON

Israel Journeying Toward Canaan

Num. 10:11-13; 29-36.

Golden Text: "Come thou with us and we will do thee good." Num. 10: 29.

Israel had been at Sinai for some time. Their stay here marked one of the most important periods in all the history of God's people. Here the law was given. Here they fell and were disciplined and from here they again set out under the direction of their Jehovah to enter into their inheritance. The wilderness wanderings suggest that all of God's people are pilgrims and aliens and that they are setting out for a better land—an heavenly. It was a journey of faith. They had to take God's word for what was farther on. It also required a mighty faith in the leader that God had set over them. As we pass through our earthly pilgrimage we must walk by faith and we must follow the lead and instruction of those whom He has inspired to reveal His will to us.

Moses had been greatly helped by the advice of his brother-in-law in the matter of organizing the community into a regular law-abiding group and his presence here indicates that while no Israelite himself, he was greatly in sympathy with Israel and its leader. Moses, on the other hand, shows more than an interest in a relative. He recognized his worth and saw how he might be of help to Israel as well as gain certain advantages for himself We learn that Moses had the happy faculty of a great leader in being able to recognize the man who might be of use in furthering his plans. Hobab was such a man.

In their journey to the Promised Land, there was a threefold leadership under God. Moses was the human leader. God had prepared him for this task. He was a man of faith, believing God's promises and acting on them. That is the kind of successful human leadership always needed in the service of the Lord. Such a leadership must have faith, vision, ability, there must be absolute obedience to the will of the Lord. We cannot conceive of such a leadership without prayer and love entering into it. Given a man of faith, chosen of God, obedient to Him, energetic and full of love who leads a prayer live and there is nothing in all the power of evil that can withstand him. The cloud gave direction. It was an instrument of God for that purpose. We have a guide just as certain as the cloud of old in the revealed Word of God. Where and how we are to walk is clearly indicated. Happy the one who follows it. Miserable indeed the one who will not heed its directions. The Ark was the sign of God's presence among His people. The sign of God's presence among the people of God today is the Christ who is present in the Spirit wherever His people are.

With such a leadership Moses could well offer a place off to Hobab with the people of God. There were several things that Moses held out to Hobab as an assurance worth accepting. First, the goal was the "Promised Land". They were going on to better things. They had untold blessings awaiting them. They would find great happiness in Canaan. God's people are in duty bound to seek others to join them in their journey through the wilderness of this world. The Great Commission our Lord left to His church was that they should go into all the world to win men and women into their ranks. Moses could assure Hobab that they would do him good. All that the church has to offer is that it might do good. Those who come into its fold find the highest good attainable in this world and the certainty of the highest eternal good. Only the foolish will reject such an offer. Again, Hobab was assured that he would do good to Israel when one of them. Every recruit won to the Lord brings with him the ability he possesses that may be consecrated to service. Hobab, as a man of the desert, would be a valuable guide, but among the people of God he too would be guided to higher things. In verse 32 he is assured that the Lord would do him good. No one ever becomes a child of God who does not realize the showers of blessings that God is ever ready to pour upon his own.

From the Mount they went forward, rightly led until they found a place of rest. In this life's journeys God often provided resting places. These are in the quiet moments we may spend with Him, in the reading and meditation upon His Word, in the fellowship with His people and in the sweet and assuring promises He has given to us. There was security in the cloud that rested upon them. They knew that they were in God's hands and therefore they were safe. Whatever may be the storms of life the Christian is conscious of the protecting and helping presence of God and therefore he may always feel secure.

JOTTINGS

Rev. Menno Galle of Aberdeen, Idaho, on his return trip from the General Conference, visited his old home, Moundridge, Kansas, and preached in the West Zion church.

Rev. M. M. Horsch, pastor of the Upland, California, church, was married at Clay Center, Kansas, to Miss Lydia Musselman. Rev. and Mrs. Horsch will be at home, 593 8th Ave., Upland, California, after October 1

The Upper Milford Mennonite church celebrated the 200th anniversary of the coming of the Mennonites into the neighborhood of Zionsville, Pa., on September 19th. The pastor of this congregation is Rev. Victor Boyer.

During the past year the church at Wisner, Nebraska, has been supplied by Rev. Gerhard Buhler, who has accepted the position of principal of the Bluffton, Ohio, school, in addition to which he will also teach Physics and Chemistry. He will be succeeded in the Wisner church by Rev. George Toews of Mt. Lake, Minnesota.

A meeting of unusual interest took place in the First Mennonite church of Christian, Kansas, when the faculty members of the city schools rendered a program, which consisted of instrumental music, solos, readings, talks by the different teachers, and a sermon by Rev. P. P. Wedel. The faculty members advocated Christian Education in the high school. They are making a special effort to give the young generation an education that will make them better citizens of the country which is so influential in fostering world peace. Applying the Christian principle in the class room, study hall, athletic field and play ground the pupils are trained in the right direction, thus developing men and women that will be of great help in obtaining their goal, World Peace. It was also clearly shown that in coming in contact with pupils of other schools a relationship is established that will aid in the success of the business world.

Rev. and Mrs. P. J. Wiens, missionaries on furlough, have returned to their home in Kansas, after a twelve-weeks' motor trip, visiting churches in the northern states, Canada, and the General Conference. Their furlough has been extended another year and Rev. Wiens will have charge of the Mission church in Hutchinson, Kansas, for that period.

Bluffton College opened its fall term with what is expected to become the largest enrollment in its history. Acting President Byers made the opening address. Figures on Wednesday morning showed an enrollment of 226 college students. A record Freshman class of 85 was enrolled. Lincoln Hall, with accommodations for 100 men, is filled to capacity, while the influx of women students exceeded the capacity of Ropp Hall and a number of girls are compelled to room outside.

Work on the new building at Freeman College is progressing nicely. Bricks are now being laid up to the third story. The new building will supply a long felt need in this growing institution.

Witmarsum Seminary also opened its fall term. President Hartzler, who has just returned from Europe, gave the opening address. The seminary is in its sixth year and prospects for an encouraging body of students are good.

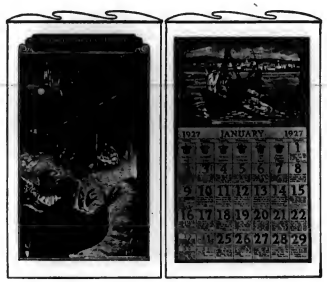
Dr. and Mrs. C. L. Pannabecker are scheduled to sail for China on October 14 on the "Empress of Russia", sailing from Vancouver. Their early sailing has been made possible by the splendid response of the many friends to the appeal that was made some time ago. The ordination service for Dr. and Mrs. Pannabecker will be held in the First Church, Bluffton, Ohio, on Sunday, September 26. The pastor, Rev. S. M. Musselman, a member of the Board of Foreign Missions, will have charge of the service.

Man should live 125 years, according to an article in Hygiea, and not a miserly 70. This figure is based on a study of the relation of maturity to life, it being contended that "other mammals live about five times as long as it takes them to become mature, as determined by the ossification of their bones. A man is mature at about twenty-five years, and at the same rate should live to be 125. This seventy-year plan cramps him so. He has barely raised his family by that time."

The Second Mennonite Sunday school, Philadelphia, celebrated Rally Day with appropriate exercises on September 19. September 26 has been announced at the day when the First Church Sunday school will celebrate its Rally Day.

About half the Jews in the world live in East Europe. Post war events have thrust them into an economic and social pass possibly as disastrous as anything in the entire troubled history of Jewry. The Russian revolution abolished the occupations which were almost their entire livelihood. The present economic "near-collapse" of Poland has fallen with great weight upon the Jews, so that ninety-five per cent. of them are estimated to be unemployed. Kindred difficulties have befallen other Eastern European Jewish populations. The burden of keeping this vast population alive has fallen almost entirely upon the American Jews. They have contributed about $100,000 000 since the war through organizations, and probably as much more through personal gifts sent across to friends and relatives. This achievement stands as one of the most remarkable generosities on record. The current appeal for $25,000,000 bids fair to be fully met. The response has been such as to move many non-Jews to give. Striking gifts have been that of $100 000 from the Rockefeller Foundation and a subscription from Cardinal Hayes. The money is being used most efficiently in establishing the Jews in agricultural and other new occupations with very gratifying results.

Scripture Text Calendar
For 1927



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VOL. XLI. BERNE, INDIANA, SEPTEMBER 30, 1926 No. 38

REGARDING IMMIGRATION OF MENNONITES TO CANADA

We feel that in most of our Mennonite circles interest in our work is increasing. Yet it may be that in some quarters the story of the work is getting old and there may in some quarter not be the ready response which we think the case demands.

Since New Year 1926 we have received 2533 immigrants, and a good number are still expected to come. Many of them may come late in fall and in winter, and thus it will become more difficult to care for them. Many of our people in Canada will again be ready to show hospitality to these bereaved people, also a number of our immigrants of the last few years may be in a position to take friends into their homes but they will not be in the position to care for them. We therefore again appeal to our Brethren for clothes and also for donations of money. If there should be too much clothing in one place and not enough in the other we can adjust that here. I will give the same addresses as I gave them in former appeals:

John Siemens, Altona, Man.
Peter P. Epp, Morden, Man.
P. H. Wiebe, Gireaux, Man.
John B. Dyck, Winkler, Man.
C. J. Andress, Herbert, Sask.
Jacob Gerbrandt, Drake, Sask.
Jacob E. Penner, Hepburn, Sask
A. W. Klassen, Swalwell, Alta.
Gerhard Neufeld, Didsbury, Alta.

or to the undersigned, Rosthern, Sask.

Most of the immigrants who are coming this year will go to Saskatchewan and Alberta. Our kind friends may perhaps take this into consideration when sending clothes.

Some will also go to Ontario, but the number of those going to that Province will be small. Anybody wishing to send clothing to Ontario could send them to Rev. Jacob H. Janzen, 35 Church Str., Waterloo, Ont., or to Rev. S. F. Coffman, Vineland, Ont.

Hoping that the above appeal will receive kind consideration on the part of our friends in the United States, I am

Fraternally yours,
David Toews.

WAR AND PATRIOTISM

D. H. Richert.

War and patriotism have always been associated together in the minds of men, and this is true to a large extent even in our day. A teacher in Michigan asked a hundred Juniors to write down what they understood by patriotism. The answers were much alike: Love of country, loyalty to the flag, willingness to die for country in time of war, attending military training camps, etc. Patriotism was thus defined in terms of military service of some kind by these young people. Would the answers be different if the question were put to a hundred average American citizens?

Is it true that patriotism finds its highest expression in military service? Are we most patriotic when we are most sure that if need be we can lick the world? Does the term patriotism imply that man's first and highest loyalty is to the state? Am I first of all an American or am I first a Christian? Does my loyalty to America even begin to compare with my superior loyalty to God and all mankind? If ever national action makes these two conflict, must I choose God or America? If people were willing to substitute for their narrow conception of patriotism the broader one suggested by Jesus: "Loyalty to God's will for all mankind", they would soon begin to question whether the highest type of patriotism, the Jesus type, could ever be associated with war and the war system.

Historians tell us that the colonists in the early days of the American Revolution desired a flag. So they raised one that depicted a rattlesnake poised to strike, with the motto: "Don't tread on me". Our current conception of patriotism had its origin in those days of struggle for independence, and now, after 150 years of national life, when we live in an age of the most thoroughgoing interdependence, too many of us are inclinded to heark back to the motto of the rattlesnake flag. Because there are yet too many of us whose conception of patriotism has not outgrown this spirit of the old rattlesnake flag, this spirit of sovereign rights, this old idea of independence, we still support a war system for "national defense," so that Congress this year, without our voice of protest, has saddled on the American people one of the largest peace time budgets in the history of this country.

Some will say, suppose war is forced on us, must not patriotism of necessity be linked with the war system for national defense? But is war ever "forced" on us? One begins to doubt it in the light of what modern historians have revealed to us concerning wars of the past and especially about the last war. Concerning the question whether war is ever forced on us read what Richard Roberts in the World Tomorrow, January, 1922 has to say. "There is no such thing as an inevitable war, that idea is a bugaboo. There are no fated wars between any two nations ahead of us—they can all be forestalled and averted.

During the war all kinds of means, fair or foul, were employed by the 100-per centers to stimulate "patriotism". After the war a great disappointment came because it seemed that not a single objective of the war was secured, and people began to ask why we were so thoroughly duped as to the real causes of the war. Along this line everyone should read the thoroughgoing research work that one of America's foremost historians, Dr. Barnes, has done and published in the issues of the Christian Century of the current year. The subject he treats is "Was America deluded by the War?" The game of playing upon the patriotism of the rank and file had been overdone. What was the effect? The effect was that practically all church denominations have denounced war as futile and absolutely un-Christian, and has raised the question in the minds of many whether patriotism can any longer be associated with the war system.

Hence, gradually but surely a new content is infused into the term Patriotism. The World War has so thoroughly revealed the nature, the methods and the futility of all war that in the minds of a great multitude of people patriotism is divorced from the war system. That the conception of patriotism is undergoing a revision is best illustrated by various statements of churches and individuals. The Reformed church, for example, has gone on record as follows: "We avow our sincere patriotism and unquestioned loyalty to the nation that we love, but we claim for ourselves the right and liberty to speak at any time CONTRARY to those who may temporarily be in control of the government, if loyalty to the Spirit of Jesus Christ, as we apprehend it, demands such action." (Bethlehem, Pa. Oct. 27-30, 1924)

Three hundred ministers of Beloit, Wisconsin, Oct. 8, 1924 wrote thus: "As followers and Churches of the Prince of Peace, we declare our firm and increasing determination to create the conditions of world peace . . . . We affirm our patriotism unqualifiedly, but we are resolved to support NO WAR in the future solely because of the dictum of the state." Similar statements might be quoted from nearly all church denominations.

Just one more quotation from a prominent American to show that it is entirely consistent with true patriotism to refuse to participate in war: "There is hardly anything more needed now in the international situation than a multitude of people who will sit in judgment on the action of their governments, so that when the governments of the world begin to talk war they will know that surely they must face a mass of people rising up to say: 'War? Why war? we are no longer dumb beasts to be led to the shambles, we no longer think that any state is God Almighty.' Our attitude must be that or Jesus, one absolutely loyal to the will of God for all mankind."

Right now is the easiest time to do that disagreeable duty that is facing you.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

A MONTHLY PRAYER CIRCLE

Sister S. F. Pannabecker of K'ai Chow, Chihli, China, addressed the following letter to the editor in which she requests the readers of The Mennonite to participate with the Missionaries on the field in the Prayer Circle which they have inaugurated. It is our hope that every friend of missions who reads this paper will use the list suggested as a guide in his or her intercessions:

For two years we have been using a monthly prayer cycle in our mission. This includes all the mission workers and children, and the Chinese workers. At our last annual conference it was decided to send copies of the prayer cycle to our church papers in order that folks at home might help in this great work of intercessary prayer. We thought it might also help to increase the interest in the work if they could see the list of workers. We hope our friends will keep this list and pray daily for our work.

We have had a wonderful summer on a mountain top in company with other missionaries. It has been a blessing physically and spiritually. It has given us a fresh hold on life. On the plains we "give out" constantly and don't "take in" much, but here we have drunk of the living Water in abundance. We thank the Father for such blessings.

MONTHLY PRAYER CYCLE

Lord, teach us to pray.
Luke 11:1.

1. Rev. H. J. Brown, K'ai Chow Church, Country Work. Evangelist: Wang Hsiao T'ang.

2. Evangelists at Tung Ming: Chao Ping Hsien, Wang Ma T'ai. At Chang Yuan Hsien: Hsieh Hsiu Tsi. Mr. Liu, Li Kuang Ming. At T'sing Feng: Mr. T'ao.

3. Tent Work. K'ai Chow field: Tsung Hsi Hsien, Wang Ch'ing Chang, Wang Hsi T'ien, Mrs. Wang Hsi T'ien, Ch'eng Te En, Chang Tien Yuan. Tamingfu field: Li Ching Hsien, Ma Hsiang Ch'ien, Hsiao Shu T'ung.

4. Hsien Schools in the K'ai Chow District.

Country Boys' Schools, in K'ai Chow District.

Country Girls' Schools, in K'ai Chow District.

5. Mrs. H. J. Brown, Linda, Jessie and Roland. Women's Work. Bible Women: Chia Ta Sao, Wang Ch'ang Yu.

6. Mr. S. F. Pannabecker, Boys' Boarding School at K'ai Chow. Teachers: Rev. Chang, T'ien Hung Chiu, Yang T'si Hsu, Yen Hung Pin, Wu Hsiu, Hu Te Lu, Chia Ming Ching, Wang Wan Chu.

Mrs. S. F. Pannabecker, Richard and Robert. Christian Endeavor Work.

8. Boys' Boarding School at K'ai Chow: Students, Y. M. C. A., Gospel Team, Voluntary Bible Classes. Men's Bible School at K'ai Chow. Teacher—Chang Ching.

9. Dr. A. M. Lohrentz. Medical Work. Assistants: Dr. Ho, Ch'en Tseng Hua.

10. Mrs. A. M. Lohrentz, Walter and Lois. K'ai Chow Girls' Boarding School. Teachers: Mrs. T'ien, Mrs. Yang, Mrs. Ma, Mrs. Chang, Miss Ts'ao, Mr. Li, Mr. Yang.

11. Rev. P. J. Boehr. Taming City Church. Country Work. Evangelists at Taming: Chang Fang Cheng, Ch'ang Hao Hsien.

12. Evangelists at Lung Wang Miao, Sun Ch'ung Sheng. At Nanlo: Li Kan T'ing, Meng Kuang Chih. At Shuang Ching Yang Tien Pang. At Ch'ing Shih Kun: Yang Tien Ch'en.

13. Taming Country Schools and Supervisor—Hu T'ien Chen.

14. Mrs. P. J. Boehr, John, Richard, Ernest and Charles.

15. Mr. W. C. Voth. Taming Boys' Boarding School. Teachers: Liu Ssu Yung, Loa Ch'ing Ch'en Wu Ch'ing Yun. Taming Boys' Day School. Teachers: Hu Kuo Tung, Li Ping Jung. Building Work. Assistant—Shan Wen Ming.

16. Mrs. W. C. Voth, Stanley and Homer. Tamingfu Girls' Boarding School. Teachers: Mrs. Chang, Mrs. Hsiao, Miss Ch'en Mr. Lu.

17. Miss Neufeld. Country Girls' Day Schools. Taming City Girls' Day School. Teachers: Mrs. Hsieh Shih Ming, Mrs. Hsu Te Hui.

Evangelists: Chang Hao Jan, Mr. Hou, Wang Ping Kuo, K'ai Chow Boys' Day School. Teachers: Han, Chang Tsun I.

19. Women's Work in K'ai Chow City. Bible Women: Mrs. Wang, Mrs. Li. Women's Day School. Teacher: Mrs. Chang Hao Jan. Girls' Day School. Teachers: Mrs. Chao, Miss Fan, Mrs. Li.

20. Miss Sprunger. Women's Work in the Country. Bible Women at Taming: Mrs. Yueh, Mrs. Sun, Mrs. Hu Kuo Tung. At Lung Wang Miao: Mrs. Sun Ch'ung Sheng.

21. Women's Bible School. Teacher: Miss Pai. Women's work in Tamingfu.

22. Miss Goertz, Nursing. Bible Woman: Mrs. Ts'ao. Neighborhood Sunday School Work.

23. Mr. and Mrs. E. G. Kaufman. Miss Aganetha Fast. Mr. and Mrs. S. J. Goering. (All on furlough.)

24. Language Teachers: Mr. Yang Liu O, Mr. Wang (Mohammedan), Mr. Hsieh Shih Ming, Mr. Hu Hsin Yu.

25. Servants. Gatekeepers: K'ai Chow District: City—Chang Shuang Yang; East Suburb—Wang Ch'ang Chu, Liu Chih Hsueh: Boys' School—Mr. Sung; Girls' School—Chia Ta Sao. Tung Ming—Mr. Sh'en (North Suburb), Church—Liao Cheng En. Chang Yuan Hsien—Ch'in Meng Te. Tamingfu District: Church—Wu I Chih. Boys' School—Ch'ien Fang Ling, Mr. Chang. Girls' School—Hsieh Yueh Tao, Mrs Hsieh (matron). Compound—Tung Shu Sheng, Sh'en Tsun. Lung Wang Miao—Shen Sheng. Nanlo—Li Hsien Tso.

26. Voluntary Workers. Other Christians and Inquirers.

27. Building Work. Tamingfu Church, Girls' School, Boys' School. K'ai Chow Hospital.

28. Boys in other Schools: American Board Middle School, Techow: Liu Chung Fu, Wang Huan Chang, Niu Shu Hsiang. Wang Jui T'ing.

29. China Mennonite Mission, Kuhlmann Mission. Other Missions.

30. National Christian Council, Bible Union, Anti-opium Society, Religious Tract Society. Student Volunteer Movement, Chinese Home Missionary Society, National Famine Relief Association, Language Schools.

A FUNERAL EXPERIENCE

By A. S. Shelly

Recently I was called upon to conduct the funeral service for the grandmother of a girl who had been attending our Sunday school. Having had some knowledge of and slight acquaintance with the woman, and being assured of her Christian character and that the request for my service was according to her wish I consented. In the service I, as a minister of Christ, sought to embody as clearly as possible, for the benefit of those present, the Gospel message of hope in the Lord Jesus Christ on the basis of faith in His finished work of redemption and God's pardoning grace in Him. I closed with the usual benediction, then giving way, as I supposed, to the undertaker to make ready to proceed to the place of burial, when to my surprise (I having had no intimation of this part of the arrangement) one of the men present stepped forward and began to pronounce the funeral service of the Masonic order. He evidently recited from memory but had some difficulty to make it fit the case of one who, being a woman, was not a "brother" (nor a sister, sisters not being allowed in the lodge). Nevertheless the hope was expressed to meet her in the grand lodge above.

I paid close attention to the whole service and found, as I had reason to expect, that there was no reference to Christ in it all. It was a conglomeration of religious sounding platitudes with reference to God only as the "Architect of the Universe" and a studied avoidance of all mention of sin and salvation by the mercy of God in Christ. It was an absolutely Christless service, presented as a supplement to or a substitute for that of the Christian church. Such a thing is misleading to the undiscerning and can not but be an offense to one who loves his Lord and shares His love for the souls He came to save.

In his notes on the Sunday school lesson for tomorrow Rev. Floyd W. Tomkins says: "In all our prayers and praises and instruction Jesus Christ, the Saviour of us all, stands forth as the center of joy and hope for us all." But the religion of Masonry is evidently built around a different center, and upon a different foundation. A house built on any other foundation than that of faith in Christ is doomed to fall. "My hope is built on nothing less than Jesus' blood and righteousness."

I mention Dr. Tomkins' clear teaching, yet recalling as I do a letter I received from him several years ago, written in answer to one from me, in which he, though not himself a Mason, said he could see nothing religiously wrong in the order. He surely must have at times listened to such a service as the one above referred to. How such a learned and devout Christian can be so undiscerning is hard to understand.—Germantown, Sept. 11th.

COMPULSORY MILITARY EDUCATION IN SCHOOLS AND COLLEGES

The majority of the National Student Council of the Y. M. C. A., the Estes Park Conference of Student Christian Associations, the national assemblies of two great Protestant Churches and many other ecclesiastical groups, 29,000 petitioners in Nebraska, and gubernatorial candidates in Oklahoma have joined in the fight against compulsory military training in schools and colleges, according to a statement made today by John Nevin Sayre, Chairman of the National Committee on Militarism in Education.

Said Mr. Sayre:—Compulsory military training will be a live issue in the colleges this year. During the summer new elements have entered into the controversy. Many politicians, churches, newspapers and groups of young people heretofore either indifferent or acquiescent have taken sides on the issue. The public can no longer be misled by "patriotic" calamity-howlers who broadcast the warning that all peace agencies of the nation have combined to impose a perniciously sublimated Bolshevism upon unsuspecting, well-meaning Americans.

The members of the National Council of Student Y. M. C. A.s, although not committing their constituencies, went on record September 9th at their annual meeting, as being opposed to all military training in civil educational institutions. Since there has been in this controversy so much misunderstanding of motives, there was a division of opinion in this group of student leaders, over the advisability of making any public statement at this time. The opposition to the resolution was on the grounds of tactics rather than the principles involved in the resolution, which passed by a vote of 33 to 22. It reads as follows:

Whereas, We view with genuine alarm the increasing activity of the forces and agencies of militarism which lead to war, retard the progress toward international good-will and infringe upon freedom of speech and conscience: therefore be it—

Resolved, That we, the members of the 1926 National Council of Student Young Men's Christian Associations, do hereby register our emphatic protest against compulsory military training (in other than technically military schools), as one of these agencies of militarism in our schools, colleges and universities.

The weight of opinion against forced drill is more clearly seen in the unanimous statement of over four hundred students who met at the Rocky Mountain Regional Conference of the Y. M. C. A. and Y. W. C. A. at Estes Park, Colorado, September 2d. The statement reads:

"Resolved, That we, the students of this conference, advocate the attitude of the President of the United States in opposing compulsory R. O. T. C."

Over 29,000 voters in the State of Nebraska signed a petition during May and June to initiate legislation which would eliminate compulsory military training from their state university. The leading candidates for the governorship of Oklahoma have signed agreements to work for the abolition of compulsory drill from the colleges of that state. The issue is likewise mentioned in the platforms of some of the candidates for the state legislature. Such political developments refute the argument that only a small handfull of radicals is interested in the movement.

The churches are backing up peace talk by joining in the campaign against compulsory military training, which is felt to be dangerous to peace. The following are some of the more influential official church groups that have resolved upon opposition to compulsory military training in colleges:

The Presbyterian General Assembly, Northern Baptist Convention, The Administrative Committee of the Federal Council of Churches, Rabbinical Assembly of the Jewish Theological Seminary of America, The Southern California Congregational Conference, The Oregon Synod of the Presbyterian Church, Massachusetts Federation of Churches.

Last year, the students themselves protested in more than 25 colleges. Present indications point to a more general protest this coming year. News of protest comes already from the University of California where, during the last two months, the president "has been besieged with letters of complaint".

President Coolidge's opposition to compulsory drill will, of course, be a very decided help to those students who are requesting freedom to follow their individual intellectual and religious scruples in regard to military training.

THE ELEMENT CARBON

A. E. Holt

For illustrating Christian truths, the realm of nature has always been a fruitful source of facts. Our Master Himself often drew from this supply. But as we look back upon the comparatively limited fund of knowledge He was permitted to use, how much richer are we of this day with all the new resources that scientific discovery has placed in our hands.

One such new field for exploration is Chemistry. It is a veritable mine of wealth, the various physical elements representing principles or agencies of like characteristics existing in the spiritual world. In this article we will take up one of these elements—Carbon.

To begin with, carbon exists in the atmosphere; hence it can be called a celestial or heavenly element. It is very abundant also in the earth; but as all the terestrial carbon has apparently been derived from the air, it can be truthfully said to be of heavenly origin. So Christ, or Christianity, to which I am likening carbon, has likewise come down to us from above.

That carbon is the principle of life is another way in which it is symbolic of Christ, or Christianity. It is the most important constituent of all living organisms. Extracted from the air by the leaves of plants, it becomes a part of our food, and also of us; and dissolved in the water of the ocean, is the chief course of marine life. Of course, one could mention here the part also played by Hydrogen and Oxygen, two other celestial elements,—but that is material for another essay.

Now, carbon exists in the earth in three uncombined, or nearly uncombined forms—coal, graphite, and the diamond. In their symbolic interpretation, coal, as a source of heat, light, power and industrial activity, is the material aspect of Christianity. Just as we get these benefits from coal, so are the corresponding blessings in our religion. That the Christian countries of the earth are the largest coal producers, agrees with this interpretation. Graphite, used in lead pencils, and named from the Latin word **to write**, represents moral training and education, which also everywhere accompanies Christianity. In this connection it is significant that all our books and writing materials—paper ink, cloth and leather covers, and even chalk—contain this indispensable substance. The very highest, the spiritual, the aesthetic attributes of Christ shine forth in that gem of matchless purity and beauty—the diamond. In these three grand divisions there is material enough for many sermons.

Further truths of vast import can be secured from an examination of the compounds, or combinations, that carbon makes with other elements. Thus carbon is a leading constituent of limestones and marbles, which furnish us with building stone, lime, cement and mortar. Wood is also one-half carbon.

Another department—and a very profound one—for the study of carbon is iron and steel making. In limestone, and as coke, it is employed in the smelting of iron ore, and in the subsequent processes of refining, it is the one ingredient that transforms the raw metal into steel. Here the doctrinal truths of Christianity stand out in all their clearness and perfection. Even the terms in use are strikingly similar; for steel plants have converters, regenerative furnaces and even pulpits.

One more impressive fact about carbon is the time of its appearance in the formation of the earth, several geological ages having first passed before it came down to impart life to the seas and clothe the dry land with verdure.

My purpose in writing this article is to show the remarkable similarity between carbon and Christianity, and to recommend the study of this element for an easier understanding of divine truth. Just as carbon is the principal source of our food, our clothes, our building materials, our educational supplies, our temporal comforts, our industrial prosperity, and even the precious diamond, so are all these good things available in Christ. Moreover, as carbon is the one essential in the smelting and refining of iron ore, in like manner Christ is the only power that can take man in his natural state, purify him, and make of him an instrument of service and blessings to the world.

It would not do to close this sketch without calling attention to some of the perverted uses to which men have degraded this worthy element. For carbon is put into gunpowder and explosives, and is also in alcohol. This, however, only serves to strengthen our analogy. That every good thing can be applied to evil purposes is a sad truth, everywhere confirmed. And the fact that the Christian nations of the earth are those most guilty of warfare and intoxicants makes a rather tragic ending to this little treatise on carbon.

Rally Day at the Bluffton, O., Sunday school on Sunday, September 19, brought out a large attendance. The Sunday school was over four hundred and the floor of the auditorium was well filled for the church services.

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EDITORIAL

Considerable attention has been given through the press of this country to the quarrel now going on in Mexico between the Government and the Roman Catholic church. Much of this has been propaganda on the part of the Catholic church which is seeing its hold on Mexican affairs slipping. The Knights of Columbus at their recent convention, called upon the American authorities to come to the assistance of the Catholics of Mexico. We are sure that the leaders of the Catholic church know that the United States will never allow itself to become involved in a struggle in which the citizens of another country are involved with their government in a matter of religion, but, action such as was taken by the Knights of Columbus, is good propaganda for Rome and tends to encourage its people in this country in the hope that some day they will be strong enough to become a telling factor in the policies of the United States, in their relation with other powers. President Calles has refused to abrogate the provisions of the Constitution which in his oath of office he is obligated to obey. Mexico has awakened to the fact that the Hierarchy that was still conducting the Inquisition a quarter of a century after the United States had achieved their independence should be denied the power to dictate its policies. It has no love for that same Hierarchy whose Archbishop went to Europe, intrigued with Napoleon III, brought a French army to Mexican soil and placed Maxmilian on the throne as Emperor supported by the bayonets of an alien army that drenched the soil of Mexico for years with the blood of its people. It realizes that Rome never changes and for this reason, it is taking a stand for its Constitution and the liberty guaranteed by it. Protestant United States has enough to answer for the injustice it inflicted upon its weaker neighbor, Mexico, when it went to war with it, without becoming a party to the conspiracy against its institutions and its people who are only insisting upon running their Government along the lines they think best for their welfare.

—o—

A Philadelphia paper pointed out the other day that there were enough members of Congress present at the prize fight held on the Sesqui-Centennial grounds to make a quorum. There were others, including the Vice-President, Judges, Governors of a half a dozen states. Financiers, politicians, gamblers, crooks, people you would not like to meet alone some dark night up an alley, women of high standing in society, who helped to make up the more than 125,000 who stood on their hind legs and yelped while two men rained blows upon one another that for power would make the kick of a mule seem amateurish. The millions of dollars involved in the admission price and the wagers that were made startles beyond the ability of the average man to comprehend. And all this is called sport—the manly sport!

We are not much given to sport but we know what would happen if we were to invite our neighbor to bring his rooster into our back yard to try out his fighting qualities with our rooster. The neighbors would complain to the police. The police would come in squads and place us, our friendly neighbor and the friends who might happen to be present, under arrest. The next day the judge would generously fine us all beside sending every man jack of us to the "Coop" for three months. The rest of our neighbors would ever after shun us as persons unfit for decent society. As for the poor roosters whom nature endowed with a burning desire to show who was the best in the roosterish art of self-defense. the Society for the Protection of Animals would take them, cut their throats and send their carcasses to the Alms House to grace a special dinner for the paupers. What we cannot understand is that queer freak in human nature that regards the promoting of fighting among animals as the excess of cruelty while fighting among men in the same way deserves the patronage of so distinguished men as our Vice-President and a host of other government officials. Rome began its cruel arena spectacles without actually killing people, but soon set men to killing one another to make a holiday. Then Rome began to decline and continued to do so until it fell. We may never get as far as that, but, the same elements of beastly cruelty are in the prize fight. We heard a colored fighter once say that it was bad for the fighting business for a colored fighter to fight another colored man. "What the white men who put up the money for the fights want", he said, "is to see a white man kill a nigger."

One would have thought that the terrible calamity in Florida would have sobered the nation—at least that part of it that has some sense—but it didn't. Can anyone figure how far the money spent in the Philadelphia fight would have gone toward the relief of the thousands of sufferers?

—o—

Since the great Galveston flood, no disturbance of nature has devastated a part of our country so completely as the storm and flood of last week in the State of Florida. We are reminded that we are still weaklings in the face of nature when it breaks forth in its fury. We are also reminded that, even in the summer land where thousands go to make a holiday, there are elements of danger that cannot be avoided by the wisdom of men. Perhaps we have forgotten that life is one serious struggle wherever we happen to be and have thought only of the ease and pleasures that may be obtained in a land where the climate is perfect and where there has been a mad struggle to make money and enjoy the good things of earth. However, such a calamity always impresses upon us the fact that we are all brethren and when misfortune befalls some, it becomes the rest to exert their best to relieve what suffering there is. The wires and air had hardly carried the news of the calamity before in every corner of our land the machinery of relief was set in motion. In such sober moments the better side of humanity shows itself. It is also true that because the Christian spirit of love is abroad, the sufferers may depend upon having the helping hand reached out to them as soon as possible. Were there no Christianity, what, we wonder, would be the fate of the thousands who today are heartened in their distresses by the knowledge that they are neither forsaken nor forgotten?

The true Christian works as if he were responsible for the righteousness of the whole world.

FROM SELF TO GOD

At the beginning of our prayer-life we are self-centered. Prayer means little more to us than "asking." We ask for personal favers, for blessings upon ourselves and those belonging to us. In our prayer vocabulary pronouns occupy a disproportionate place. It is my needs, my relations, my friends; and even when we go farther afield and pray for those whom we have never seen, it is because their needs have been so presented to us as to stir our sympathies and appeal to our idiosyncrasies. In the last resort, we still make use of God in prayer. What altruism we have is temperamental, and remains uninformed by a deep view of God and man, and limited by our natural affinities; our prayer, in fact, remains essentially self-centered. And it belongs to the pathos of our spiritual pilgrimage that so many sincere and noble souls never seem to get beyond the prayer of self-regard and self-reference.

Moreover many of the new-methods of prayer which profess to deliver us from the prison-house of self are seen, upon closer analysis, to be but subtle variations of the self-centered prayer. Not a few leaders of the fashionable prayer-cults make a point of insisting upon complete concentration upon God as the prime condition of success. Human need, they urge, must be forgotten entirely. The devotee must, by intense mental abstraction and concentration, ascend to heavenly places, and think only of God in his inalienable omnipotence, indestructible peace and inextinguishable joy. Only so shall his victories and health-giving power be communicated to us, and through us to those for whom we pray. But all the time the motive is to gain relief from trouble, sickness, or sin. No less than frankly self-centered prayer, these cults make God not an end, but a means to an end. They name God and intend self.

But in the normal course of our spiritual growth, there comes a time when the center of prayer shifts from self to God. Petition in its narrower sense recedes. True, it is not excluded, for nothing that touches us can be indifferent to our Father in heaven. But petition will be no longer the pivot upon which prayer turns. The true motive power will be to get nearer God, to know him better, to experience his friendship, to enter more fully into his thoughts and purposes.—E. Herman, in "Creative Prayer."

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 654 E. 79th St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

A CHANGE IN ORGANIZATION

Whether or not The Sower has made The Mennonite more valuable to the readers each one can decide for himself. The committee that had charge of the Young People's Page has felt that the present arrangement was not satisfactory. This same feeling has been shared by others, for the Board of Publication had a request from the Pacific District Conference to make a separate paper out of The Sower. This Board did not feel it within its power to start another paper without instructions from the Conference, and hence brought the matter before the Conference at Berne in August. The outcome was that the Young People are to be given two pages in The Mennonite, as the Conference did not deem it wise to start another paper with deficits staring them in the face from every Conference periodical. The Sower that has been an experiment for the past three years seems therefore to be destined to become a fixture.

The old committee of three furnished the copy for The Sower without remuneration for the past three years. From now on, we understand, the Board has decided to make some allowance for this editorial work which should put the new committee into the position to do some of the things the old committee should have liked to do had it had funds at its disposal.

At the suggestion of the old committee which has been elected by those at the General Conference sessions that were especially interested in young people a change in the manner of creating this committee is to be made. Hereafter each Young People's Convention of each District Conference is to be requested to elect one member into the central Young People's Committee for a period of three years, and the six representatives of the six District Conferences are to be the Young People's Committee and they are to do the work or engage someone to do the work which has thus far been done by the committee of three, that is, furnish copy for the Young People's Section of the Mennonite, arrange the programs to be given in connection with the General Conference sessions with the sanction of the Program Committee of the Conference, and any other work they may deem it advisable to undertake.

The two main reasons why the old committee suggested this change are: 1. The desire to put this work directly into the hands of the young people's conventions of the districts, and 2. thus to coordinate efforts the Y. P. conventions may put forth in assisting the church in its various activities.

In order to make the transition the old committee suggested that a hold-over committee be elected which is to function until the Y. P. district conventions will have had time to elect their representatives on the Central Committee. The following four were elected: Rev. A. R. Keiser, Rev. A. J. Neuenschwander, Rev. H. T. Unruh, and Miss Anna Stauffer.

The old committee will supply the copy for The Sower until Jan. 1 1927 when the new committee has arranged with the Board to take up the work.

YOUNG PEOPLE'S WORK

Programs held at Berne, Indiana, August 22-29 in connection with the 24th session of the General Conference.

Our General Conference realizes more and more that the young people should have a more prominent part in our programs; not only that the older people are discussing the problems of youth, but the young people themselves are given opportunities for self expression. They have not disappointed us during this session., In fact the desire has been frequently expressed that they might be given still more opportunity to make their own contributions.

The program committee of the Conference had granted the young people a very prominent part of the time in which to render their programs and full advantage was taken of this privilege. The Young People's Committee consisting of Rev. C. E. Krehbiel, Miss Anna Stauffer and Rev. J. M. Regier prepared these programs. Both Sunday afternoons and both Sunday evenings and also a half hour each day just preceding the evening program was alotted to the young people.

The first Sunday afternoon was devoted to Sunday School work. An interesting program was rendered, with Rev. Elmer Basinger presiding. Very able addresses were given on various phases of this great work by Prof. E. J. Hirschler, Rev. A. J. Neuenschwander, Rev. Austin Keiser and a paper written by Miss Anna Stauffer, read by Miss Lavina Burkhalter. It was greatly appreciated that the Ebenezer Church choir of almost 50 voices had come out 70 miles to sing both in the afternoon and evening services.

The evening service, in charge of Rev. C. E. Krehbiel, was devoted to the work of Christian Endeavor. A roll call was taken of the societies represented at the meeting. It was encouraging to find about three fourths of the societies represented at this meeting. Miss Dorothy Quiring, who had ranked with the 8 best readers among over 3,000 in the Ohio Peace Contest conducted in 1926, gave her reading very effectively. "The Call of the Dead." Rev. H. A. Fast gave an address on the question, "What Can the C. E. Do?" He said among other things that the C. E. does not exist for its own sake. It is a powerful tool for achieving Christian character. It is not a substitute for the church, but a supplement to her. The C. E. can be used as the right hand of the church. The Berne Intermediate Chorus now sang very beautifully after which Mr. O. F. Gilliom of Berne gave a report of the World's C. E. Convention from which he had just returned. Mr. Gilliom is a member of the Board of Trustees of the United Society of Christian Endeavor, and was also the official representative of the Mennonite denomination at this big gathering in England. The speaker mentioned four necessities to a successful convention and all had been ably met at this large world gathering. These are the four requirements: 1. There must be a definite objective towards which to work. 2. There must be an appreciable attendance. 3. The minor details must be well taken care of. 4. There must be a good program.

On four evenings half hour programs were rendered under the auspices of the Young People's Committee. The first was given by the Bluffton Y. M. and Y. W. C. A. Of this meeting the Adams County Witness reported: "Mr. Glenn Hilty had charge of the meeting. 'Y. W. Work among Students' was ably presented by Miss Esther Burkhard; then Rudolph Augsburger of Trenton, Ohio, talked persuasively on Y. M. C. A. work on the college campus. A quartet of college students, Misses Florence Schumacher and Lydia Liechty and Messrs. Isaac Thut and Myron Gerber sang very pleasingly." Mr. Ferdinand Wiens presided over the Bethel "Y" program. Miss Ruth Kliewer presented a very good paper on the work of the Y. W. C. A. and Mr. Willis Rich of Newton spoke very eloquently on the place of the Y. M. in college life and the part the young people are very eager to take in Christian work. Prof. John Thut, brother of the one who sang in the Bluffton College Quartet, sang a solo most effectively. The large audiences were very favorably impressed with the fine Christian spirit that the young people of our colleges manifest. Our schools certainly deserve the full support of all the Mennonite people. We were also impressed with this thought in another half-hour program which was rendered by three schools: Meno, Okla.; Freeman College, and Witmarsum Seminary. Rev. H. U. Schmidt read a paper which had been written by one of the teachers of Meno Bible Academy. Rev. H. J. Schragg spoke in behalf of Freeman College and Professor P. E. Whitmer showed very convincingly that our seminary answers a great need in the Mennonite church.

The short program rendered by the 300 children of the Berne summer Bible school was most impressive. This program was in charge of the Supt. of the school, Rev. P. R. Schroeder. The brief service showed us how much splendid work can be done in a few weeks of Bible school.

The last Sunday afternoon was given over to the Student Volunteers of our church. There were 14 young people on the platform. Impressive messages were brought by Mr. Raymond Hilty of Pandora, Rev. H. J. Schragg, Wayland, Iowa, and Miss Hazel McAllister, Newton, Kansas. Three of the outgoing missionaries, Mr. and Mrs. J. R. Duerksen and Miss Marie J. Regier also brought brief parting words to the missionary friends in the home land. Special music was furnished by a male quartet of the Berne congregation and by a male quartet of the Bethel College volunteers. Mr. Ferdinand Wiens, son of Rev. and Mrs. P. J. Wiens of India, presided at this meeting.

For the last evening the Young People's Committee had asked the ministers H. J. Krehbiel and M. M. Horsch to bring messages on the topic of Peace. Both gave powerful addresses on that subject.

At the business meeting held by the S. S. and C. E. convention the following motions were adopted:

1. Resolved that the name of this committee be changed from S. S. and C. E. Committee to Young People's Committee.

2. Resolved that the Young People of each district conference be requested to elect a representative, the six representatives to carry on the work of the young people in connection with our General Conference. The representatives are to serve for a period of 3 years.

3. Resolved that a committee of 4 members be elected to serve as a hold-over committee until new members are appointed by the District Conferences.

The committee elected as authorized by the preceding resolution were: Rev. A. R. Keiser, Rev. A. J. Neuenschwander, Rev. H. T. Unruh and Miss Anna Stauffer.

J. M. Regier, Secretary.

THE CHURCH

(Paper read by Oliver George, Quakertown, Pa., at a Bethany Church C. E. program.)

When we ponder over this subject of the "Church" let us take our minds away from this building of wood and stone, and let us think rather of the invisible power existing throughout the ages which has kept this institution in existence, and when we do that we think of Jesus Christ. He was the founder of the Christian church. He is the foundation, the corner stone of it, and so it is to Him that we owe the blessings of the Christian religion.

Friends, it is impossible to think of the church without thinking of Christ. For unless His presence is with us, unless He is influencing our lives there can be no live church. There is no such thing as standing still in the work of the church or else Jesus Christ will surely leave us behind, for His is a progressive religion, the religion of a living God!

The church is to do what Christ would do if now on earth in the form of a man. It is to be His eyes, His ears, His mouth, His hands, His feet, His heart, His brain, His purse. That is the duty of the present-day church in its work of evangelizing the world.

Let us just see the various steps necessary for the church to take in fulfilling its duty to God. First, the church must be able to build men

together. It does this by reconciling differences, making peace among men. The various activities of a church promote a spirit of good will among the workers such as participation in no other activities can do. Loyal Christians find real joy in serving the Lord by regular attendance at divine worship and by doing their share in all the various activities of a church.

There is an interesting question often brought up, being often used as an excuse for absence from church, namely: Can I not be as good a Christian without being a church member? I fear, however, that people who use that flimsy excuse for not attending church, are no Christians, or they would know there is real spiritual uplift in joining with fellow-Christians in singing songs of praise and otherwise laboring together in the Lord's cause. The Bible tells us that the presence of Christ makes a church of Christ; and wherever two or three are met together in His name there is He in the midst of them. Yes, we do need the church where we may gain the renewing of our spirit to be better able to carry on God's work.

The point must be stressed, however, that mere church membership does not make one a Christian. We've got to put something into the church if we expect to get something out of it. We've got to put all our heart, soul, mind and strength into it if we want the badge of Godliness. No, church membership is just the fort from which we attack the hosts of sin. The basic reason for the existence of the church is that it makes for unity of purpose with much greater prospects of success.

The church must also prove itself a living church, a church wherein the fire and spirit of the Lord is made manifest in its members. We must show the world that our religion agrees with us. Let us be living testimonies of the saving grace of Jesus Christ who died for our sins. Let us be constantly striving to make our church more useful, more helpful, not only among our own members but to the community at large. In other words let us have within us practical Christianity, the kind that wears well and looks well and is well. The world today is over-run with people having the most marvelous plans for the uplift of humanity and the betterment of mankind, but after all, they do not touch the heart of the matter. In other words, the things which they cannot possibly control give them the most concern, while the state of their own souls troubles them little. In this world of ours, we must not only think right, but we must live right. "Be ye not only hearers of the Word but doers." Faith without works is dead.

The church must also be a missionary church, that is the church cannot live for itself alone. The church is the greatest influence for good in the world. Wherever there is a wrong, the church of God should be ranged against it. Let no one say that any wrong is outside the sphere of the church. The Lord of the church is opposed to every wickedness and His church is to act as His agent in this opposition. This does not necessarily mean that the church should become involved in political disputes or other things of like nature, but rather that wherever a wrong may be righted or a blow struck against sin, the church should do its full duty. If the church does not contend against Satan, no one will. Let the Christians of all nations combine and they can win the fight against unrighteousness. Laws avail little when the heart of man is still filled with evil intent. Verily, a church must be a missionary church, for it cannot live for itself alone.

The church must also be a joyful church, a church where the spirit of God is made manifest in its members in song and willing service. It is well to remember always that we advertise the depth of our religion both in and out of the church by our actions. By our ready welcome to all strangers, we can foster the idea that we take real joy in our church work and are glad to have them worship with us. Let us think of our church as the gathering place, as the recreation center of all who care to take part. It should oppose false amusements, and substitute true recreation for them.

The church should also be an evergiving church—a church that stands back of every worthwhile movement in the community. There are many things which the church may not be expected to lead, but which it can help along by giving its support. For instance, the church does not engage in public school teaching, but every public school teacher should know that the church is back of his efforts. The church will not engage in trade, yet every merchant knows that church people are good customers and that they pay their debts. Neither will the church favor any political party, but every true and upright man or woman seeking public office should be made to realize that the solid support of the church is to be counted upon by all good workers in the political field.

And so we might go on enumerating the things which the church should be, should do, should not do. The subject is inexhaustible. We might mention the consolation in time of sorrow to be found in the church, the training for greater things to be gained in the church, the spiritual benefit to the individual through prayer in the church, the renewing of the spirit by the observing of communion in the church, the opportunity of bringing about a greater harvest in the mission field if not in person then in purse and so on.

And so in closing let us take this thought with us: "The church's one foundation is Jesus Christ the Lord." Then let us be a growing church, growing nearer and nearer to Christ as the years roll by.

THE S. S. LESSON

October 10

The Report of the Spies

Num. 13:23-33.

Golden Text:—"We are well able to overcome it."—Num. 13:30.

God had promised Canaan to Israel. He told them that it was a land flowing with milk and honey. He assured them that the land would surely be theirs and He promised to be with them. There was no reason why they should send men to find out whether God's word was true. They had plenty of evidence that it was, but they did not have the faith to take Him at His word in this respect. The people sent the spies. It was an act of unbelief and because of their unbelief they got into all sorts of trouble and missed the greatest blessings that might have been theirs. God permitted them to go on in their unbelief and so they had to pay the penalty of not altogether putting their trust in Him.

The spies set out to see the land. The distance was not far, indeed Israel was nearer their promised land than they were for forty years afterwards. So near and yet so far. All because of unbelief. How often does it happen that just when we are to reap the victories of faith, our unbelief spoils it all? The fact that they were waiting there when they should have been going on forward indicates that they were not so eager to get what God had promised them as they should have been. When we are not eagerly anticipating the promises of God we are declining in our faith and putting blessings farther and farther away from us.

The spies were forty days in examining the land. Israel did not realize that for every day they were away they would have to spend a year in the wilderness because of their unbelief. The reward of unbelief is always severe. We lose more than just one thing when we lose faith in a promise. Those forty years were full of hard experiences, tribulations and trouble. In the end they lost what was so nearly within their grasp, for none of the mature Israelites except two were ever able to enter the land.

The report of the spies confirmed what God had said concerning its productiveness. It was surely a land of milk and honey. To the Israelites, living in the barren desert, the land contained all that their hearts might desire of worldly things. God is always promising better things ahead. He asks that we exercise faith and submit to His lead. He often brings us to the border of our Promised Land when our faith falters and we remain in miseries for it.

The spies had something to say about the cities. Cities represented the strongholds that protect the enemy and stand in the way of their conquest. The spies were impressed with the number and might of these cities. Faith would have led them to think of their God, whose might was greater than all the cities in the world. They should have remembered how God had humbled the Egyptians. But then there is nothing to which man is so much subjected as forgetfulness, particularly forgetfulness of God and His promises.

Again, the spies had considerable to say about the people who were occupying Canaan. They noted their size and their numbers. They failed to note their wickedness. The sight of these giants and the great number of peoples made them afraid because they thought of themselves instead of their God, who would take care of these enemies. When we look to ourselves and think of our weakness there is very little that we can do. True, we are insignificant, but that is no reason why we should think that God could not deal with problems bigger than ourselves. He wants us to realize that when we are His people, nothing is too big to be overcome. At any rate, the spies, and through them, when they gave their report, Israel was beginning to have the fear of man in its heart. This unfitted them for further service for God. "The true child of God fears the face of no man but God" as Oliver Cromwell used to put it.

Finally, the spies showed of the fruit of the land. It passed all their expectations. God is ever ready to give more than we have a right to expect. All He wants of us is that we shall believe Him and take what He gives. Israel ignored the last item of the report to wail and wish that they were back in Egypt. How silly people become when they lose faith! They listened to exaggerations and then gave way to an exaggerated idea of despair.

There was a minority report given by two men, Caleb and Joshua. They were for taking God at His Word and going up to possess the land. How different would have been the story had Israel listened to the two instead of to the ten. Israel was like the world and went with the crowd. Like the world they perished with the world. The only men of that generation to see the Promised Land were the two who were ready at that time to go up and possess it. They were men of mighty faith.

THE C. E. TOPIC

October 10

How to Pull Together

Mark 2:1-5; I Cor. 3:1-9.

The Scripture for our lesson is very impressive. Here were four men, all moved by the single thought of bringing the helpless man to Jesus. They worked together and Jesus rewarded not only the faith of the palsied man but also their faith. Without their faith he would never have been brought to Him. In writing to the Corinthians, Paul observes that he and Apollos were working together to the end that God might give the increase. In either case they were those who were willing to work together to a common end. In doing so each had to do his part willingly and to the best of his ability.

The reason that there are so many failures in the work of the Lord is not because God is not able, neither is it that God's servants are not able when they have faith, but because they do not work together to a common end. One of the saddest illustrations of this is to be seen in the numerous divisions of the Christian Church. It would be possible to evangelize the world in this generation and besides this, the Christian people of the world could so work together that poverty would be abolished and every means of relieving distress would be extended to the limit if all Christians worked together instead of for themselves. There is no excuse for the various churches building under each other's eaves so long as the heathen remain unconverted and our cities and land are full of people to whom the Gospel has not been brought.

There cannot be too much emphasis laid upon the need of working together if success is to be attained. No doubt many of us remember the old fable that tells of the father who realized that he was to die and called his twelve sons together in order to give them his parting advice. He handed them a bundle of twelve staves and asked one after the other to break it. This they could not do. Then he took the bundle, broke the cords that bound it together, and snapped each stave over his knee. "Ah," they said, "any one could do it that way." So they could, but the lesson was that no one could do it when they were all bound together. The moral, of course, is that by sticking together, even weak ones become unbreakable. We wonder if the ruin of many broken lives along the way is not to be attributed to having been compelled to stand alone instead of receiving support from the rest?

When they want a pair of oxen to work, they yoke them together and train them to pull together. They have to realize that they have a common load and that each must pull with the other. They soon realize too that neither of them can draw the load alone. They are driven to do their best. So with every task that involves more than one. There must be something to bring those who have the task to perform to realize that they cannot do their task alone and that they must work together. The yoke that binds us to a common task is our duty to be doing the Master's bidding. The whole world is to be won for Him and none can escape contributing his part, if he is to be a worthy and useful servant.

When the country called for men to go forth and defend it, each man sent to the front was under the severest kind of discipline. He had to lose all thought of self and work in harmony with his comrades according to the orders that were given. In a better sense, the Christian is a soldier of the Great Captain of our salvation. He is under orders. He has surrendered his will to Him. The objective is the will and the glory of his Master. A disciplined army is the effective one and obedient Christians are the effective units in the spread of the Gospel and the salvation of souls.

All have different abilities and are of a different degree of effectiveness, but the aim is a common one. In a great factory, there are many people at work, each doing something different from the rest, but they are working to produce a perfect article. In order to do this, each one in his station is under obligation to do his part well. In the great Church of Christ, there are many kinds of things to be done. Some must lead, others must follow. Some are hewers of wood, others are drawers of water, but all their efforts are planned so that the purpose of the Master will be perfectly carried out. When that is done, not one deserves greater credit than any other, all have done their part and the results will have been attained. The secret of any undertaking in which many are engaged lies in the team work. If there cannot be real and earnest team work the work is not worth while.

DEATHS

Ramseier—Anton William Ramseier, son of Christian and Eva Ramseier, was born June 1, 1888, in Hillsboro, Kansas.

With his parents, he moved to Oklahoma in the year 1895. In 1902, he moved to Alabama, and there at that time was converted and then baptized in 1908, and received into the Mennonite church, of which his father was pastor. He was true in the faith in Jesus Christ until his death. From Alabama, he returned back to Oklahoma, and from thence to Reedley, California, where he united with the First Mennonite church and was active in Christian Endeavor and church work. Here at Reedley he took up electrical work for his life's occupation. In 1915, his father went on before him into glory. From the time of his father's death, he was his mother's sole support. In 1920, he came with his mother to Los Angeles, and here joined the Immanuel Mennonite church, continuing in electrical work here in Los Angeles, in which he was known to be a faithful, dependable worker, for which he had to give his life on July 31st, at 11 A. M., living to be 38 years and 2 months old.

To mourn his very sudden death he leaves his beloved mother, two sisters and four brothers and their families, also his beloved sweetheart and many relatives and friends.

Funeral services were conducted Wednesday, August 4th, with many friends in attendance. Rev. H. B. Dirks and Albert Claassen from the Immanuel Mennonite church of the city spoke in the funeral parlors. The assistant pastor of the Church of the Open Door, speaking at the grave, committed the body to the earth. The Lord grant unto him the reward of the faithful and His comfort to the bereaved.

Thierstein—Fridereich Thierstein, originally the son of Christian Thierstein and Lena, nee Tschantz, was born near Bowil, Canton Bern, Switzerland, May 21, 1908. His mother died a few days after his birth, while his father was in failing health. When Prof. Thierstein, accompanied by Mrs. Thierstein, went to Bern to study in the fall of 1908, and later made visits in the neighborhood from which his family had migrated to the United States in 1883, they found little "Fritzie" there in a neglected condition, and as they had no children of their own, the little fellow found his way into their hearts, and they adopted him, giving him his second name **Novalis**, by which he has since been known.

Novalis received his elementary education in the public schools of Effingham, Kansas, and Bluffton, O., where Dr. Thierstein served as principal of the county high school and member of a college faculty respectively. In the fall of 1921, the family moved to Newton, Kansas, Dr. Thierstein to join the faculty of Bethel College, and Novalis entering Bethel Academy at a freshman, graduating therefrom in 1925, and entering college last fall at the age of seventeen.

Though Novalis had been a bit handicapped with some congenital complication of the heart and had experienced attacks of inflammatory rheumatism on three occasions, he had now grown to be a young man nearly six feet tall and weighing 166 pounds, had a well-trained mind, took a live interest in all school activities, and won some honors in reading and debate. Last winter, through an accidental slip on the gymnasium floor, he wrenched the muscles back of his hip, and although he took medicine and treatments for this all along, he couldn't quite get over the trouble, and not in a condition to stand hard field work like other boys, he with a few other college fellows went to western Nebraska for the summer vacation to act as a book agent. He stayed with the work about three weeks and did remarkably well, but the tramps along country roads tired his still sore back so that he had to come home. After a week's rest, he took up other work here, but along about the 9th of August it developed that he had typhoid fever, and the now attending physician found that he was at the same time also afflicted with goitre complications which was confirmed as a fact by a specialist that was called to examine him later on, but because of the fever an operation at this time was out of the question.

On the 13th of August he was taken to the Bethel hospital, where, under very special care, he fought valiantly against the fever and had apparently passed the crisis. On the 8th of September, he suddenly suffered a relapse. Friday afternoon, September 17th, the sufferer passed into a coma until Saturday evening, when the heart which had been working against all odds could no longer stand the strain, and the spirit gently passed away at 8:30 P. M. The fever and the goitre had done their work. Novalis' life on earth was ended at 18 years and three days less than four months. The many prayers of relatives and friends, all the painstaking efforts of the attending physician, with the ready aid of local consulting physicians and specialists from without, together with the devoted service of the sisters, were all bent on saving the young life, but God had other plans and He knows what is best.

Novalis was a brave sufferer. As is natural with young people, he wanted to live. Although beset by a combination of three maladies, the typhoid, boils on the back, and the goitre trouble, he continued all through the struggle, even when delirious, to take his medicine and food like a man. But with his desire to live he was not unprepared to die. He was by nature an affectionate boy a home boy, and his parents have never known him to tell a falsehood. He prayed a great deal and the nurses were touched by his simple, childlike prayers, which were nearly always addressed directly to "Dear Jesus". In the earlier period of his sickness he frequently prayed that he might not be confined too long, so that even though he might have to enter school a bit late, he would still be able to catch up with the work. Before the relapse, during semi-rational and rational periods, he was often so restless that it was puzzling to know what to do with him. On some occasions his father offered to sing softly for him, and when he was asked what song it should be, his first choice each time was, "Rock of Ages Cleft for Me", next to that either "Nearer my God to Thee" or "The Little Brown Church in the Vale", and he would hum along as best as he could. A few hours before he entered into coma his father said to him he should not be afraid, good friends were praying for him, the doctors, sisters and parents were doing all they could for him, but he should remember that, after all, Jesus was his best and dearest friend, and then he uttered these words oh so fervently, "Yes Jesus, my best friend, my friend, my friend". These were his last words.

Funeral services were held Wednesday afternoon, September 22. In the home, Rev. P. R. Voth conducted a short service. In the College Chapel, Rev. J. W. Kliewer made the introduction to the service, Rev. H. A. Fast preached a sermon, a quartette sang, and Rev. J. M. Suderman made the close. At the Emmaus church, near Whitewater, where the remains were taken for interment, Rev. B. W. Harder conducted a short service, Rev. Abr. Warkentin serving with a sermon based on the text Isaiah 60:20 a verse which God had given the mother of the departed in answer to her question if her dear son was now with Him. Then the body was laid to rest in the cemetery there.

JOTTINGS

Bethel College, Newton, Kansas, began its fall session with an enrollment of over 250 students.

Sister Frieda Kauffmann of Bethel hospital, Newton, Kans., recently was compelled to undergo a major operation. Her condition is reported to be favorable.

Dr. Elmer E. S. Johnson, pastor of the Hereford, Pa., Mennonite church, will give a series of addresses in the Grace Church, Pandora, Ohio, some time during the month of November.

The Diller (Old) Mennonite church near Newville, Pa., celebrated its hundredth anniversary on September 11 and 12. Rev. S. F. Coffman of Vineland, Ontario, was the principal speaker.

Rev. H. H. Regier, elder of Bethel church, Mt. Lake, Minn., celebrated his 71st birthday on Sunday, September 12. The editor believes he is expressing the sentiment of the many readers who know the brother when, in their name, he offers congratulations.

Miss Ruth Krehbiel has again taken up her work as Musical Director of the First Mennonite church of Bluffton, Ohio, for the coming year. She is at present engaged in organizing three choirs, which under her direction will furnish special music. Miss Krehbiel directed three large choirs in this church last year. These choirs take turns in singing.

Albert Penner, who had been substituting in California for some time, spent a few days at his old home in Mt. Lake, Minn., after which he left for Hartford, Conn., where he will attend the theological seminary.

Bro. O. F. Gilliom of Berne, Ind., a trustee of the United Society of C. E., is scheduled to give an address on the World Convention, held in London this summer, in Grace Church, Pandora, Ohio.

On September 19, Dr. J. W. Kliewer of Newton, Kansas, conducted services at the Bethel Mennonite church of Fortuna, Missouri, and ordained Rev. John D. Warkentin as elder of this church.

One of the teachers of a noted Bible school, in a private letter pays the following tribute to Mennonite young people: "May I add a little word here of how much we appreciate the young people of your church who come to us here for training. They are always an influence for good and for consecrated spiritual service."

The First church, Philadelphia, is conducting a Church Training program Wednesday evenings. Three courses are offered: Bible Study; Discussion and Teacher's Training. Rev. A. S. Shelly conducts the Bible Study. Bro. Erwin Weiss the Discussion, with which the book, "The Christian View of Work and Wealth" is used as a text. The paster, Rev. A. J. Neuenschwander, conducts the Teacher's Training. The C. E. of the First church will hold a banquet on October 16. On November 4, the usual Fellowship Supper will be given for those who have joined the church during the last five years. Harvest Home service was held on Sunday the 26th.

On July 29, Rev. Joe E. Aeschbacher of Arlington, Nebraska, preached at the Mennonite church near Fortuna and Versailles, Mo.

The Second Mennonite church, Philadelphia, Sunday school celebrated Rally Day, Sunday, September 19. The proposed change in the time for sessions of the school was deferred until November.

President and Mrs. Mosiman, who are spending a year in Europe, are now at Interlaken, Switzerland. After setting sail from New York in June, they landed at Southampton and visited places of interest in Ireland, Scotland and England, going from there to Germany, Hamburg being their port of entry. From there they visited Berlin and from there they went to Danzig. Mrs. Mosiman's birthplace and early home. They again returned to Berlin after a month's stay in Danzig. They are planning to make a tour of some of the best universities in Germany and Switzerland for the purpose of studying the European system of higher education. They will winter in Italy.

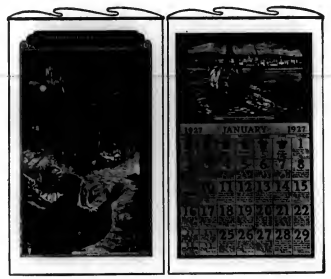
The Annual Meeting of the Men's Brotherhood of the Eastern District Conference will be held in the Second church, Philadelphia, Saturday, October 2, afternoon and evening. Addresses will be given by Rev. Victor Boyer on "General Conference Impressions"; Robert Arthur Elwood, "The Apostle of Good Cheer"; S. M. Grubb, "Historic Mennonite Literature". Rev. S. M. Rosenberger will give the address of welcome.

The Sunday school and congregation of the Germantown Mennonite church have chosen Sunday, October 10th, for their Rally Day service. The observance of the Lord's Supper will be a part of that service. The time for service is at 10 A. M. It is the 216th year since the first communion service at this historic place.

Witmarsum Seminary began this year with an enrollment of fifteen. The students are: Jerry Sauder, Lens Waltner, Martha Garber, Delbert Welty, Mr. Somers, Oscar Holmes, Earl Salzman, Eva Geiger Harshbarger, John Leonard Davidson, Wilmer Schantz Shelly, Mr. and Mrs. William H. King, Mr. and Mrs. T. A. van der Smissen.

Harold Eymann has been attending a seminary in New York. Mr. and Mrs. King and Delbert Welty have been studying in Los Angeles. Jerry Sauder received his master's degree in 1926. Earl Salzman expects to take his Bachelor of Theology degree this year. Mr. Somer is a returned missionary. Martha Garber attended Bluffton College last year. Mr. Eymann is a graduate student who has been attending Union Theological Seminary, N. Y., for two years. Mr. and Mrs. van der Smissen and Mr. and Mrs. King, Wilmer Shelly, Eva Harshbarger and Mr. Welty are all Bluffton graduates.

Scripture Text Calendar
For 1927



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CHRIST'S SACRIFICE, SUFFICIENT AND EFFICIENT

Albert Claassen

Introduction

The test of religion is its sacrifice. Does this suffice?—Does it avail?—these are questions of utmost importance to the sinner, to whom his guilt has become an unbearable burden. It is true that man has spared himself no effort nor counted any cost to find the sacrifice whereby to atone for his sin. But, alas, within the reach of human effort and riches it is not that such a sacrifice could be found.—For well does the Holy Spirit testify, Ps. 49:7 8. "None of them can by any means redeem his brother, nor give to God a ransom for him for the redemption of their life is costly and faileth ever! Therefore in the counsel of the unsearchable mercies of God it was ordained, foretold and promised. since the day that sin was born in the heart of man, that God would provide for man the sacrifice which forever cleanseth the Believer from all sin.—This sacrifice God Almighty gave and offers to the world in Christ Jesus on the Cross. That this sacrifice is sufficient for every sinner and efficient to the believer is the testimony and declaration of the Scriptures from Genesis to Revelation.

God's Testimony to the Sufficiency of Christ's Sacrifice

Christ is the central figure in all the revelation of God to man. He is pointed out as "the Lamb of God that taketh away the sin of the world." His death on the Cross is attested to be the supreme act of his redemptive work. His life on earth, gloriously radiant in its perfection of the fullest harmony with the Father's will, is under the testings of Satan and the world the divine requirement for the sacrifice of Himself which once for all sanctifies every believer. It is not the sacrifice but the preparation thereto. His blood shed on the Cross is that sacrifice which alone is sufficient to take away sin. To this great fundamental truth God himself bears witness by three supernatural signs, which neither Satan nor the unbelieving world can deny, the resurrection, the ascension and the outpouring of the Holy Spirit. These are, as it were, great acts of the Almighty, where God in reply to the Son's sacrifice for sin arises to accept, approve and bless the same sacrifice, declaring before all of His mighty creation the sufficiency thereof. Christ died on the cross with the word upon His lips, "It is finished!" thereby offering himself as the sacrifice to God. The Father replies by raising His Son from death. "He was raised for our justification", this is the interpretation the Holy Spirit gives concerning the resurrection of Christ Jesus. This act was the first act of approval enacted upon the earth, in the presence of man. God calls upon men and angels, believers and unbelievers to witness this great act of His acceptance of Christ's sacrifice in behalf of the whole world. In the light of the resurrection Jesus Christ stands before every sinner as God's divinely approved Saviour of men.—No other truth is more carefully attested to than the resurrection of Christ, by God. Truly as God's own appointed High Priest He entered as a living Saviour with His own blood once for all into the Holy place and obtained an eternal redemption. What a glorious truth this is to the sinner who is seeking the Saviour, can anyone doubt or refuse the witness of the Father to the sufficiency of Christ's sacrifice for himself?—But lest anyone be tempted to question the sufficiency thereof let us inquire into the meaning of Christ's ascension.

"When he had offered one sacrifice for sins forever, sat down on the right hand of God." Hebr. 10:12. This sign is taken from the earth into heaven. The Lamb slain from the foundation of the world is enthroned in heaven. The High Priest who gave His life a ransom for many becomes the King-Priest of the believer taking His place on the right hand of the Father. From here He justifies every sinner who in humble faith seeks and asks for pardon at His hands. There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit. More than that He gives them the right to become the sons of God. He calls them into His fellowship and service. They are to be a royal priesthood unto God. He sat down on the throne of God waiting . . . they, the believers who in Him are justified. you and I have carried out His command to carry the message of an accepted sacrifice for the sinner, of full and free salvation in Christ Jesus for every sinner . . . .to the ends of the world. He waits with kingly patience and royal grace, dealing out mercy, (not justice) to us His faltering priesthood, justifying the ungodly as they turn to Him in true repentance and faith. He sits at the right hand of the Father awaiting the ever increasing number of sinners who come from the North and from the South, from the East and from the West, saving them by his own blood until in the counsel of the Almighty the time is again fulfilled and the scene will be changed. The Lamb of God becomes the King of Kings and comes again to earth no more to die but to reign and set up his glorious Kingdom.

In the outpouring of the Holy Spirit upon the believer and partakers of Christ's salvation is found the Father's third great act of approval upon the sacrifice of Christ. God and sin cannot unite. But here God and the sinner, whose sin is taken away by the sacrifice of Christ, are united in a new creation, the believer, the Christian, the child of God. No more conclusive evidence to the sufficiency of Christ's sacrifice can be found. Christ said that "when I go I will send Him, (the Holy Spirit) unto you." This then is the seal, not only that Christ is gone to the Father, but that the believer is sealed with the Holy Spirit of Promise unto the day of redemption.

God's Testimony to the Efficiency of Christ's Sacrifice

Does Christ's sacrifice avail? Is it potent and efficient in the sinner?—Here the burden of proof rests again with God. The sacrifice of Christ is operative in the heart and life of the believer, through the Holy Spirit only. He is the power the believer is given to become the son of God. He is the force through which man is born again. He brings about that new creation in us. He convicts man of sin, of righteousness, and of judgment. He reveals Christ and His sufficient sacrifice to the sinner. He interprets the Word of God to the believer and ever leads him to behold Christ on the cross, unveiling the meaning of this scene to the believer's heart. It is manifest therefore that the Christian must be fully surrendered to the Holy Spirit. Otherwise Christ's sufficient Sacrifice cannot become efficient in the sinner's heart. But where this requirement on the part of the sinner being met, Christ's sacrifice is as efficient in the believer as it is sufficient before the Father on the throne. Then it will be experienced that the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, will cleanse the conscience from dead works. And more than that we will have the Spirit of God bear witness unto our spirit that we are the children of God.

Dear fellow-Christian, the Lord has provided for you and me that sacrifice which before Him is fully sufficient for your and my sins. May we in an unreserved surrender to Him allow him to make this sacrifice efficient in our lives that we may be able to prove to all the world that Christ's sacrifice avails for us all that He has promised.

(Written by Albert Claassen for the Pacific District Conference, Monroe, Washington.) June 20-23, 1926.

"THE FIRST RESURRECTION—BIRTH OF THE SPIRIT"

A Reply

I have read your paper, Bro. Penner, carefully under the above subject, which appeared in the Mennonite of Aug. 12, 1926.

I came to the conclusion that you are trying to instruct the readers of the Mennonite that the first resurrection of the believer has taken place at the time of his conversion or salvation. This you are calling a spiritual resurrection. Then you say, that the bodily resurrection of all will

take place at the end of the age, when Christ comes to judge the quick and the dead.

You also say, the Millennium has started with the earthly ministry of Christ. At first you are quoting literally a number of Bible passages, which is good and proper, to prove that there is such a thing as a spiritual resurrection. Very well, we will grant you that, for some of the references you have presented are teaching it. But, what you are driving at, is to prove that this spiritual resurrection is called in the Bible, "The First Resurrection". And that there will be no two resurrections of the bodily dead.

I conclude from your writing that all dead, godly and ungodly, saved and lost, will arise from the dead at the same time. You also endeavor to prove there is no Millennium between the resurrection of the believers and unbelievers.

I do, indeed, esteem you, Bro. Penner, a man of sound judgment on most of the vital subjects of the day. I also believe you to be honest, but in spite of all your honesty, you are misquoting and misunderstanding the Word concerning: The Resurrection of the Dead, The Second Coming of Christ, and the Millennium. Besides these, I doubt, whether you have a clear conception on: The nature of the Kingdom of God, God's different dealings with His people in different ages, The Lord's Parables, The Prophetic References to the Coming of Christ and His Kingdom, etc. For all of these are related to the subjects above mentioned.

I do not claim, either, to have a monopoly of wisdom, or understanding of the Bible truths, but I must say, that the Spirit of God and my Bible have taught me differently, regarding the things, that were, are and will be.

When the Bible speaks of different deaths, different resurrections and different judgments, it is not easy to determine in every instance, which one of them is meant. The Bible speaks of three different deaths.

1. A Spiritual Death.
2. A Bodily Death.
3. A Second or Eternal Death.

It also speaks of five different urrections.

1. The Resurrection of Christ.
2. A Resurrection from Spiritual Death.
3. The Resurrection of the Believers.
4. The Resurrection of the Unbelievers.

It also speaks of five different judgments.

1. Judgment of Christ in the Body.
2. Judgment of Saints in the Body.
3. Judgment of Sinners in the Body.
4. Judgment of Nations.
5. Judgment of all Dead, after the Resurrection.

I do not see how any one can deny that there will be two different resurrections of the bodily dead. In other words, that Christ will raise the dead in two different groups at two different times, when he reads Bible passages like I Cor. 15:22-24; I Thess. 4:13-17, and Rev. 11:18 and 20: 3, 4. In I Cor. 15 we have St. Paul's great and thorough discourse on this very subject, and when he is referring to the time, he groups those, who arise from the dead, into three different groups, which arise at three different times.

Verses 22-24. The first class, which arose was, Christ, and Him alone. He belongs to a class by Himself. The second class will be those, who belong to Him, whoever they may be. Perhaps all the Old Testament saints, Luke 13:28, as well as all the New Testament believers until the time of the resurrection. Christ alone knows who they all will be.

Verse 24, "Then cometh the end." (When all the rest will arise.) St. Paul does not write it that way, but this is undoubtedly what he means. Rev. 20: 3, 4 says so. The Apostle Paul did not know how much time there would elapse between the first (Christ's) and the second (believers') resurrection. But we know that 1900 years have passed already. And he did not know how many years there would elapse between the second (believers') and the third (unbelievers') resurrection. This was not revealed to him. It was first revealed to St. John on the Island of Patmos about 30 years later and St. John says, the time is a thousand years.

Now let us look at I. Thess. 4: 13-17. Does not the Apostle Paul here speak only of one class of arisers? (The Dead in Christ.) Here is no general resurrection. No white throne. No separation of sheep and goats, no blessings and no condemnations. This is the **first bodily** resurrection.

Rev. 11:15-18. Here St. John sees the same resurrection.(Of believers only). Please notice verse 15: "And the seventh angel sounded". The seventh angel, as it seems, is proclaiming the beginning of the seventh thousand years, or the Millenium, of Peace and Christ's specific Reign. "And there were great voices in heaven saying, The kingdom of this world is become the kingdom of our Lord and of His Christ. And He shall reign forever and ever." The expression, forever and ever does not mean, that Christ reigned from the beginning without any start, nor unto the time without end. For Christ the Son will not reign that long. How do I know? The Apostle Paul tells us so in I Cor. 15:28.

The words: "For ever and ever" must then mean through two ages—The Millenium and the age of the Last Judgment, which may also last a thousand years or more.

Verse 16, "And the four and twenty elders . . . . Saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned." Verse 18. And the nations were angry, and Thy wrath (Judgments, Tribulation, Armageddon, etc.), is come, and the time of the dead (is come) that they should be judged (condemned? No! but) that Thou shouldest give reward"—(The reward described in Matt. 22:1-14; Matt. 25:14-30; Luke 12:44; Luke 19:12-27, and others.

There will be no reigning of one saint over another in eternity. There we will all be alike in character and position, before each other and before God.

The distinction of positions, apply only to the work and time, until the consummation of all things take place, which pertain to the old world.) "unto Thy servants, the **prophets**, and to the **saints**, and **them that fear Thy name, small and great**; and shouldest destroy the earth."

Verse 19, "And the temple of God was opened in heaven." (What for? I suppose for the arrival of the raised dead, the bride of the Lamb, described in verse 18, and who are brought here by Christ the Bridegroom, (I Thess. 4:17), to enjoy the wedding feast. Matt. 22:1-14.) "And there was seen in his temple the ark of his testament." (Ark of testament refers to the presence of God.) God the Father was present at the wedding feast.

There was also an unwelcome guest there. See Matt. 22:11-13. No doubt but what this unwelcome guest is the same as the one described in Revelation 12: who accused the saints day and night. Verses 9 and 10. When Christ judged the deeds of the saints and gave them their reward to be used during the Millenium. Satan interfered.

Now let us look at Rev. 20:4-6. You say: "That the first resurrection mentioned in the last passage does not stand for bodily resurrection is proved by the word **souls** in verse 4." No bodily resurrection had taken place yet. Your conclusion is wrong, Bro. Penner. Is the word "soul" used in the Bible as a bodyless being? It is just the opposite. Look through your Bible concordance and see if you are correct. In Gen. 2:7 we read: "And Lord God . . . . breathed into his nostrils the breath of life; and man became a living soul." So the word "soul", according to the Bible definition is the peculiar combination of the breath, or spirit of God and the body. The Bible throughout, almost exclusively, uses this word in this sense, that is, the combination or union of spirit and body. The Bible cannot call the departed dead spirits, nor angels, for these are different creatures of God. The Bible calls them saints and souls. The souls referred to in Rev. 6:9 under the altar are also souls with glorified or resurrected bodies. How do I know? I know that the resurrection took place before the temple was opened or at least at the same time. Rev. 11:18, 19. The altar is a part of the temple furniture. Why are some souls seen under the altar? Because they are the martyrs and had been slain, or, as it were, sacrificed by their enemies, because they were saints or servants of Christ.

"And I saw thrones and they sat upon them, and judgment was given unto them." This is a proof that the Millennium is about to be ushered in. They receive their rewards. Nowhere in the Gospel nor in the Epistles are we told to rule and reign and judge. On the contrary, we are exhorted to serve and suffer and die, if need be, for our fellow men, and the cause of Christ. "And they **lived** (were **made alive** by their bodily resurrection) and reigned with Christ a thousand years. . . . . "This is the first resurrection." This is the last clause of verse 5, but it belongs to the 4th verse, no doubt. Verse 5. "But the rest of the dead **lived not again** until the thousand years were finished." The words, "lived not again" proves that the Seer speaks here of bodily and not spiritual resurrection. In the 4th verse they lived, because they were raised, and in verse 5 they lived not, because they were not raised.

In your last paragraph you say: "The term a thousand years is figuratively or symbolically used for the dispensation beginning with the ministry of Christ when He proclaimed: The kingdom of heaven is at hand." And then you refer to Matt. 4:17, etc. You are very much mistaken in this, Brother Penner, and are proving nothing. I would like to know of what the thousand years are a figure or a symbol?

1000 years are not 1900 years, nor are they 900 years. They are ten hundred years. And there is no figure of speech around them nor behind them. They are simply 1000 years. No more and no less. The Bible does not compare them to a day or an ancient night watch. The Psalmist simply says, We count the length of our lives by years, but God has no years. A thousand years with us may seem the length of a day to Him, or even shorter yet. They may seem like three hours to Him. This does not mean that 1000 years are compared to 24 hours or three hours in Sacred History. A thousand years is a term that is seldom used in the Scriptures. It is found in Ps. 90:4, Eccl. 6:6, and II Peter 3:8. Besides these passages it is found only in Rev. 20, and here it is used six times.

(Concluded next week)

MINUTES OF THE 38TH ANNUAL SESSION OF THE MIDDLE DISTRICT CONFERENCE

Held in the Ebenezer Church Near Bluffton, Ohio, Aug. 15 to 18, 1926.

The Middle District Conference for the year 1926 was held in the Ebenezer church, near Bluffton, Ohio, from Sunday Aug. 15 to Wednesday evening Aug. 18. On Sunday morning visiting pastors supplied the pulpits of the various churches as follows: Grace church, Pandora, D. J. Unruh, Mechanics Grove, Pa.; Ia.; St. John Church near Pandora, Alfred Habegger, Busby, Mont.; Ebenezer, near Bluffton, W. W. Miller, Pulaski, Ia.; First Church, Bluffton, Lester Hostetler, Sugar Creek, Ohio. Sunday afternoon a missionary meeting was held at the Ebenezer church. D. J. Unruh who is in charge of our Home Mission work at Mechanics Grove, Pa., spoke regarding the work and its progress at that place. This talk was followed by Missionary Alfred Habegger who reported of the work as it is being carried on among the American Indians in Montana. Both of the speakers had very interesting mesages and showed that the work, though difficult, is moving forward.

Sunday Evening.

The conference proper began on Sunday evening and the session was opened with the song, "We're Marching to Zion" led by Alvin Burkholder, chorister of the local church. The President of the conference, Rev. J. E. AMstutz, announced the theme of the conference, "Evangelism". The Ebenezer choir sang an appropriate selection after which Rev. Amstutz announced his text, Mark 3:14, "Jesus and the Twelve". The speaker talked in a straight-forward, effective way and his message was well received. "Jesus felt lonely because the Twelve did not understand Him. He craves our fellowship today and is lonely without it. Christ did not write books but took His life into living men. It took the Twelve to express fully the life of Jesus. It takes men from all walks of life in all the world to express the fullness of Christ today. The disciples were not self-made but Jesus-made men. They were first disciples (learners) then apostles (missionaries). These were some of the thoughts which Rev. Amstutz brought to his hearers in a very forceful way.

Monday Forenoon.

The forenoon and afternoon sessions were devoted to Sunday School topics and the evening session to Young People's Societies. Rev. A. R. Keiser presided in a very able manner. At the very outset, the devotional spirit was present and remained so throughout the entire day. Miss Cassie Niswander told her audience in a very impressive way how to teach children to get a right idea of God. "Teach them to fear God and that God knows the very details of their life" the speaker said. Teach them that God is a person and that he can become just as real to them as any human being. Miss Niswander is doing a very successful work in Chicago among children and was therefore well qualified to speak on her subject.

Holding the Teen-age members was the subject discussed by Inda Sprunger who has been very successful in the Berne S. S. The speaker inferred that the solution of the teen-age problems lies very largely in the primary department. If the children have been taught right ideas of God the work of this age becomes much easier. The speaker emphasized the influence of good books and good pictures as a help in steering aright the youth through the rapids of adolescence.

The Needs of our Youth was discussed by Rev. A. S. Rosenberger. "Older people are less religious than they seem and young people are more religious than we think." the speaker said. The speaker reminded his audience that the bicycle of a generation ago was pronounced at that time the thing that was ruining the young people. Now that problem is being multiplied and intensified many times by the use of the modern automobile.

What the young people need above everything else is a sympathetic attitude from parents and older people. We must bring them into fellowship with Christ as He is the solution of all our problems. The young people want real tasks to do, not only minor tasks which belong to children. The Retreat such as was held at Bluffton furnishes them with real inspiration. Patience is another very necessary requisite on behalf of our youth.

The music for the forenoon session was furnished by members of the Ebenezer and Bluffton Sunday Schools.

Monday Afternoon

A spirited song service was conducted by Alvin Burkholder after which E. J. Hirschler led in devotionals. A male quartet from the Defenseless Mennonite Church sang which the audience appreciated very much. The aims of S. S. Teaching was very ably discussed by Mrs. J. E. Kauffman. She said in part "We must know what aim we are seeking. We should first aim at the conversion of our pupils. In the second place we should seek to develop their Christian character. The next step would be to train them for Christian service. After this they should be enlisted in Christian work.

"The Superintendent and His Work" was the subject that Dean N. E. Byers discussed. He outlined the superintendent's work, saying that he should be a devotional leader, an educational leader, a sympathetic helper, an organizer, an executive and a good planner. He should be tactful especially in selecting, training and supervising teachers. Dean Byers talk provoked considerable discussion and many questions were asked.

The Grace S. S. furnished music which was enjoyed by all.

J. H. Tschantz was assigned the topic "How can we get the pupils to study the S. S. Lesson". A show of hands revealed that nearly one half of the audience present were S. S. teachers and that nearly all of them found this to be a problem. Just to tell them to study their lesson does no good, the speaker said. A good plan is to take five minutes of the time alloted for class discussion to introduce the next week's lesson. Another good plan is to make assignments for next Sunday's lesson and then call for these assignments the following Sunday. Parental co-operation was also urged.

On the subject of "What committees should a S. S. have", E. J. Hirschler said that the work that is to be done should be the basis upon which is to be determined the number of committees the S. S. should have. The following committees were named as essential for most schools: The Educational, Missionary, Evangelism, Temperance and Flower committees.

How to help pupils to a definite acceptance of Christ as Saviour, was discussed by Waldo Hofstettler. This, the speaker said was the highest aim of the S. S. This work should be done by the teacher through the work of the Holy Spirit. The importance of the personal touch was stressed.

Monday Evening.

The music for the evening was furnished by the Berne Male Choir. Their first selection "Holy Art Thou" was rendered in a very creditable manner. While singing this song the lights went out and it was a minute or two before they came on again. This however did not disturb them as they kept right on singing. Their next number "Going Home" was also well rendered. Their closing song "I Love Him" was sung in a very inspiring manner. Their singing was much appreciated.

Clifton Sprunger gave the main address of the evening. He chose for his subject "The Challenge of Leadership to Young People". This is the age of young people. What we need is better Christians. Three things are necessary for leadership: Know God, know yourself, and know your fellowmen. Young people will become leaders if we give them an opportunity to become leaders. Reports from the Young People's Conference held in Iowa and Indiana during the year were given. Rev. S. M. Musselman made a plea for sending out Mr. and Mrs. Lloyd Pannabecker to China. The young people agreed to give $1500 for the Pannabeckers this coming year, $500 of which is to go toward the payment of Mr. Pannabecker's college debt. They further agreed to raise $500 annually for seven years to pay off this debt. J. H. Tschantz agreed to assume $500 personally, thereby reducing the years from seven to six years. On motion it was agreed that the Foreign Mission Board should assume the college debt of the Pannabeckers and that they should be notified that this money was forthcoming as above stated. The meeting closed with prayer.

(To be continued.)

Rev. E. Somers, returned missionary from Africa under the Central Conference, expects to locate in Bluffton, O., where he will do some work in the Seminary during the coming winter.

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EDITORIAL

Has the Mennonite church a field in localities where there are at present no Mennonite churches? This is a question often asked and variously answered. As we are now situated the growth of the church is largely from Mennonite stock. Either our new members are the children of Mennonite parents or they are to be those who come into the church by marriage or because of their closeness to Mennonite churches. It seldom happens that we have accesses because of conviction on the part of the recruit that there must be a radical change of doctrine on his or her part. True, newcomers to the church accept what the church teaches when they enter its membership, but that acceptance, other circumstances considered, is generally a secondary motive that leads to the change. Yet, we have not surrendered a single item of our position. We still believe that we have a message to the world and that we have an important contribution to make to the Christian thought of the age. If we were to ignore anything that is a part of our historic development we might as well haul down the flag and throw our lot with the greater number of Christian people. We believe that the sacrifices and efforts of our fathers were not in vain. We accept the task of keeping the light burning from them. It would be a calamity, beyond the power of words to describe, if we were to feel that our work belongs to the past or that our future task consists only in holding our own. Any cause that ceases to grow has already started to die.

In the face of what we see of the departure of our people, most of them our youths, for localities where they are beyond the influences of a home church the question becomes a serious one that affects our very existence. The drift of the population for decades has been cityward and we have few city churches. In the cities of the first class we can count our churches on our fingers. With the use of machinery and improved transportation in every direction the farm population must of necessity decrease. Rural Christianity is of a high type, but the decrease of rural churches only goes to lessen the strength and influence of that type. A survey of churches into which the migrating Mennonites drift shows that they have received some of their best growth from us. If Mennonites in cities make good Methodists or Congregationalists is that any reason why they should be abandoned? For one thing, many of our young people make good in places where they locate. They come into positions where they able to give large financial support to their churches. Most of the larger denominations are at the mercy of their town churches for their financial backing. Should men and women, with generations of Mennoniteism, behind them be left to give their support to other churches just because we have provided no organizations in their home towns so that they might remain with the church of their fathers and help to meet the demands of our ambitious programs in missions, education and benevolences?

The thought has been put forward that, since now nearly every Protestant church has committed itself to the doctrine of peace, there is no need to go into the larger cities because the Mennonite doctrine of peace is well taken care of. Well, in the first place, peace is not the only matter to which the Mennonite church is committed. What is to be said of our stand on believer's baptism? Where is the protest against the swearing of oaths to come from? What is to be said about our system of congregational government that for simplicity and consistency with the Word of God surpasses any other of which we know? Why are our children to be expected to separate themselves from a church rich in history written in the blood of our martyrs just because the task of gathering them in and keeping them in touch with the church of their fathers seems to be a big one? As for the matter of other churches being as thoroughly committed to the doctrine of peace, we have our doubts whether that will stand the test long in another war. For one thing, they do not have the traditions of peace behind them and a mere resolution by a general body made in times of peace won't hold out long in the excitement that war brings on. We know how that even our own sons were severely tried, what would these do who have nothing historic behind them when the supreme test of war does come?

Being largely a farming people, Mennonites are naturally thrifty and apt to be staggered at the thought of expending large sums of money with no immediate results being visible. Yet, we have spent large amounts, but our attention has not been called to them vividly. Suppose we were to add up the money that our city missions have cost us during the past ten years in salaries and other expenses and then compare the sum with the number of members in these churches? Suppose we add to this the cost of our experiment in Jewish missions? We are sure the total would be amazing in the light of the results attained. This is no criticism of our Home Mission Board's work for we were encouraged at the last General Conference with the announcement that there were prospects of one or several of these fields developing into independent churches. When this happens we will have obtained our objective. A small work in a large city must be subsidized until it is able to take care of itself if there is prospect of such a thing happening. Of five churches of another denomination, small but several times larger than the combined membership of all Mennonite churches, three receive substantial aid to the extent at least maintaining their plant. If we go into other fields we must have vision enough to do the same.

Subsidized city churches cannot remain such indefinitely. Their particular task is to realize a self-supporting organization as speedily as possible. It may not mean the building of large churches that will compete in size and grandeur with those of other bodies. but it should mean the knitting together of a faithful band of workers who loyally and energetically support the church with which they are identified.

Our complaint during the last war was that the Mennonite people were very much misunderstood in their attitude toward the bearing of arms. Can there be very much of a surprise in that when ninety per cent. of the people of the United States did know Mennonites, most of them never having seen them? If we are to eyes of our countrymen, in the matter of peace and the other principles of our faith, we must show ourselves to them, we must have churches and people in centres of communities and we must be busy in proclaiming the truth for which we stand. All this will cost much in men and means and perhaps a great deal more than we dare suppose, but we ask, How are we to exist, how are we to be known, how are the principles we accept and teach to get a hearing if we do not follow our few and encourage them to stand firm in the faith and if we do not furnish witnesses so that our testimony will be known?

CORRESPONDENCE

Salem Mennonite Church, Dalton Ohio.—The past quarter was quite a busy one for our pastor, Rev. A. R. Keiser. In July he traveled over the Middle District territory in the interest of the "Retreat" of the Mennonite young people at Bluffton College. This took him about three weeks. In August he was absent for another three weeks' period, first as superintendent of the Retreat at Bluffton, followed by the Middle District Conference, there to represent his congregation, then the General Conference at Berne. In the meantime our former pastor, Rev. M. A. Niswander, served several Sundays on the pulpit; and, of course, we count ourselves fortunate to be so ably provided in our pastor's absence.

Bro. Niswander, who has for about two years served us with his characteristic ability as Sunday school superintendent, left us last week for his new home in Pulaski, Iowa, and, of course, we are very sorry to lose him. But he will be of equally valuable service at his present home as he has been for us. We shall never forget that God has used Bro. Niswander in our midst when we were in most dire need of help, and we owe Bro. Niswander a lasting gratitude for his sacrificial willingness to help us on our feet again, by the grace of God.

Eighteen young people from our congregation attended the Retreat at Bluffton College this summer, thanks to the energetic work of our pastor. This is a splendid showing for our small congregation. Eight young people from here are at Bluffton College, and two others at professional schools. Several of our young people are away teaching and in professional work.

N. G. Fankhauser, Corr.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 654 E. 79th St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

C. E. IN COLLISION
Happily No Lives Lost

On Sunday, September 19, 1926, the Convention of the C. E. societies of the Western district was held in the park at Moundridge, Kansas. And it was a gathering like a General Conference.

We do not propose to wet the powder of the secretary or any other reporters, but in spite of the fact that some claimed the Convention had not been properly announced in the papers and they were gently advised that they were by such remarks revealing the fact that they had not read "our papers", and in spite of the fact that it was to be held out-of-doors—or should we say because of these facts!—there was almost a record crowd.

And, strange to say, there was a little misunderstanding right off the bat. It was this way: Two organizations seemed to have gotten the same idea about the same time and place. I mean in their heads, of course, but in this case I also mean that they wanted to carry out their ideas in the same place. Now this in a way is nothing new. You may take up any newspaper any day, and you will find where two auto drivers tried out this experiment of being at the same place at the same time. Not infrequently you will find the item in connection with one or more death notices, especially where one of the interested parties happens to have been a fast mail train.

The happenstance was this way: A neighboring Lutheran organization, I believe it was, thought just like our C. E. committee did, that it would be a capital thing to have a program outing in the Moundridge Park on the aforementioned Sunday afternoon. Now that both parties should pick on the Moundridge Park certainly is no reflection on M. P. Our Lutheran friends had just one advantage, namely, they had timed their fuse a few minutes earlier. And I wonder whether you, my dear friend, who happen not to read this, realize what a tremendous difference a few minutes can make? Why in law they tell us that where there is a controversy as to ownership, possession more than half establishes your right. This is especially true if you can prove that you are not a squatter. Now I wonder how many of my 20th century readers will know what that is? Who will look it up, and send it in for the benefit of the readers of The Sower?

Well, as I started to say,
When you're Johnny on the spot
You're the boy that's always sought.

Our friends beat us to it. They, in other words, were there when we were arriving, so of course if there had been a collision, we should have had to pay the fiddlers. We had the fiddlers with us all right, but they were donating their service, as you'll see if you read the official report. The drum major therefore directed us to the West Zion Mennonite church, but alas! only half of us could get in. It will not be necessary to explain that when we speak of "us" in this case, that we are not referring to the editorial third person plural, but that we mean the convention visitors in toto. Fortunately there was the lawn out in front of and around the church, and here the first half of the program was carried out. Then our friends were generous enough to give way and the other half of the afternoon and the evening program were carried out at the M. P.

Read the report.

MISSION TREASURES FOR C. E. SOCIETIES

(Paper read at the C. E. Convention, Moundridge, Kansas, September 19, 1926.)

Perhaps there is scarcely a boy or girl, man or woman present who has not at some time or other longed to go on a treasure hunt to find hidden chests of gold coins, or pirate ships, still holding their plunder, washed up on some far off shore. But as we grow older, we realize that there are only very few successful treasure hunts and usually they are not for us. Yet if we but open our eyes, we find that we are surrounded by treasures, and they are treasures that will cost us no fortune to find and very often they are treasures of which no one can rob us.

A small dictionary which I consulted said, "Treasure is a thing much valued." Our sense of values will naturally differ. Your idea of a thing much valued will differ decidedly from that of a boy 9 or 10 years old. In one neighborhood in which we visited this summer, the lids from soft drink bottles were prize possessions. Pockets bulged with collections of them. A naturalist will see treasures where you and I see only plants and bugs. A homemaker will see treasures in shop windows which would only be things to some folks. A student will see treasures in books which to some of us are only so many words. So a treasure depends largely upon the nature of the make-up of the one who is seeking treasure.

Our topic tonight reads, "Mission Treasures for C. E. Societies." We will go on a treasure hunt for things valuable along the line of mission interests in a C. E. society. We will not be able to look at many but we will get directions as to where to go in search of them.

I.

I believe the first real mission treasure for any C. E. society is one person in that society thoroughly interested in mission work and anxious to present the claims of such work to others. Very often such a person is someone who is planning to go to the mission field in the future, D. V., or one who wanted to go and was hindered from doing so for some reason or other. This person in the position of Missionary Supt. or Chairman in the C. E. will not only be a valuable mission treasure but will almost always be the finder of many other treasures. There may be several such interested ones in a society and to them could be delegated the work of keeping a good watch over the many mission treasures that will come their way and holding them in readiness for the use of their C. E.

II.

As a second treasure I would mention clippings, pamphlets and articles, such as one finds in almost any magazine one picks up. Often we place little value on such things because they cost **us** no effort. But let's not forget that it always cost someone time, energy and money to write and print them. Those of you who are using the regular C. E. lessons as outlined in the C. E. World will remember that the topic for tonight is "Missionary Advance in India." That is a subject about which you and I cannot speak off-hand. But where shall we go for information and material? Scissors and a watchful eye could have gleaned many interesting articles for us. In last Mennonite Weekly Review appears a splendid article showing the advance made in the work of our next door mission neighbor in India. The notes on the Christian Endeavor lesson as outlined in the Sunday School Times contain several splendid illustrations for the leader's use while the Mennonite of July 1 contained a fine article written by Missionary Moyer telling of the advance made in the new mission station at Basna. Someone will say, "Oh, I've read all those." That may be true. But have you remembered enough of what you read to enter into an intelligent discussion of the subject? Pamphlets saved for future use become very valuable for the comparison of advancement in the work. For instance, in a German pamphlet on the leper work dated 1909 we read that there were 106 lepers. In the booklet compiled by Rev. Gustav Harder, dated 1915 we find that there were 180. In the last report of the Mission Board we read that at present we have 500 lepers at Champa, India, of which 303 are Christians. I repeat that clippings, pamphlets and articles taken from the various publications are a real treasure for C. E. and should be carefully saved.

Perhaps a suggestion or two as to ways in which these treasures might be saved would be in order here. The simplest way is the scrap book which can be purchased or one can be made out of any catalogue or book that has a good substantial binding. In the latter case it would be well to cut out a page now and then in order to keep the book from bulging. A more efficient way is to file the clippings or other material in folders or envelopes made for that purpose. When stored in these carefully labeled folders they can be taken out, used and stored away for future use. Remember that what is old to **you** now may be new to the Juniors of tomorrow.

III.

As a third treasure I would mention pictures, especially photos and snapshots of the missionaries themselves and of the work. The secretary of the Women's Mission Society of the First Mennonite church at Reedley keeps an album in which she puts all the missionary pictures that come into her possession. When one is needed to illustrate a subject or a theme it can be gotten from her. In another church I saw the pictures of missionaries fastened to one corner of the room so that the members could get acquainted with the likeness of the men and women who were representing them in the mission work. Besides photographs and snapshots, there are many other pictures that are of value in telling a mission story to Juniors or even to the older ones. Magazine covers such as those of the Christian Herald, sections from the National Geographic. The magazine called Asia, etc., contain many pictures that are invaluable. (Wouldn't you like to know the story of this girlie? Isn't it interesting to know that within the walls of Pekin, Marie J. Regier will study the ancient language of the Chinese?) The appeal of a picture often goes deeper than words.

IV.

Personally, I would class the letters of missionaries written to societies and organizations here as valuable missionary information. When F. J. Isaac's went to India I had asked Mrs. Isaac to write a letter to my Intermediates telling them about the trip. She wrote a fine letter in direct address and took us right with her on board ship. We watched the lights of New York fade away, we counted steamer letters, we looked at interesting things at the various stopping places and we landed in India to see strange people, mission children, etc. Several times since then I have used the same letter with Juniors, following the journey on a large map and getting a new interest in the work. If it becomes known that you wish such letters for use in your societies many people will be glad to let you keep those they receive from time to time.

V.

So far, the treasures I have mentioned cost the treasure-hunters little money. The fifth costs more but one who has learned the value and pleasure of good missionary books is always on the lookout for more. What happy hours can be spent with good books! Would you like to peep into the hut of an African Christian mother? Listen! (Page 14-16 and 23, 24). Go into the city of Burma and watch the servants of Christ suffering persecution and terrors of a heathen prison in order that those to whom they had come might know their Savior. Follow Ann of Ava as she faces dangers that would make all of us tremble. Is your C. E. topic one about the power of prayer? Spend an evening or two reading Mrs. Goforth's book entitled, "How I Know God Answers Prayer."

If your society possesses no mission books and your Sunday school does not have a library there are many ways in which you can help to get these books. Suppose your society numbers 25. A 5c tax on each member would buy the book I mentioned last. If your minister knows of a book that you as a society would like to have he is very apt to assist in your getting it because he knows the value of such books. There may be people in your church who have many books and would be glad to loan you some for a time. Of course, it is not enough to have such books on the shelf of the C. E. room. They must be read. Here your folks who are especially interested in missions can be a big help by boosting the books.

There are a number of other things that would be valuable but perhaps I had better just mention them and let you judge their value. Posters, mis-

sionary bulletins, and exhibits are especially valuable in that they give several an opportunity to work.

In closing may we not say too, that we would come into contact with more mission treasures in order that thereby we might be led to pray more earnestly and intelligently for others, knowing that our Lord hears and answers prayer. Begin the thrilling search for real mission treasures and you too, will become enthusiasts for the cause.

Mrs. Christine Harder Duerksen.

CORRESPONDENCE

Altoona and Roaring Spring, Pa.—Our Bible Conference, which was held in Kentons Grove near Mann's Choice with good interest and attendance. A brief series of meetings followed the Bible Conference, at which a number of persons confessed Christ as their personal Savior.

The Hollidaysburg Union Prayer Band dedicated their new church Sunday, September 26. We have entered into an agreement with the Prayer Band which is a union organization conducting prayer meetings and located in what was formerly the Boro of Gaysport that the Mennonite people and officials of the Roaring Spring Mennonite church shall conduct all church services and administer all rights during the first year and if satisfactory to continue indefinitely, while the mid-week prayer services and the Sunday school will be conducted under the auspices of the Union Prayer League. The Boro of Gaysport has recently been annexed to the Boro of Hollidaysburg, county seat of Blair county, but this boro for more than a score of years being divided from the county seat by the Juniata River and Pennsylvania railroad tracks running parallel with same, has been without a place of worship until the present time, and the only known boro in Pennsylvania which did not have a place of worship. We hope the present arrangement will be productive of much good and that many people who are not regular church attendants may be led to become such. A series of meetings will continue under the directions of Rev. Jacob Snyder and Rev. P. J. Metzgar. October 2d and 3d is the time set for the preparatory baptismal and communion services at Mann's Choice, when Elder Jacob Snyder of Roaring Spring is expected to be present and assist Rev. Wolfe. Sunday, October 17th is the time set for a Christian workers' convention at Coupon, Cambria county, the same to be a Sunday afternoon and evening session. Much interest is being manifested from the people at the adjoining town, known as Buckhorn, where they have applied to the Board of Directors for use of school house for Sunday school and preaching service and have already notified Rev. Metzgar, acting pastor of Coupon, of their desire of his taking charge of the work. This is a new and a prosperous coal town, located on one of the state highways connecting Altoona and many of the northern towns of Cambria county. The coal is hauled from this mine by trucks and used largely for domestic service, giving a greater regularity and permanency in employment than in other mining towns.

Saturday, October 16th, and Sunday, October 17th, announcement has been made that on this date preparatory service and communion will be held at Richfield, Pa., at which time Rev. S. D. Yoder of Roaring Spring expects to be with the congregation at that place. Rev. S. D. Yoder was called to Richfield on September 1st to officiate at the funeral of Herbert Graybill Shelly, eldest son of J. G., deceased, and Suey Shelly. He leaves to survive him his mother, two sisters and one brother, Dr. J. G. Shelly of State Line.

The Roaring Spring congregation has just passed through a brief series of meetings which were very much enjoyed, and which, we as a congregation were blessed. We began a brief series of meetings on Thursday evening, September 16th, and continued with services each evening until Sunday, when we celebrated the communion of the Lord's Supper and observed the ordinance of the washing of the saints' feet. The attendance and interest was all that could be expected. This meeting marked the 20th anniversary of the ordination to the Gospel ministry of our minister, Rev. Jacob G. Snyder and the 28th anniversary of the beginning and organization of the Roaring Spring Mennonite church. One feature of the meeting apparently much enjoyed was that Rev. Metzgar and Rev. Glass and Rev. Shaw brought messages at the center square near the bank each evening preceding the services. Those that were present and spoke in this series of meetings were: Isaac G. Snyder, brought the message on Thursday evening while the railroad men's quartet brought the message in song. Rev. L. H. Glass of the Memorial Mennonite Church of Altoona brought the message on Friday evening while the Y. M. C. A. quartet of Altoona brought messages in song, at both the open air and in-door services. Saturday evening was brought by Bro. L. L. Shaw of Altoona and was in the nature of a preparatory service, from the text "Prepare to Meet Thy God". On Sunday morning the message was brought by Rev. S. D. Yoder, at which time two new members were received and the evening service, the Christian endeavor service was in charge of Mrs. John Pennock and the evening message by the pastor. Thus ended a spiritual feast for which we praise God and believe we are all the better squipped for future service for our Master. Would ask an interest in the prayers of all readers of the Mennonite in behalf of the little flock at this place that they may continue to do the Master's bidding in going out to seek and to save those who are lost.

THE C. E. TOPIC

Oct. 17

What Ideals Are Found in the Constitution of the United States?

Rom. 13:1-8.

The fundamental law of our country is, of course, its constitution. Since we call ourselves a Christian nation we should find it directing our institutions in a way consistent with the teachings of the Bible. There are many of us who sincerely regret that the name of God is not mentioned in the Constitution. We cannot, however, attribute this failure to a deliberate attempt to suppress religion or ignore the worship of God. The Constitution is the basic law of our land in civil affairs and those who drew it up may have thought that the ruling religious law was already defined in the Bible which the people of the country read in their homes, had preached in their churches, and had taught in their schools. None but a Christian nation could possibly have drawn up such a document. Many of those who placed their signatures to it were Christian men.

The Constitution stands for justice to all men. It aims at preventing the innocent from suffering unjustly. It is in full accord with the Declaration of Independence, which says that all men are born free and equal. It stresses the right of the individual and therefore also implies the responsibility of the individual. That it was wisely drawn is indicated by the fact that it is the oldest form of constitution surviving to this day.

The republican form of government as set forth in the Constitution makes provision for orderly government through representatives. This means that the will of the tyrant and the will of the mob are alike impossible, for one is just as dangerous to life, honor and property as the other. God always intended that men should be governed by responsible rulers. He often called leaders from among the common people and He prospered that nation that stood for order, justice and sanity, while the nation that had none of these, or was lacking in some of them, was doomed.

History records instance after instance of taxations that were laid to satisfy the whim of some irresponsible ruler to the ruin of his people. In our Constitution the principle that taxation must originate in the most popular branch of the legislature provides that great financial burdens must be laid upon the people by themselves and not by powers that are not close to them. In the constitutions of the several states this principle is followed. The Bible impresses upon all the duty and necessity of paying taxes and obedience to authorities. Authority is a sacred trust from God and is necessary for the protection of the weak and the maintenance of order and decency. Financial support is as necessary in government as in anything else. It should be cheerfully given, when the demand for it is lawful. We cannot see how it is possible for any one to be an effectual official entrusted with the destinies of the nation and responsible for the administration of its finances unless he is prompted with the Christian principles that the Bible unfolds.

A certain dignity is given in the Constitution to our President. He should have the esteem and honor, not only as one chosen by the masses, but as one whom God has chosen to have a very responsible part in the regulation of this world according to His plans. Prayer for his direction should be made by every Christian.

It took a long while before the Constitution became a consistent law for insuring freedom and equality to all men of all colors, but as surely as the nation learned to know the will of God it had to come that the slave must forever be free. If we did not grant the right of freedom to all men we would make of no effect the declaration of the Bible that in Christ there is neither Jew nor Gentile. Christianity is progressive in its application and so is government. If the government is to survive it must reflect the larger Christian development of the people comprising it.

The equality of sexes is a recognized part of our Constitution, now, after centuries in which women were suppressed. Truly the wife and mother who has the greatest influence over a life in its formative period for good should be on an equal plain with man and her judgment should be just as valuable in the state as in the home.

It required centuries before governments would take a stand against strong drink, but our Constitution now does that because we could not remain a Christian people and omit that from our Constitution.

THE S. S. LESSON

Oct. 17

Moses Honored in His Death.

Deut. 32:48-52; 34:5-8.

Golden Text: "Precious in the sight of the Lord is the death of His saints." Psa. 116:15.

The Book of Deuteronomy is given to a report of the last utterances of Moses. These addresses were given shortly before his death and cover but a short period of history. It is important because, it is, as its name indicates, a repetition of the law, with all the emphasis that Moses could give it in the final summing up. All the material contained in it must be attributed to Moses speaking by inspiration, however, it is evident that the account of his death was written by a later hand, probably Joshua, his successor. The art of writing was not in general use at that time and so the law had to be impressed upon Israel by frequent oral declarations. Now that they had heard the law from the lips of the great Prophet they were responsible for its keeping and for teaching it to their children. All generations owe it to their children to preserve and pass on whatever good they have, especially the knowledge of God and His Word. This they can only do as they themselves love and obey the law. There are those who do not love the law and often disobey it, but expect others to be obedient to it. Such an attitude is fatal. The one who is strictly obedient to the law is the only one who can promote respect for it. In our time the disobedience and disrespect for law discredits it so that it is hard to guess what kind of people our children will be, or what kind of a community they will establish.

There was a promise given with the keeping of the law. Life and length of days depended upon it. In any national life the keeping of its laws is the secret of its existence. Israel died as a nation because it did not regard the law of God. History is strewn with the wrecks of many other nations who violated the law of God. Our nation will be no exception to this if it does not remain a God honoring and God fearing nation. Length of days is a personal promise. We cannot expect to live long and rightly if we ignore the laws that have to do with our attitude toward our neighbor, our nation and our God and our own person.

Moses had it revealed to him that his work was ended. It did not end in the way he might have expected, because of the sin that he was guilty of. This shows that even the greatest saints are apt to fall and for that reason every one should watch against temptations and the pride that may enter into his life. "Let him that standeth take heed lest he fall." If Moses was not beyond the danger of falling it is arrogant for any one to profess that he has advanced so far in the Christian life that it is impossible for him to fall into error or sin. But God always delights to show His mercy and it was a grace that made it possible for Moses to view the Land of Promise from a viewpoint that enabled him to take in its extent at a glance.

The life of Moses was a solitary one. He lived alone and above his people. So his death too was a solitary one upon which only the eye of God was turned. However, we do not see that Moses looked forward with fear or terror to his end. Under God he had a life unusually full of blessings and now he was prepared to enter a higher life. To the Christian the end need not be one that he anticipates in fear or terror. He knows that he has fit here in the plans of God and that he will fit also into the plans that God has for the eternal future. The secret grave of Moses prevented man from making it a shrine. Monuments do not mean much after the worker has gone. Israel mourned thirty days for Moses. It was a human honor. It would have been better if they had often shown a greater respect for him during his life. Honors that men bestow after death can never make up for the esteem they should have shown during life.

Though Moses failed at a critical part of his life and deserved the punishment of being deprived of entering the Promised Land we see in the punishment a manifested grace of God. He was permitted to see it all from the point of vantage on the mountain. The sight assured him of the fulfillment of God's promises to Israel that now only needed the actual reaching out and taking. Moses did enter that land in a far more glorious state than he now was. He entered it to be a party to the Transfiguration of the Lord. His remarkable age and strength to the end of it is a testimony to the fact that God keeps us here till our work is done and gives us strength to do it. One hundred and twenty years seem a long time, but there was something for Moses to be doing during every minute of it. Each moment of our lives has a part in the plans of God. If we fit ourselves unto them all we will have glorified Him and been a blessing, be they few or many.

PROGRAM OF THE MINISTERS' CONFERENCE OF THE WESTERN DISTRICT

To Be Held in Elbing, Kan., October 19, 1926, at 9:30 A. M.

I. Thema. Biblical Basis of Pacifism. H. D. Penner.
Quartet J. J. Voth.

II. Thema. Rezension eines Buches von Ernst Modersohn. Peter Buller.
Eingereichte Fragen.

III. Thema. Das Streben nach Erkenntnis. (Pursuit of knowledge.)
1. Das Streben nach Erkenntnis ist geboten. Spr. 2:3-6. Sol. Mouttet.
2. Pursuit of knowledge may be a hindrance. Gen. 3:5-6. Sam Goering.
3. Das Streben nach Erkenntnis bringt Freude. Jer. 9:22-23. P. T. Neufeld.
4. How is knowledge obtained? Hos. 6:3; John 7:16-17. Jacob Wiebe.
5. Erkenntnis befreit von Irrtum. Joh. 8:31-32. P. J. Wiens.
6. Pursuit of knowledge leads to life eternal. John 17:3. J. A. Dirks.
7. Dinge die wir wissen koennen. 1) Nach Hiob 19:25; 2) nach 4:41-42; 3) nach Rom. 8:28; 4)nach 2 Kor. 5:1; 5) nach 2 Tim. 1:12; 6) nach 1 Joh. 3:2 7) nach 1 Joh. 14 & 24. P. H. Unruh.

Wahl.

Ortsbestimmung fuer die naechste Konferenz.

Das Programmkommitee.
H. J. Dyck.

MARRIAGE

Enns-Loganbill—On July 19, at the Bethel Mennonite church, near Fortuna, Mo., Rudolf B. Enns of Newton, Kansas, and Nettie Loganbill of Fortuna, Mo., Rev. John D. Epp of Newton officiating.

Schrock-Ledig—In Upland, Calif., September 11, Lyle Schrock to Esther Ledig, Rev. J. B. Baer officiating.

DEATH

Bixel—Barbara Ellen, only daughter of Christian and Magdalena Bixel, was born May 25, 1901, and died at her home in Bluffton, Ohio, August 23, 1926. She was a student at Bluffton College for some time after her graduation from high school. She was a member of the First Mennonite church. The funeral services were held at the church on Wednesday, August 25, when her former pastor, Rev. P. E. Whitmer, and the pastor of the church, Rev. S. M. Musselman, spoke. Interment was made at Zion church cemetery.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR JULY-AUGUST

General Fund

Burrton, Kan., Ch., $6.00; Rosenort Ch., Laird, Sask., $201.29; Bethesda Ch., Henderson, Nebr., $158.03; Calvary S. S., Mechanics Grove, Pa., $13.10; Ebenezer Ch., Bluffton, O., $200.00; Grace Ch., Pandora, Ohio, $47.82; Pulaski, Ia., Ch., $27.17; Zion Ch., Souderton, Pa., $86.96; Immanuel Ch., Los Angeles, Cal., $73.34; First Menn. Ch., Reedley, Cal., $27.20; Huttertal S. S., Dolton, S. Dak., $91.00; Friedensberger S. S., Springfield, S. Dak., $18.47; First Menn. Ch., Halstead, Kan., $41.18; First Menn. S. S., Aberdeen, Ida., $25; Bethany Ch., Kingman, Kan., $12.40; Saron S. S., Orienta, Okla., $25.62; Salem Ch., Munich, N. Dak., $34.46; Mission Ch., Hutchinson, Kan., $37.45; C. Jantzen, Plymouth, Nebr., $10.00; Salem Ch., Marion, S. Dak., $150.00; Brudertal S. S., Hillsboro, Kan., $78.02; Berne, Ind.: Mission boxes, $22.61; Sr. C. E. Soc., $28.95; Sylvan Lehman, $10.00; Pratum, Ore., Ch., and S. S., $15.85; Bethel S. S., Lustre, Mont., $30.00; First Menn. Ch. and S. S., Philadelphia, Pa., $63.42; Johannestal S. S., Hillsboro, Kan., $54.82; Christian Ch., Moundridge, Kan., $21.00; First Menn. Ch., $32.41, First Menn. S. S., $30.56, Upland Cal.; Alsen, N. Dak., Ch., $7.85; West Zion Ch., Moundridge, Kan., $35.00; First Menn. Ch., Newton, Kan., $126.71; Alexanderwohl Ch., Goessel, Kan., $78.00; New Bergtal Ch., Didsbury, Alta., $40.00

Special.

Immanuel Ch., Los Angeles, Cal., for L. A. Bldg. Fund, $55.56.

Total Receipts, $2,017.25.
Bank Balance, July 1st, $5,699.42.
Total Expenditures, $5,718.75.
Bank Balance, Sept. 1, $1,997.92.
Gratefully acknowledged,
J. E. Amstutz, Treasurer.
Trenton, Ohio.

AN ACKNOWLEDGMENT

Tamingfu, Chihli, China.
April, 24, 1926

We hereby very gratefully acknowledge the following mission gifts from friends for the much valued Gospel Tent for our northern end of the China mission field under our Mennonite General Conference. It was ordered in Shanghai, and now is ready made and shipped to Tientsin, and is expected to arrive here by river boat any day. This makes the second such large tent for the field, and these friends have supplied a moveable house of God for reaching many hundreds and thousands of Chinese with the Gospel, and the mission board has been saved the care of gathering these funds, which were put into the 1926 budget. Some 500 can comfortably be seated under the Tent.

Susanna Regier, Henderson, Nebr., $150.00
John Thieszen, Henderson, Nebr., $150.00
Or a total of $300.00
Receipt of gifts gratefully acknowledged,

P. J. and Jennie Boehr.

Note:— It would simplify matters in the treasurers' office if all monies were sent through the treasury.

P. H. Richert, Secr.

JOTTINGS

Sister Aganetha Fast, now at her home in Mt. Lake, Minn., expects to return to her field in China sailing on the S. S. Empress from Vancouver on Oct. 14.

A Mennonite Christian Endeavor Convention was held in Moundridge, Kan. Because of the great crowd, the greater part of the afternoon session had to be held outside of the West Zion church. It is estimated that over 1500 people attended the convention. The program included an excellent lecture on China by Rev. Goering, a talk by Sister Lena Mae on the Subject: "Go Thou and Do Likewise" as well as reports and other routine work.

Recent news from England is favorable to the prospects for union among the Methodist Churches there. The Wesleyan Methodists are the predominant party. The Primitive Methodists have been long in favor of union and the United Methodists, as before, gave a large majority in favor of union at their recent Conference. But only two-thirds of the Wesleyan Church had declared itself in favor of the principle of union. Accordingly the action of the Conference of the Wesleyan Methodist Church, which met in York during the week of July 11, was awaited with some anxiety. After a long and earnest debate a vote was taken on the question on July 15, and the Conference carried a resolution in favor of the union of the three Churches, and recommending to the May Synods, as provisional legislation, the proposed scheme of union drawn up by the United Committee.

An appeal from Rev. David Toews, of Rosthern, Sask., for clothes for the newly immigrated brethren from Russia appears in this issue. It is hoped that the appeal will meet with a generous response wherever The Mennonite is received. In many homes there are garments not used and still useful. With the bitter Canadian winter coming on can there be any reason in the world when such clothing remains unused when so many of our brethren are in dire need of clothing? Let some one in every congregation collect garments and have them forwarded so that they will be available for use.

The new building at Freeman College, which is in the course of erection, will contain twelve or thirteen rooms, all well ventilated and properly heated and correctly lighted. There will be a Chapel on the second floor with a capacity of about two hundred and fifty students. The reading room will hold one hundred and fifty students. There will be other rooms for the Normal Department, for Bible work, Domestic Science, etc.

A new era may be dawning for men. No more the easy chair and adventure novel while the woman of the house washes the dishes. No more golf on Saturday morning when the vacuum cleaner is to be used. In other words, no more "sitting privileges" as long as there is work to be done in the house.

This new domestic plan of "kitchen duty for husbands" applies only when both husband and wife have jobs outside the home, it should be explained. It is the solution offered by Mrs. Lillian M. Gilbreth, of Montclair, N. J., for the modern problem of a home and a career for women.

Mrs. Gilbreth, a widow, the mother of eleven children and president of a corporation of industrial engineers, in making her suggestion recently declared that many of the younger generation of American College men are realizing the fairness of helping in the home, and that many male students of Pennsylvania State College, Cornell, and Purdue "are eagerly studying cookery, with the idea of making themselves as versatile as the university wives they expect to acquire."

Ghandi and New Testament: It is understood that Mahatma Ghandi has decided to teach one hour on each Saturday the New Testament to the students of the National College at Ahmedabad that was founded by him in the beginning of the Non-Cooperation movement.

Aug. 12, 1926.
Birra, via Janjg'r,
C. P. India

Dear Brother:

The above clipping I took out of the Indian Social Reformer, a paper (weekly) edited by a Brahman. I thought the readers of the Mennonite might be interested to see such a note.

Non-Christian India is interested in Christ and the New Testament. Even to the extent that a non-Christian leader like Ghandi of his own accord teaches the N. T. "My Word shall not return unto Me void." Let us believe that and pray that even through this, the promise of God might be fulfilled.

Non-Christians admit that Christ is entitled to be lifted above all the claimants to Godhead—they love the N. T. especially. But to openly become Christian, they say their greatest hindrance is the Christians themselves, because Christians, either Indian or foreign do not demonstrate the power claimed by the Gospel. What an accusation! How often is it true? Let us work and teach and preach and pray, that Christ's body may be worthy of its Head.

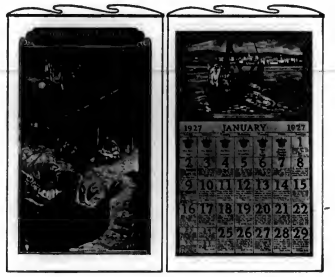
Fraternally,
J. Thiessen.

Miss Aganetha Fast, one of our missionaries to China, now on furlough, was the center of a large gathering in her home church, Mt. Lake, Minn., when over 300 members of the Bethel church assembled in what they called a family gathering. A supper was served in the basement of the church. Addresses were made by Rev. H. H. Regier. Rev. P. J. Friesen, John M. Franz. H. A. Fast. W. F. Toews, John C. Peters, J. J. Balzer and Miss Fast.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1928 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Scripture Text Calendar

For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the homa.

An Art Gallery of the World's Most Famous Sacred Paintings, German or English, same price.

Prices: Single Copies, 30c; 5—$1.40; 12—$3.00; 25—$5.75; 50—$10.00.

Christmas Services for Sunday School

One Starry Night (L)	'Tis Christmas (L)
The Angel's Serenade (L)	The Lord is Come (L)
Christmas Echoes (L)	Hope of the Ages (L)
Worship the King (L)	Festal Bells (L)
King Divine (L)	Modern Christmas Carols (L)
When Joy-Bells Ring (L)	Hail to the King (L)
Starlight and Song (L)	The Starlit Way
Christmas Voices	The Guiding Star (R)
Under the Christmas Skies (L)	The Christmas Angels (L)
The Babe Divine	The Angels' Song (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Day Treasury No. 35—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc. 25c
Christmas Treasury No. 36—Recitations, Exercises, Dialogues, Drills, etc.... 25c
Christmas Treasury No. 37—Recitations, Exercises, Pantomimes, Dialogues, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars (L) 25c
A Christmas Candle.—A Christmas Service of Song and Story..... 25c
Christmas Chimes.—Dialogues, readings, tableau, etc. (L)..... 35c
No. 4.—Recitations, exercises and dialogues..... 60c
No. 5.—30 Recitations, exercises and dialogues..... 60c
No. 6.—34 Recitations, exercises and tableaux..... 60c
No. 7.—36 Christmas recitations and dialogues..... 60c
No. 8.—31 Recitations and dialogues for Christmas..... 60c
No. 13.—Recitations and dialogues..... 60c

MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, OCTOBER 14, 1926 No. 40

NOTICE, SEWING SOCIETIES!

We are again reminding the missionary sewing societies to please send their money gifts for the different mission stations to be used for their Christmas celebrations to our treasurer, Mrs. J. G. Regier, Newton, Kansas, as soon as possible. Be sure to tell for which station it is intended. Money for the India and China stations should reach her not later than Nov. 1, and that for Oklahoma, Arizona and Montana not later than December 1, although it would be appreciated very much if it would come earlier because some of the missionaries must order their supplies. Please attend to this at once and pray God's blessing on all your gifts.

In His service,
Mrs. P. R. Schroeder,
Sec., Ex. Com.

EASTERN DISTRICT S. S. CONVENTION

Perkasie, Pa., Sept. 6, 1926

The 52d Annual Sunday School Convention of the Eastern District Conference was held on the above date in the Eden Mennonite church at Schwenksville.

The convention was opened by singing two hymns. The local pastor, Rev. Freeman Swartz, then read a Scripture lesson and offered prayer.

Mr. Ezra Markley, the local Sunday school superintendent, made brief introductory remarks in which he emphasized the great need of Sunday school work and welcomed the convention to Schwenksville. This was followed by singing, "Let a Little Sunshine in", a very appropriate selection in view of the dull weather conditions.

The minutes of the previous conventions were read and approved.

The Field Secretary, William S. Geisinger, gave quite a detailed report stating that he had sent out questionnaires and received 16 answers.

The following facts were gleaned: We have 2315 pupils in our Sunday schools, 40 organized classes, three teacher-training classes. 89 teachers had some training. 22 had normal training.

The report of the Mission Secretary, Rev. A. J. Neuenschwander was given at this time. Rev. Neuenschwander reported splendid progress in raising money for the Bauman Bungalow Fund. He also stated that the General Conference had formulated a set of standards for Sunday schools and recommended that it would be helpful for Sunday schools to work toward these standards.

The president, Mr. N. S. Schantz, suggested that another day than Labor Day be selected for this convention. In discussion the majority seemed to feel that the attendance would be better if another day were taken for the convention.

The president also suggested that the collection taken at the convention be turned into the Bauman Fund. This was discussed pro and con and it was decided that the collections be divided. Half to go to the Bauman Fund and half to the Mission Treasurer of the General Conference.

A well-written paper by Earl Kremer of the First church, Philadelphia, was read by W. S. Geisinger. The subject was "The Advantage of Graded Lessons for Juniors and Intermediates." Some of the thoughts presented were as follows—The present lesson system is not an accident, but has been developed by careful planning and hard work. The graded Sunday school lessons have come to stay. Those who ignore them are hindering the progress of the Sunday school. Lessons should be graded to meet the needs of the pupils.

True teaching builds new knowledge on the old. True teaching involves expression as well as impression. Grading is demanded by the growing needs of the child. Children who mingle with others should be taught right dealing with their companions. Young people should be taught how to found Christian homes. The school and the lesson should conform to the needs of the pupils. Mr. Geisinger then drew out an animated discussion on this subject. The majority of speakers seemed to be in favor of graded lessons for our Sunday schools. Some of our larger schools have been using them for some years.

At this time a piano solo, "I Need Thee Every Hour", was rendered in a very pleasing manner by Miss Kathryn Shelly of Bally.

After taking the offering and singing another hymn the morning session adjourned.

The afternoon session was opened by a song service led by U. S. Stauffer of Quakertown. Rev. Rudy Gehman then read a Scripture lesson and offered prayer.

An address followed by Rev. D. J. Unruh of Lancaster on, "The Home Mission Work of the Local Sunday School." He said, we should keep ourselves well informed about our mission workers and stations.

Scrub Sophie, a poor woman in New York City, had a desire to do mission work. She spoke to her pastor of it. He advised her to pray about it. She did so and became convinced that her field was right around her.

Paul Rader, evangelist, in speaking of the Italian section of Chicago, said, "God sent them to Chicago." When Moody first went to Chicago he asked permission to teach a Sunday school class in a certain church and was refused. He was then told if he could get a class together, he might have a certain corner for his use. He got his class together and taught them for some years. The far-reaching results of Moody's work will never be known this side of eternity!

A duet, "Rock of Ages", was sung by Mr. and Mrs. Wm. Shelly of the Second Mennonite church, Philadelphia. At this time came a surprise, a lengthy and interesting letter from Dr. Harvey Bauman who less than a year ago was in our midst. The letter was read by Rev. Neuenschwander. It was moved and seconded that $100 be taken from the Sunday school treasury and added to the Bauman Fund. It was also moved and seconded that $40 from the treasury be added to half of today's offerings and be given to the General Conference Mission Treasury.

After the singing of a hymn Rev. Albert M. Witwer, D. D., pastor of the 7th Street M. E. church of Philadelphia, spoke on the subject, "Our Glorious Task." Rev. Witwer spoke of coming from the same fatherland as the Mennonites, namely the borderland of Germany and Switzerland. He said in part—The church of Christ is God's great way of directing us on the highway of life, just as sign posts guide the traveler.

It is a glorious task to direct young lives into right paths.

We all remember the tragic, awful days when our government was recruiting and training men for the war. Thank God that is past!! The church today is training and recruiting young people for the Christian warfare.

I know of the joy of cultivating the ground and reaping the harvest. How much more glorious to reap a spiritual harvest in the Sunday school and church.

In the Mt. Hermon School at Northfield is a tablet in memory of Student Volunteer Movement. Lines of influence from here went out all over the world. Equally far reaching may be the call of some youth to an obscure task. May you have joy in this glorious work of winning souls for the Master. Christ who toiled Himself is with the toiler and will give us a crown of victory.

After the singing of another hymn the Auditing, Resolutions and Nominating Committees, previously appointed, gave their reports.

The nominating committee made the following report:

President, Rev. D. J. Unruh, Mechanics Grove; Vice-Pres., Norman S. Schantz, Upper Milford; Secretary, Kathryn Shelly, Bally; Treas., Laurel Bauman, West Swamp; Mission Secretary, Rev. Neuenschwander, Philadelphia; Field Secretary, Wm. S. Geisinger, Upper Milford.

Invitations for the convention next fall were received from Bally and Souderton schools.

The resolutions committee presented the ensuing resolutions:

1. Resolved, that we urge all schools to cooperate in raising the required amount for the Bauman Bungalow Fund, especially those schools that have not sent any contribution.

2. Resolved, that we call attention to the opportunity of doing real missionary work by bringing to our schools those who we know are not connected with some Sunday school; and we further urge that the different schools make an effort to get into

closer touch with our home missionaries; thus creating a deeper interest in them and their work.

3. Resolved that we express our decided disapproval of the flagrant violations of our Sabbath laws by the officials of the Sesqui-Centennial.

We also trust that the state authorities will yet prevent the proposed brutal prize fight in Philadelphia.

4. Resolved that we urge all members of our schools of voting age, to so familiarize themselves with the candidates and issues at the coming state election, that they may be able to perform their duties as Christian citizens.

5. Resolved, that we express our appreciation for the use of the building to the Schwenksville Sunday school, and the Young Men's and the Young Women's Bible classes for their entertainment during the noon intermission. After singing a hymn the benediction was pronounced by Rev. Gehman, and the convention adjourned.

Committees:

Auditing—C. S. Shelly, Frank Bean, Wm. Shelly.

Nominating—Norman Berkey, Ezra Markley, Rolland Johnson.

Resolutions—Rev. A. S. Shelly, Rev. E. S. Shelly, Rev. W. S. Geisinger.

Mission—Rev. A. J. Neuenschwander, Ada M. Landis, Warren S. Oberholtzer.

Ada M. Landis, Sec.
Perkasie, Pa.

DR. BAUMAN'S LETTER

Dahlia Bank, Landour via
Mussoorie, U. P., India.
July 25, 1926.

To the Sunday School Convention of the Eastern District Conference, Greetings in Jesus' name.

A week ago the request came to me through your president for a letter from me for your Labor Day Convention. In appreciation of your exceptional loyalty, united and unswerving interest, and your effectual, fervent prayers towards and in behalf of our (and your) work in India, I am only too glad to comply with your request, I am only too sorry that I do not have the time to put into this letter which your splendid spirit deserves. The remarks will, therefore, be extemporaneous and perhaps rather rambling.

Although we may be separated by seas, oceans, and continents, yet our positions today are similar in many respects. We are both on great mountain tops. You are on a great spiritual mountain top. How these live conventions do thrill us! They make us forget the cares and struggles of our every day lives and set our thoughts on things which quicken us, things which give us new courage, things which make our tired bodies and spirits fresh again, ready to meet effectively the ever increasing complexities of our modern life, things which give us new joy and hope, namely, things of God. We must get together to conduct our business affairs and to compare notes as to our progress and failures. But we also ought to get together with the aim of having spiritual fellowship with one another and with our God. The latter is what counts and makes the convention worthwhile.

Christ often went on the mountain to pray and be alone with His Father. He had need, it seems, to get away from the crowds to commune with God and be strengthened thereby. If Christ needed to pray as He did, how much more should we get apart to pray. We need our private times with God but also our public services like these where we can see God at work and working through human beings. When we are in close touch with God we are on the mountain top as it were, because we are removed for the time being from earthly things.

We, on the other hand, are on a mountain top physically as well as spiritually. We are living at an elevation of 7,500 feet in the Himalaya Mountains, the highest mountains in the world. We are apt to feel exalted when we look down on the plains covered with green fields and with here and there a village. Our conceit or exalted feeling is taken out of us when we look up to the massive snow peaks reaching far into the sky. The highest we see on a clear day is only about 25,000 feet high. They are huge structures and make us say to ourselves, "What is man that Thou art mindful of him?" They make us feel insignificant but also make us realize the wonderful works of God. No one but the Master Artist could paint the wonderful pictures we see. The snow peaks are 75 to 112 miles away.

The sacred river of the Hindus, namely, the Ganges, has been visible to us several times. It is 40 miles to the southeast. Bathing in this river means a great deal of merit to the Hindus, practically salvation. They will travel from one end of India to the other for this bath. It is a dirty river but they say that it is safe to drink the water because the microbes kill each other, thus sterilizing the water. The mouth of the Ganges is about a week's hike from here. It flows out of a rock at its source. Some Hindu carved the face of a cow in this rock so that it appears as if the water shoots out of the mouth of a cow, their sacred animal. The natives believe this to be true. It is part of their religion. According to Hindu mythology the Ganges used to be in heaven and a certain kind accomplished the feat of bringing it upon earth. That king naturally is worshipped and is one of their gods. These people are very superstitious but also very philosophical. They have an explanation for everything. Our task is to bring to them the Truth, the Truth that sets men free, free not only from sin but also from all superstition. Millions are in bondage, a bondage that cannot be removed by any Emancipation Proclamation of man but only by the shed blood of our Savior. The little releasing that we can do seems so very small and insignificant compared to the work remaining to be done. But is not every soul precious in His sight and do not the angels of heaven rejoice over every sinner that repenteth? Therefore, in God's sight the number of converts does not count. A life's work is worth while if one soul is added to His Kingdom. Our missionaries have averaged many more than one, but the fact remains that we could use many more workers. All your efforts are bringing fruit a hundredfold.

Besides having these ideal physical surroundings we have many spiritual advantages here. We have heard the best preachers in India, such as Drs. Stanley Jones and Buck. This is a missionary hill and is nicknamed "Saints' Rest". We, too, get spiritual strengthening for the ensuing year's work. This is very necessary. Those who do not go to the hills miss this and it is bound to show in some way or other later on. It is hard to impart all the time without receiving something in return once in a while.

So much for today. What about tomorrow; Tomorrow you will be out in your field of labor. In a week or two after your convention we will return to the and half time language work will start about November 1. Can pose our half time medical work and half time language work will start obtu November 1. Can we translate into action what we have received and heard on the mountain tops? That is the vital question. Unless we can make practical use of our knowledge and experiences they will not mean much to us and our efficiency is very low. Is the inspirzation we received lasting or transcient? Is it a thing only of today, or will it remain with us the coming year and make us valiant disciples of the Cross? So often we say, "What a fine convention" and that is the end of it. I feel this will not be the case with you. How it will be with us is hard to tell. The conditions we will go into will be very strange to us and our knowledge of their language, ways and customs very inadequate. It is marvelous, though, how the Unseen One comes to our rescue time and again. When we are consecrated servants of His, our weakness often becomes our strength. He does not desert His faithful followers.

Permit me to close with a wish for a very successful convention and a very profitable year to come. I am more than pleased to note your increasing interest in missions and the work of the church in general. I cannot express my gratitude for the great work you are trying to do to make us more comfortable and to help the great cause of missions along. May God bless you richly. II Chron. 5:13.

We will be ready to start building the Bungalow as soon as half the money is on hand. Building here is naturally slower than in America and can be done in steps.

This is more or less a personal letter because I feel I know most of you personally.

Yours for a better India,
Harvey R. Bauman, M. D.

"THE FIRST RESURRECTION—BIRTH OF THE SPIRIT"

A Reply
(Concluded)

When a thing is offered to you, or brought to your hand is that thing then necessarily yours? Christ was at hand too, and offered Himself, but was rejected. Because they rejected Christ, they also rejected His Kingdom. See Matt. 21:42-44. And he could not establish it, and did not establish it in the day of his earthly ministry. How do I know? Luke 19:12-27 tells me so. Also Matt. 25:34. "Inherit the kingdom prepared for you." These words spoken to the raised dead at the second coming of Christ, and prove to me that they had not inherited the kingdom yet, because it was not there before. Of course, there is a kingdom of God the Father, which exists from eternity to eternity including the whole universe, Heaven and earth. But the kingdom of Christ on earth is a different thing. You say, "if they had not overcome sin . . . . they would not have been capable to reign with Christ in Heaven." They are not reigning with Christ in Heaven, for there is nobody in Heaven to reign over. Christ Himself, except through the Father, does not reign in Heaven. He is simply our high priest at the right hand of God. They cannot reign, dear brother, until they are bodily raised. I do not believe in the doctrine of soul sleeping, which should rather be called spirit sleeping, but I do believe that the spirit is going back again to God who gave it. Eccl. 12:7, and rests in Him until the Great Resurrection Day, when the spirit and the new body again will be united, and then man shall once more be a living soul. If the saints in heaven could do all you say they do, then would the resurrection of the body be useless.

We admit that there are a few Bible passages regarding the kingdom, which are hard to understand. For instance, John 18:36. "Jesus answered, My kingdom is not of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence." Why is the kingdom of Christ so often called the kingdom of God, or the Kingdom of Heaven? I suppose, because it is God and not the people here upon earth that gives it. It is not gotten by human force, nor by a constitution written in some capital here upon earth. No! It's organization takes place in heaven. It is planned there and established here.

Luke 17:20-23 is another passage, hard to understand. "And when he was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation:

"Neither shall they say, Lo, here! or, lo, there! for, behold, the kingdom of God is within you.

"And He said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

"And they shall say to you, See here; or, see there: go not after them, nor follow them." Here Christ told the Pharisees about the same thing He told Nicodemus. They must be born again, before they can see and understand or possess. Their minds are dark and their eyes are blind and they were outside as far as Christ's kingdom was concerned. Matt. 16:28 is another hard one. The answer is found though in chapter 17:1-13, which is a symbol of the coming glory of the King and kingdom.

You are quoting a number of Bible verses showing how Christ was doing substitutionary work for us. However, this does not mean that we do not need to go the same way when the appointed time comes. We could have died anyhow, whether Christ died or not, but we could not arise from the dead. He had to open the gates of hell. We could not have ascended, through all principalities and powers of the air, unto God. Christ had to go through first—to open the way and make it possible. We could not sit on the right hand of God. Christ also made this possible for us. When Christ did all these things, he was alone except, that the Heavenly Father and the Holy Spirit were with Him. When we will make the same trips Christ will be with us. He will be our Director and Companion.

The word "judgment" in the Bible, as you well know, means two different things. One meaning is to rule, or govern a people. To tell them by edicts or laws what to do and what not to do. To fix salaries, rewards, etc. The second meaning is, to tell an accused transgressor whether he is guilty or not guilty, and what the punishment will be.

Now it is not always easy to determine the meaning of judgment in every Bible reference, whether it implies the first, the second, or both meanings. Christ is indeed a Judge in every sense of the word. His judgments will begin at His Second Coming and last through the thousand years, and the great and final judgment at the time of the consummation of all things. In other words, the Judgment of Christ includes also the thousand years and the trial or court proceedings of all the dead who are raised after the thousand years.

You also quote John 5:25 and John 11:25. These passages, no doubt, clearly teach us, that there is a chance yet for the bodily dead, who are still unsaved, to believe in Christ and live. I do not only believe in a second chance, but in thousand chances of salvation. I care not is it here, or in the hereafter. Will then all people be saved? I wish they would, but I know they will not. How do I know? The Bible says so. Rev. 22:11.

I have many more things to say, but I am lengthy now. I hope, Bro. Penner, you will not be too proud to accept these words in love, as they are written out of love to you and to the Word of God. If you cannot see things the way I have presented them, please write again and bring more Bible proof and arguments. I am also learning day by day and am glad I do.

S. P. Preheim.

MINUTES OF THE 38TH ANNUAL SESSION OF THE MIDDLE DISTRICT CONFERENCE

Held in the Ebenezer Church Near Bluffton, Ohio, Aug. 15 to 18, 1926.

(Continued)

Tuesday Forenoon.

The Conference opened with the song "Come Thou Almighty King". The devotionals were led by Rev. D. J. Unruh. He read a part of the second chapter of Phillipians and in his remarks stressed verse five, to be of one accord and one mind. Rev. M. M. Lehman then introduced A. H. Leaman of Chicago, who spoke on the Convention theme "Evangelism". In this address he spoke particularly on the Foundation of Evangelism. The Word of God is the foundation of evangelism. Evangelism is different from Revivalism. Evangelism is steady. revivalism comes and goes. The Word of God is the wonder of the world. No greater wonder will ever be. The Bible has been attacked but never destroyed. It reveals all and covers up nothing. The strongest evidence that this is the Word of God is its effect on human life. If the Book fails in its redeeming work then I want to go into some other work.

A male quartet from Ebenezer sang "My Anchor Holds".

A brief business session followed. The churches were represented by the following delegates:

Apostolic, Trenton, O., 239 members, 8 votes represented by Rev. J. E. Amstutz.

Bethel, Fortuna, Mo., 136 members, 5 votes, represented by J. D. Warkentin, Daniel Garber, W. D. Baumgartner.

Ebenezer, Bluffton, O., 443 members, 15 votes, represented by Rev. E. J. Neuenschwander, Waldo Hofstettler. Christ Hofstetter. P. B. Amstutz. Barbara Amstutz, Ed Luginbill, Eli Augspurger, Mrs. C. C. Hofstetter, W. J. Luginbill, Eli Bixel, S. S. Bixel, Jacob Althaus, C. W. Roethlisberger, Amos Neuenschwander and Gid Burkhalter.

Emanuel, Noble, Ia., 319 members, 11 votes, represented by P. P. Wenger, Mrs. P. P. Wenger. Mrs. Selma C. Sommer, Anna Conrad, Edith Wenger, Hannah Graber, Florence Wenger, Leonard Graber and Rev. H. J. Schrag.

First Church, Berne, Ind., 988 members, 33 votes, represented by Rev. P. R. Schroeder, J. P. Habegger, C. v. d. Smissen, J. F. Lehman, Jerry Liechty and Ben Sprunger.

First Church, Bluffton, O., 415 members, 14 votes, represented by Rev. S. M. Musselman, E. J. Hirschler. D. W. Bixler, Jacob Quiring, B. D. Smucker, Albert Winkler, P. C. Herr, Noah Moser, A. C. Geiger, N. E. Byers, J. S. Schultz, Sam Hilty, P. E. Whitmer and W. A. Howe.

First Church, Chicago, Ill., 51 members, 2 votes, represented by Rev. M. M. Lehman and Cassie Niswander.

Grace, Pandora, O., 345 members 12 votes, represented by Gid Shumacher, Susie Steiner, P. A. Amstutz, A. S. Hilty, Rev. J. M. Regier, S. C. Steiner, P. C. Suter, Adam Amstutz, Mrs. J. M. Regier, Mrs. P. P. Welty, Gideon Steiner and Menas Steiner.

Pulaski, Pulaski, Ia., 212 members, 7 votes, represented by W. W. Miller.

Salem, Dalton, O., 204 members, 7 votes represented by Rev. A. R. Keiser and J. H. Tschantz.

St. Johns, Pandora, O., 282 members, 10 votes, represented by John Schneck, Amos Hilty, Jacob Haas, Menno Schumacher, A. C. Diller, C. C. Steiner, Emanuel Kohli, Mrs. Chris Diller, Samuel Locher and Rev. A. S. Rosenberger.

Summerfield, Ill., 154 members, 6 votes, represented by Rev. A. S. Bechtel, Marie Baer and Eleanor Camp.

Wadsworth, O., 204 members, 7 votes, represented by Rev. L. L. Miller, Mrs. L. L. Miller and Mrs. Alverna Harter.

Wayland, Ia., 309 members, 11 votes, represented by Rev. H. J. Schrag.

Zion, Donnellson, Ia., 194 members, 7 votes, represented by Rev. J. E. Kauffman, Mrs. J. E. Kauffman, Goldie Krehbill, Leota Rings, Anna Krehbiel. Robert Krehbiel and Lloyd Krehbiel.

The order of the day was agreed upon as follows: Forenoon 9:00 to 11:20, Afternoon 1:30 to 4:00.

The following committees were appointed by the chairman: Committee on Complimentary votes, A. S. Bechtel, A. S. Rosenberger and E. J. Hirschler. Resolutions Committee, P. R. Schroeder, Mrs. J. E. Kauffman and John Warkentin. Auditing Committee, J. H. Tschantz, Ben Sprunger and Gid Shumacher. Tellers, A. C. Geiger, Sam Locher and P. P. Wenger.

Rev. C. H. A. van der Smissen was appointed to act as German Secretary. P. E. Whitmer next discussed the topic "Evangelism, What is it? Revival periods and Evangelism; The call of today for evangelism." Rev. Whitmer pointed out that evangelistic work in its broadest sense consisted in such common work as opening a window for the comfort of the audience, the leading in singing

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THE MENNONITE

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EDITORIAL

ANSWERS TO QUESTIONS RELATIVE TO THE MENNONITE CHURCH

In issue number 37 of the Mennonite, September 23, a number of questions were printed with the purpose of arousing interest in the history and activity of the Mennonites. The answer to some of these is a matter of general information, others reveal matters not so well known. Herewith, we undertake to give the answers to the questions:

The oldest meeting place still standing is a building now used as a barn but formerly a dwelling in which Dutch Mennonites held their meetings secretly in the seventeenth century, long before the first ancestors of our American Mennonites set sail for Pennsylvania. Recently the Mennonites in Holland have erected a stone marker beside the old barn, the inscription of which reads: "In this barn the Mennonites of Twente secretly worshipped in the seventeenth century. July 6, 1926."

The public debate between Wm. Penn and De Haan, the celebrated Mennonite minister in Amsterdam, was published in book form in Latin.

The portrait of Cornelis Klaasz Anslo, painted by Rembrandt is in Berlin, the property of the German Government. A steel engraved copy is in Bluffton College, a gift from one of the classes graduating from that institution.

The first thirteen families of Mennonites to arrive in Pennsylvania came over in the good ship "Concord".

The Mennonite church at Amsterdam, Holland, maintains a famous library, rich in source material relative to our church and the Reformation period.

In Holland the Mennonites are known by the name of Doopsgezindel, although Mennonite is not an unfamiliar name.

The first Mennonite minister in America was William Rittenhouse. He also has the distinction of having been the first paper maker in America. The house he erected in Germantown in 1702 is still standing as a landmark in beautiful Fairmount Park, which takes in the original Rittenhouse tract.

William Rittenhouse was the grandfather of David Rittenhouse who was selected to be the first superintendent of the United States Mint in Philadelphia. He was also the first president of the American Philosophical Society and was noted as a scientist and a clock maker. His portrait hangs in Independence Hall, Philadelphia.

The first Mennonite book produced in America was printed by Bradford in 1727. It bears the title: "The Christian Confession of Faith of the Harmless Christians in the Netherlands Known by the Name of Mennonists." It was a reprint of an earlier edition printed in English in Amsterdam in 1712 for the benefit of some English refugees who have associated themselves with the Mennonites and was a translation of an earlier work printed in Amsterdam in the year 1664.

The Martyr's Mirror, printed in Ephrata, Lancaster Co., Pa., in 1748, was the largest literary undertaking in Colonial America. The work also had the distinction of the first American work to be reprinted in Continental Europe, where an edition was brought out in 1790.

Christopher Dock kept school in the Germantown meeting house and was the first American writer on the science of teaching.

General Nash of Virginia, who fell in the Battle of Germantown, is buried on the ground of the Mennonite church near Kulpsville, Pa. The city of Nashville, Tenn., is named after this general.

The Battle of Germantown raged all about the old Mennonite Meeting House. Before the door of this church the British General Agnew was shot from his horse.

During his administration as President Washington moved to Germantown from Philadelphia, because of the plague then prevailing. He lived in the Morris House, a structure that stands a few blocks of the Mennonite church.

"The Mennonite Society for the Spread of the Gospel in the Colonies of the Netherlands" is the oldest Mennonite Missionary Society, being now in its 78th year. Its field is in the Islands of Java and Sumatra.

Mennonites are doing missionary work in China, India, the East Indian Islands, Africa, South America and among the American Indians.

Besides the mission stations maintained on the continent of Asia, there are settlements of Mennonites in Siberia and Cheva comprised of settlers from the Mennonite Colonies in Russia.

Mennonites first came to Canada from Pennsylvania in the early days of last century and settled in the province of Ontario, Waterloo county, where they are still numerous.

Since the war a number of Mennonite refugees from Russia located in Mexico, thus establishing a Mennonite colony in a Spanish speaking country.

The Mennonite church at Hague, several years ago introduced the use of a formal form of services in some of its meetings. The Hague is the capitol of Holland and has a flourishing Mennonite congregation.

Besides those living in the United States and Canada there there are Mennonites in Germany, Switzerland, France, Holland, Poland, Dantzig, and Russia. In Russia and Holland they are the most numerous.

The membership of the General Conference now numbers 22,895.

The first Mennonite paper regularly published in America was the "Religioeser Botschafter", founded and edited by Rev. John Oberholtzer, one of the founders of the General Conference.

The first attempt at establishing an institution of higher learning in America was the Wadsworth School established by the General Conference soon after its founding.

Rev. John Oberholtzer, one of the founders of the General Conference, began his career as a teacher in Berks county, Pa. The school room was over a pig stable. Sometimes some of the scholars would compel the school to be dismissed by sneaking into the feed entry and stirring the swill barrel, thus inducing the hogs to squeal for their dinner and so making it impossible to teach on account of the noise.

The sixth Iowa District is represented by Congressman Ramseyer, a member of the Mennonite church.

Deaconess work among the Mennonites in America began at Newton, Kansas, where a hospital, a mother house and an Old Folk's Home is maintained. Other Deaconess establishments are at Mt. Lake, Minn.; Beatrice, Nebr.; Goessel, Kan. There is also an establishment at Salem, Oregon, in which some Mennonites are interested.

Samuel W. Pennypacker, celebrated as a lawyer, scholar, historian, judge and governor of Pennsylvania was of Mennonite descent. His ancestors, among them Rev. Matthias Pennypacker, were associated with the Mennonite churches of Chester county, Pa.

MINUTES OF MIDDLE DISTRICT CONFERENCE

(Continued from page 3.)

or similar tasks. The speaker declared that this was an unevangelistic age. There are many material things attracting our attention. Some evangelistic methods are wrong, particularly those in which the "trick of the trade" is used. The speaker pleaded for a sincere evangelism. Periods of revival were pointed out and Dwight L. Moody was declared to have been the last great evangelist. He stirred his people not with oratory but by his honest Spirit-filled life. No revival ever lived through a war period. There is great need for evangelism today. We can evangelize but Christ alone can revive.

The minutes of the previous meeting were read and approved. The service closed with a prayer service.

(To be continued.)

DEPART FROM EVIL

Psa.37:27,28. In one of his stories Ralph Connor tells of a man—a rough "lumber-jack" in one of the lumber camps of British Columbia—to whom there happened a great and wonderful thing which made all life for him new. When he told his mates of what had come to him some of them began to jeer. "What!" said one, "have you swallowed the whole thing—Jonah and the rest of it?" This was the simple fellow's answer:"I haven't much of a creed," said he; "don't really know how much I believe. But I do believe that good is good and bad is bad, and good and bad are not the same. And I know a man's a fool to follow the one, and a wise man to follow the other, and," he went on, lowering his voice, "I belive God is at the back of a man who wants to get done with bad."

"God is at the back of a man who wants to get done with bad." The saying is very simple, but the very pith of Christ's Gospel is in it, and he that willeth to do His will may know for himself how true it is.—Christian Herald.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 654 E. 79th St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

A FRUITFUL SEED

"Think truly and thy thoughts
Shall a world's famine feed;
Speak truly and each word
Shall be a fruitful seed,
Live truly and thy life
Shall be a grand and noble deed."

YOU MUTT, WHY DON'T YOU LISTEN?

It's not a new thing to make light of the "long prayer". Surely any minister with a bat's brains ought to know that his longwinded petitions must weary not only the bored audience?

May be! But it may also be that there is another side to it.

The point was made effectively if not exactly with a flourish of dignity by a student at college to a new-comer, as the newcomer recently related the story to us.

Mr. Freshman had not, as yet, gotten used to his school surroundings and his pedagogical harness and was restless and felt chesty. and he was quite outspoken in his likes and dislikes.

One of these things he "could not go" was the required chapel attendance. He had been "babied" just long enough along that line and felt that the time for self-expression had long since arrived. He would not mind the rest of it so much; but those longwinded prayers were simply too much for him.

One day just after he had, as he felt, had the last ounce of his patience exhausted by "a regular rosary" of petitions and repetitions, he met several seniors, and without ceremony he gave vent to his offended feelings ending up with a last and to him convincing thrust something like this: "If only central would disconnect Prof. Blank in the middle of his prayer I'd shout Hallelujah!"

The reaction from the Seniors was different from what he had expected. They gave him just one knowing look, and then one said sympathetically, "You mutt, why don't you listen?" Then they continued their convesation as though he did not exist. He tried once to break into their conversation, but it was of no avail.

He left, but no matter where he turned, he could not shake off that "You mutt, why don't you listen?" It stuck in his craw and seemed to want to come up into his mouth like the cud of old Bossy, the family milk cow. at home after a day's fruitful foraging in the meadow.

He tried to make himself believe those highbrow Seniors had insulted him, but found trouble in clinching that argument.

Next day he listened, and—he could hardly belive his ears! The improvement in Prof. Blank's prayer from the day before was simply miraculous. It was a jewel made especially for and suited exactly to the occasion. And not a bit long. In fact his prayers never did seem long after that. Hello, HELLO! Are you there?—

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

WHAT CAN THE CHRISTIAN ENDEAVOR DO FROM THE STANDPOINT OF THE PASTOR, THE C. E. MEMBER, OR THE CONFERENCE?

(Paper read at the General Conference Y. P. Meeting at Berne, Ind., Aug. 22, 1926 by H. A. Fast, pastor of the Bethel College Church, Newton, Kans.)

When we speak of the C. E. in this discussion we shall have in mind primarily the Sr. C. E. even though by the nature of things many ideas suggested would in some measure also apply to the Intermediate C. E. To take up a separate discussion of each of the three societies (Sr., Intermediate, Jr.) would be too great a task for the time allotted.

When we speak of C. E., we frequently have different ideas in mind depending very largely on our own limitations of experience with our knowledge of C. E. work. So it may not be out of place if for purpcses of clarity we briefly discuss what the essential purpose of the C E. is.

To begin with we may state what it is not. First of all it is not merely a literary society with a social religious motive back of it. In other words the C. E. is not merely an organization which makes it possible for young people to come together socially at stated intervals at which they together enjoy programs of a religious-literary-musical nature and in which they give young people training in the expression of religious ideas and convictions. Valuable as that work is, it is not all that a C. E. stands for.

Again the C. E. does not exist merely for its own sake; it is not an end in itself. It is not an organization that exists independently for itself apart from the church. We do not have a C. E. just to be having C. E., but we have a C. E. organization because it is a powerful means for the achievement of Christian character. As such it is merely one of the factors in the larger religious education program of the church and the C. E. must cooperate in every way possible in the realization and promotion of this program.

The C. E. is composed of a group of young people who have mutually pledged themselves to endeavor to be Christian in all phases of life. It is composed of a group of young people who have organized themselves for Christian service and who feel that they can serve Christ and the Church best by organizing in this way. They feel that in this way they can make their energy count for more than if they stood alone.

Our question for specific discussion now is, how can the C. E. best serve the church from the standpoint of the pastor, the C. E. member, and the Conference? What is the work the C. E. may endeavor to do? What is the Christian service it can render to the church?

It is here that I wish somebody with more experience and more insight might speak on this subject; for it is along this line that I myself would like to learn. It is needless to say that we cannot hope to be exhaustive in our treatment of the subject but we hope it may be suggestive and stimulating.

I. What can the C. E. do from the standpoint of the pastor?

The pastor's big work is to represent Christ to men in word and life and particularly in his work of saving men. What now can the C. E. do from the standpoint of this controlling interest of the pastor?

First of all the C. E. can show an intelligent and enthusiastic interest in the church and its work. That is not always true of the C. E. It can cultivate among its members a feeling of responsibility for the success of the work of the church and it can conscientiously and seriously assume its share of the work. It should never permit itself to become a substitute for the church, but it should use to the full its power to supplement and make vital the work of the church among the young people.

A second thing they can do has already been indicated, namely that the C. E. should definitely connect up with the work of the church in its ministry to men.

They should work in closest cooperation with the pastor and offer their services to him in his work of reaching and helping men. They should definitely set themselves the task of discovering needs and difficulties and opportunities and go forth to meet them. Some of the more intensive work along this line would no doubt be done by committees.

Some concrete tasks which they could undertake would be to meet and get acquainted with strangers, invite them to church, cultivate their friendship, and introduce them to the pastor.

Another task could be that of evangelization, the work of reaching the unreached and indifferent and transforming them into enthusiastic followers of Christ. It is the work of saving men by way of personal contact. It is sad that Dr. Daniel Poling, president of the International C. E., uses his Endeavorers in a somewhat similar way as his right hand in the church. Nobody can estimate the value of consecrated young lives in the work of saving men. That pastor who finds a C. E. that seriously and with consecration undertakes this task or who is able to challenge and inspire his C. E. to undertake this task is truly blessed. His work is more than half accomplished already.

II. From the standpoint of the member what can C. E. do?

1. The C. E. can find for him a place to serve, i. e., give him an opportunity, through which he can best make his contribution to life. The C. E. should never be satisfied until it has found such an opportunity for every member, an opportunity whereby this young man or that young woman with his or her peculiar gifts and characteristics may be able to render his own peculiar service for the upbuilding of all. Of course the purpose of this is not merely to keep folks busy but rather a genuine attempt on the part of the C. E. to be 100% active in the reaching of its aim. Christian service.

2. The C. E. can give the member a chance to grapple with real problems of life, problems big and broad enough to challenge his interest, his idealism, and his sense of the heroic; and then let him try to see what their solution is from the Christian point of view. The purpose of all this, of course, is that he may intelligently understand the great fundamental problems and issues of life and that he may thus take a right attitude to them and throw the whole of his energies enthusiastically into a great constructive program of rebuilding the world. Such a procedure also serves to take him out of himself because he sees the bigness and the challenge of the Christian life. Modern youth is interested in these fundamental world problems. The modern youth is seldom interested merely in saving himself aside from saving the world. The modern youth wants to know not only what ails him and what can be done about it but he wants to know what ails the world and what we can do about it.

3. The C. E. should stimulate and encourage honesty of thought and life and purpose, and it should likewise encourage constructive critical investigation and inquiry. A C. E. member should not need to be afraid to express his honest convictions be they old and acceptable or new and startling and he ought not to be afraid to do his own thinking or to investigate the thought and practice of the present in the light of Jesus' teaching and spirit. Formalism, stand-patism is a curse in religion and C. E. work as much as in politics. Dealing with platitudes and generalities and repeating phrases which are acceptable to the status quo and won't ripple the calm sea of complacency will not interest the wide-awake very long.

Open forum discussions where anyone may speak honestly and ask his questions and where he is not only talked to but where he may talk back are often helpful. Community service programs may be discussed with great profit and definite concrete results.

III. From the standpoint of the Conference what can the C. E. do?

First of all I need to say that I do not and cannot presume to speak for the Conference. I can only speak my own viewpoint and that from a very limited experience.

1. The C. E. can keep the organization alive and functioning actively and vitally in its sphere of influence among the young people so that the Conference knows the C. E. is a power which takes care of its field of work.

2. I believe the Conference would welcome a definite organization of the C. Endeavor societies under their own elected officers and with their own program of activity and a conference of the young people.

3. The C. E. could get back of the missionary enterprise definitely and consistently, not merely by spurts. The work of the C. E. societies of the Middle District Conference is very commendable. It is needless to say that they should work in closest cooperation with the mission hoards.

4. The C. E. can get back of a vital constructive aggressive Christian peace program. They can keep the interest alive in this big fundamental principle of Mennonitism and study it through to its roots and implications and then get back of the peace movement with

determination and purpose (plan). They could thus join hands and either support their own field worker or get back of men who have already shown their sterling character in peace work and have been able to do great work for the cause.

A program like this cannot be put on overnight. It would not be worth anything if it could. It will take wise and consistent planning and work.

We have very briefly tried to discuss our topic. To us it is somewhat unsatisfactory but we hope it may prove suggestive and thought-provoking.

THE S. S. LESSON

Oct. 24

Joshua, Israel's New Leader.

Josh. 1:1-9

Golden Text: "Be strong and of good courage . . . . for the Lord thy God is with thee whithersoever thou goest." Josh. 1:9.

Moses died. It is the way of all flesh. Israel mourned for him. We shed tears for those we love when they depart from us because we love them and because we are human and give expression to our grief in a human way. But Israel was not helpless without Moses, great man that he was, for, though the workers go, the work of God continues. No man ever did so much for Israel as had Moses, but Israel was depending on God's help and not on the help of one man. God never fails those who are true to Him. Joshua was called, not to take the place of Moses, but to succeed him. He could not do the work of Moses but he could fill his own place as God had planned it. Every generation must realize that it is called for a particular work and that it must be prepared for new conditions and new responsibilities. The things behind could not be undone. The mistakes and follies of the past were over, before was a clean page with a new record to be made. If we live too much in the past we miss the opportunities of the present. The past has lessons to teach, if we learn them we will make better progress in the future.

Joshua had undergone a period of training. He had seen all that the Lord had done for Israel from the time of leaving Egypt. He had been an able assistant to Moses and his experience was to help him under the new conditions with which he and Israel were confronted. Every day and year of our lives should be a training to us so that we are ready to take up larger responsibilities when our time comes. For one thing, Joshua was a man of vision. He had been one of the spies. His faith was so great that, in spite of the obstacles that were apparent in Canaan, he saw the way open to go up in the strength of the Lord to possess the land. Now God gave him the chance to realize the vision that he saw. He was a man of action. Faith is a mighty power if we put it into practice. Just to say we believe and then do nothing gets us nowhere. The proof of faith is action. Never for a moment had Joshua doubted that Israel would enter the land of Promise triumphant and so it was he who could have a glorious part in that triumph.

Joshua was a man of courage. It took courage to enter the Promised Land as a spy, but that was nothing compared to the courage required of his and his companion, Caleb, when they had to stand alone against their fellow spies and all of Israel. Any one can go with the crowd, but it requires faith and courage of an unusual kind to stand firm when every one is against one. It has always been the men, who, like Joshua, were not afraid to stand out against the mob, who were the real leaders for the upbuilding of the Kingdom of God. The crowd that opposed Joshua and his companion, Caleb, left their bones on the desert. They (Joshua and Caleb) lived to see their day of triumph.

Joshua needed more courage in the days to come, though he has been brave in the past. Life's battles are sure to become more severe as the days go by, but those whose faith centres in God will also find that they grow in strength as the time goes on. The God who did not fail in the past will not fail as any new crisis arises. Nevertheless, God saw fit to command Joshua to be strong, brave and courageous. It is interesting to note how often in this first chapter of Joshua God commands him to be brave. There will always be dangerous times for even the most stout hearted. They must be everlastingly on guard lest they fall and fail at the critical moment.

The promise of Joshua was a large one. Not only was every place that he and Israel were to set their feet to be theirs, but a very much larger country was assured them extending into the far East. That too was waiting for men of faith to go up and possess. There is no limit of what may be acquired by faith, but the condition is to go up and possess it.

Another condition to be observed was the keeping of the Law. They were to observe all that Moses had taught and the Book of the Law was not to depart from his mouth. Everything depended upon their faithfully keeping what God had commanded. Disobedience to the law of God is the underlying cause of the ruin of any people. May we ask, are we in harmony with that law? Is our future safe because we obey God? Or are we inviting ruin by our disobedience?

The wonderful inspiration to victory and faithfulness was the assurance that God would be with him. That assurance is with us in every righteous undertaking.

THE C. E. TOPIC

October 24.

Lessons from Great Athletes

I Cor. 9:24-27; Heb. 12:1-3.

Paul knew how to speak the language of the man on the street. He also knew human nature and understood that the people of his time were as much interested in the sports of their day as we are in the sports of our time. He therefore made the language of the race course the means of conveying great spiritual truths. He knew that in doing so he would be understood by everyone, both high and low. If he were living in our day he would be speaking of home runs and scores, but we can hardly believe that he would make sport the chief end of his interest. As diversions, sports that are clean are always interesting, but there is so much seriousness in life that one who desired to get the most out of it and the most into it will not make mere sport the chief thing in his life and thought. However, there is much to learn from the athlete. First of all, the successful athlete must have a clean life behind him. No man can hope to succeed who has wasted and abused his strength. In the Christian life there is a race to be won. One can only compete as one is clean in body, thought and act. The corrupted mind is as unfitted to fight life's battles as is the impure living athlete to enter the contest.

The athlete must be trained. He sinks his personality in the interest of the game and agrees to abide by the directions of his trainer. The whole business of his life for the time being is to win and he must be led by the directions of the one, or those, who know best how to direct. We can not think of anyone winning or even preparing to enter the contest without a trainer. In the Christian life we look forward to victory. That in our lives that in the least would affect our efficiency must be gotten rid of. That which contributes to our efficiency must be cultivated. We cannot trust our own judgment but must follow the directions that God sets down for us. There is the training of prayer, the training in the way of the Christian life and the training that benefits by the experience of others. Having all that we know, as does the athlete, in the contest there is a calling for the best that is in us exerted to the full extent of our efforts.

Beside training, discipline. The athlete cannot be a good fellow, out with the boys when he should be resting. He must be temperate in his eating and drinking. Many things that might be delightful and pleasant must be foregone in the interest of the game. For the time of training he must do without many things, not harmful in themselves, but dangerous to his career as a winner. So too when we enter into the Christian contest, which lasts not for a day, but for a lifetime. We cannot give way to the pleasures of the world, they interfere with our efficiency. We must be temperate in all things. Any kind of abuse is abnormal, but the glutton or the drinker not only injure themselves, they affect the careers of many others in various dangerous ways. Many things in themselves seem harmless, like some of the so-called questionable amusements, but they distract from efficiency and add an unnecessary load on what we have already to bear. Paul thought of the racer near the goal who cast aside even the light garment he was wearing so it would not interfere with him at the critical moment, or be the one straw that stood in the way of victory. Little thing it was, but heavy enough when a fraction of a second would count. Sometimes a companionship, a habit or an unlovely or ungenerous trait in our life stands in the way of our success in the Christian race. The only thing to do is to get rid of it before it is the means of our defeat.

Paul also spoke of being surrounded by a "cloud of witnesses". All that we do is clear as day to others. They note where we are untrue to Christian ideals, for the game of the Christian must be played square. The inconsistencies in our lives, the traits that are not in harmony with the Christ life, the little meannesses to which we may be given, all these are seen and noted to our discredit, and above all, the eye of the Great Master is upon us "who knoweth the heart and readeth the thoughts of the mind." The umpire sees what the audience often misses and makes his decisions accordingly. The judgment that God shall finally pronounce upon our lives will take in our every act.

Finally comes the prize. Anciently it was a wreath that soon crumbled and fell and disappeared. Not so with those, who like Paul, have fought the fight and finished the course. For them waiteth the crown that fadeth not away which the Lord the Righteous Judge, shall give.

MARRIAGES

Johnson—Miller—Mr. Carl Johnson, of near Olds, and Miss Vernie Miller of near Noble, were united in marriage by Rev. H. J. Schrag on Wednesday, September 22 at 5:30 P. M. at the home of Mr. and Mrs. Henry Mast in Wayland, Iowa. The single ring ceremony was used.

Langenwalter—Dester—Edwin R. Langenwalter and Marie Lydia Dester, in the Mennonite Church at Deer Creek, Oklahoma, on June 20, 1926, by J. H. Langenwalter.

Croyl-Stiffler — A pretty wedding was solemnized at the parsonage of the Roaring Spring Mennonite church on Wednesday evening, Sept. 27, at 8 o'clock when Miss Ethel Stiffler of Smiths Corner, Freedom township, and Mr. Heuston B. Croyl, of Queen Bedford country, were joined in the holy bonds of matrimony. The ceremony was preformed by the Rev. Jacob G. Snyder, pastor of the Roaring Spring Mennonite church, and was witnessed by members of the pastor's family. After a short wedding tour the couple will be home to their friends after next Sunday at Claysburg, R. D.

DEATHS

Kline—Mrs. Harriett Louise Kline was born Mar. 11, 1866, Died Aug. 26, 1926, age 60 yrs., 5 mo. and 15 days, daughter of Isaac and Eliza Fleegle, both deceased. Father died one year ago today. Survived by her husband Henry Kline, also one brother and 3 sisters.

Funeral services conducted by Rev. Jacob Snyder, Aug. 29th.

Duerksen—Mrs. Edward Duerksen (Anna S. Foth) was born near Hillsboro, Marion Co., Kansas, on July 8th, 1892. At the age of 13 she was converted and baptized in the same year by Rev. H. P. Schroeder and joined the Mennonite Brethren church at Goessel, Kansas at which her father was preaching the Gospel. After graduation from Steinbach school she attended Tabor College for a number of years. She taught school for 7 years. In these seven years she has cast out many kernels of the good seed, which will sprout and grow to the honor of the Great Master.

On Sept. 1st, 1921 she was married to Mr. Edward Duerksen. In this union they lived 5 years and 14 days. Shortly after their marriage they left for Los Angeles, Calif., to attend the Torrey Bible school from which they graduated on Christmas, 1923. She had the privilege of writing the music for her class song, "Complete in Him". While there in Los Angeles she took active service in spreading the gospel, she was superintendent of the primary dept. in a little mission church. In August 1923 they were called by the Lord to Dulce, New Mexico, to work among the Apache Indians, which work she enjoyed very much, she taught the women and girls how to sew and with this the gospel of salvation. Her health had never been too strong so this climate did not agree with her and they were compelled to leave this place. They then took up service for their Lord and Master in western Kansas and Oklahoma, after almost a year they left to take up work at Alsen, North Dakota. Here they expected to stay for some time and made themselves at home as good as they could under conditions, but this was only for a very short time, only one month and ten days when almost suddenly she was taken sick. She never was homesick but always felt that she could not do enough for the Lord, her dear Saviour. In the last days of her life she had the opportunity to take care of a little blind girl which stayed with her for a few weeks, she taught her some Bible verses and the two songs, "Jesus bids us shine", and, "I am a little sunbeam."

She died Sept. 14th at 10:30 P. M. at her home. She reached the age of 34 years, 2 months, and six days. Her life verse was Philippians 4:13, "I can do all things through Christ which strengtheneth me. She is survived by her step-mother, one brother, two half-brothers, one half-sister, six brother-in-laws, and six sister-in-laws, and her mother-in-law and her dear loving husband. Sept. 15 there was a short funeral held at her home at Alsen, N. Dak. Words of comfort were spoken by Rev. John Guenter, Rev. 21, and Rev. B. Fadenrecht, Ps. 116:15. The choir sang, "The blessed hope" and "When the roll is called up yonder". The body was then brought to her former home near Hillsboro, Kans., to be laid to rest at the Alexanderwohl Church cemetery, of which she was a member, on Sept. 20th. Words of comfort and encouragement were spoken by Rev. Henry Lorenz, John 14:1-6, Rev. Jacob Lorenz, Ps. 23, Rev. John Foth, missionary of India(a cousin to her), John 11, and Rev. P. H. Unruh, I John 3:2. Inbetween time the home octett sang, "Naeher daheim," and a Tabor College quartette, "There is no disappointment in Heaven" and the song for which she wrote the music in the Bible school in Los Angeles, "Complete in Him." On the cemetery the octett sang, "Wenn der Herr die Seinen rufet, bin ich dort." Rev. J. H. Epp read I Thess. 4:13-18 and led in prayer. Here she shall rest till she will be called by her Master whom she tried to serve in her humble way and whom she loved dearly.

CONTRIBUTIONS

CONTRIBUTIONS—EMERGENCY RELIEF COMMISSION FOR SEPTEMBER 1926

For Russia.

John Epp, Whitewater, Kan., $27; Bergthal Ch., Pawnee Rock, Kan., $27.06.

For Germany

B. R. and G. A., Elbing, Kan., $50; Sister Hillegonda, Newton, Kan., $20; P. A. Neufeld, Inman, Kan., $25.00; A. Dirks and H. Janzen, Pasadena, Calif., $3.00; E. K. Regier, Elbing, Kan., $15.00; Halstead Sew. Soc., Halstead, Kan., $10.80; Rev. B. Regier, Newton, Kan., $25.00.

General Fund

Burrton Ch., Burrton, Kan., $5.00; New Hutterthal S. S., Bridgewater, S. Dak., $33.68, (Lechfeld); West Zion Ch., Moundridge, Kan., $20.00; Alexanderwohl Ch., Goessel, Kan., $51.00.

For Siberia

Bethel Ch., Inman, Kan., $34.82; Sichar Ch., Cordell, Okla., $7.86.

For Canada.

Bruderthal Ch., Hillsboro, Kan., $29.20; Rud. Riesen, Hillsboro, Kan., $25.00; Christian Ch., Moundridge, Kan., $35.00; Jak. Froese, Inola, Okla., $25.00; Emanuels Ch., Aberdeen, Ida., $74.00; Bruderthal Ch., Hillsboro, Kan., $26.55.

For Mexico

Jac. Froese, Inola, Okla., $25.00; Bruderthal Ch., Hillsboro, $33.61.

Syrian Orphans' Home

Sister Hillegonda, Newton, Kan., $25.00.

Red Cross

Anonymous, Newton, Kan., $25.00.

Orkan Sufferers, Florida

Buhler Menn. Ch., Buhler, Kan., $27.12.

September 1st, 1926, balance, $20.04.
Received for Russia, $54.06.
Received for Germany, $148.80.
Received for General Fund, $109.68.
Received for Siberia, $42.68.
Received for Canada, $214.75.
Received for Mexico, $58.61.
Received for Syrian Orphan Home, $25.00.
Received for Red Cross for Kansas flood sufferers, $25.00.
Received for Orkan sufferers in Florida, $27.12.
Total, $725.74.
Paid out during month of September, $715.39.
October 1st, 1926, balance, $10.35.
Gratefully acknowledged,

C. F. Claassen, Treasurer.

FOREIGN MISSION RECEIPTS FOR SEPTEMBER 1926.

Bluffton Reunion, Bluffton, Ohio, $9.30; Eighth St. Ch., Goshen, Ind., $150.00; Friedensberg S. S., Avon, S. Dak., $50; Garden Tp. C. E. Soc., Moundridge, Kan., $31.50; Ladies' Bible Class, Souderton, Pa., $35.00; Susie and Justina Neufeld, Mt. Lake, Minn., $17.50; J. P. Andres, Elbing, Kan., $30.00; Herman Janzen, Elbing, Kan., $100.00; J. P. Goering, Murdock, Kan., $100.00; A. Buhr, Morse, Sask., $25.25; Friedensberg S. S., Avon, S. Dak., $40.00; Mrs. Ben Sprunger, Berne, Ind., $55.00; Mary Sperling, Goessel, Kan., $25.00; Hoffnungsau S. S., Inman, Kan., $54.97; Menno Ch., Watowa, Okla., $22.00; friends, Beatrice, Nebr., $24; Menn. Ch., Hillsboro, Kan., $162.46; Rosenort Ch., Laird, Sask., $131.10; Christian Ch., Moundridge, Kan., $27.45; John T. Neufeld, Chicago, Ill., $30.00; Garden Tp. S. S., Moundridge, Kan., $51.36; Eden Ch., Inola, Okla., $19.00; H. H. Stucky, Anderson, Ind., $30.00; Mrs. H. H. Brey, Souderton, Pa., $20.00; Emmanuel Ch., C. E. Soc., Doland, S. Dak., $40.00; friend, Altona, Manitoba, $1.00; Mrs. Heinz, Waldheim, Sask., $1.00; Heinrich Warkentin, Waldheim, Sask., $6.00; friend, Newton, Kan., $6.00; Menn. Ch., Aberdeen, Sask., $21.30; ¿Nick Klassen, Ganado, Ariz., $10.00; Bergtal Ch., Pawnee Rock, Kansas, $21.52; West Zion Ch., Moundridge, Kan., $77.50; Gnadenberg Ch., Whitewater, Kansas, $32.10; First Menn. Ch., Geary, Okla., $22.30; Hoffnungsfeld Ch., Moundridge, Kan., $130.00; Zion Ch., Elbing, Kan., $58.50; Emmaus Ch., Whitewater, Kan., $82.60; Menn. Ch., Inman, Kan., $21.50; Einsiedel Ch., Hanston, Kan., $36.40; New Hutterthal S. S., Bridgewater, S. Dak., $33.67; friend, Beatrice, Nebr., $10.00; Menn. Ch., Buhler, Kan., $62.23; Tabor Ch., Goessel, Kan., $75.07; J. J. R. Claassen, Beatrice, Nebr., $25; Grace Menn. Ch., Pandora, Ohio, $61.34; Goessel Menn. Ch., Goessel, Kan., $53.10; J. H. and Anna Schmidt, Gotebo, Okla., $20.00; S. H., Newton, Kan., $50.00; Menn. Ch., Halstead, Kan., $99.39; Bernhard P. Harder, Whitewater, Kan., $5; Amish Menn. Ch., Milford, Nebr., $30.50; Bethel S. S., Dolton, S. Dak., $43.57; Tabor C. E. Soc., Goessel, Kan., $56.00; Mrs. Kath. Regier, Rosthern, Sask., $15.00; Mrs. H. E. Wiens, Beatrice, Nebr., $25.00; Menn. Ch. and S. S., Pratum, Oregon, $16.35; First Menn. Ch., Paso Robles, Calif., $66.47; friends, Aberdeen, Ida., $100; Menn. Ch., Bowmansville, Pa., $70.00; Gnadenberg C. E. Soc., Whitewater, Kan., $15.00; First Menn. Ch., Upland, Cal., $147.22; Ebenezer Ch., Mt. View, and Gotebo, Okla., $45.05; Bethany Ch., Kingman, Kan., $25.06; Mission Soc., Donnellson, Iowa, $5; First Menn. Ch., Newton, Kansas, $282.90; Jacob Froese, Inola, Okla., $25.00; Menn. Ch., Arlington, Kan., $10.50; John B. Fast, Mt. Lake, Minn., $45.19; Neue Heimat Ch., Westbrook, Minn., $63.30; Bruderthal S. S., Hillsboro, Kan., $69.58; Bethany Ch., Quakertown, Pa., $28.25; Menn. Ch., Flatland, Pa., $33; Menn. Ch., and S. S., Wadsworth, O., $19.22; E. Reimer, Beatrice, Nebr., $50.00; Salem Ch., Munich, N. Dak., $39.95; First Menn. Ch., Munich, N. Dak., $30.84; C. B. Regier, Newton, Kan., $5.00; Mrs. David Ummel, Ransom, Kan., $10; San Marcos Ch., Paso Robles, Cal., $100.00; Menn. Ch., Medford, Okla., $30.96; Menn. Ch., Deer Creek, Okla., $50; Bethel Ch., Hydro, Okla., $34; Bethel Ch., Inman, Kan., $51.02; Mission-school friends, $200; Bethel Ch., Henderson, Nebr., $121.30; Bethel Jr. S. S., Lustre, Mont., $2.13; Sichar Ch., Cordell, Okla., $23.87; General Conf. Offering, Berne, Indiana, $1186.49; Mission boxes, Berne, Ind., $62.25; Albert Zuercher, Berne, $18.10; Intermed. Mission band, Berne, $45.00; S. S. class, No. 52, Berne, Ind., $245.75; Bethany Sew. Soc., Freeman, S. Dak., $40.00; Menn. Ch., Allentown, Pa., $75.00; Zion, Beacon Light, S. S. class, Donnellson, Ia., $30; Friedensfeld Ch., Liberal, Kan., $133.98; A. T. Neufeld, Inman, Kan., $20; Mission farm, 1st. payment, $1,000; Menn. Ch., Reedley, Calif., $78.03; Huttertal S. S., Doltou, S. Dak., $71; friend, Newton, Kan., $10.00; friend, Hillsboro, Kan., $6; Menn. Ch., Canton, Kan., $42.11; St. John Ch., Pandora, Ohio, $196.00; Bethel Ch., Dolton, S. Dak., $32.62; Hoffnungsau Ch., Inman, Kan., $28.50; Bergtal Ch., Pawnee Rock, Kan., $56.81; Bethel College Menn. Ch., Newton, Kan., $81.40; Menn. S. S., Donnellson, Ia., $115.88; Mrs. H. P. P. Schmidt, Whitewater, Kan., $33; S. S. class, No. 21, Berne, Ind., $5; A. P. Haury and family, Woodlake, Calif., $25.00. Total, $7,927.56.

Balance in Bank, September 1, 1926, $76.80.
Gifts for General Fund, $7099.64.
Gifts for Orphans, Teachers, etc., $513.25.
Gifts for China Station, $144.67.
Gifts for Sundries, $170.00.
Total Receipts during September, $7,927.56.
Money borrowed during September, $7,000.00.
Received for Protest Check, $170.00.
Total and Balance $15.174.36.
Paid on Orders during the month, $12,828.99.
Paid on the Debt during the month, $1,000.00.
Balance in Bank, October 1st, 1926, $1,345.37.

On September 1st, 1926, our board has a debt of $22,200.00.

Gratefully acknowledged,

J. G. Regier, Treasurer.
Newton, Kansas.

JOTTINGS

Rev. F. K. Bauers of Scuderton, gave an address last Sunday evening at the meeting of the Young People's Society of the West Swamp, Pa., church.

Before going to the coast to take steamer for her field in China, Miss Agunetha Fast visited the Cheyenne station at Lame Deer, Mont. She sailed on Oct. 14.

In Goshen Ind. there has been inaugurated a night school for Bible Study and Training of Religious Teachers. Meetings are held each Tuesday evening at the Junior High School.

The Red Cross society having about completed the task of emergency relief in Florida still has on its hands the work of bringing the 18 000 broken down homes back to normal and see the sick and injured restored to health. There are also children to keep in school and young people in college and homes to be found for those who have lost all. $5,000,000.00 is being asked in order that the organization may properly function.

The Organized Bible Classes of twenty-five counties of Northwestern Ohio, including classes in all the Protestant evangelical Sunday Schools of that section will meet in convention in Bluffton, Ohio, in the First Mennonite church. Prominent Bible School teachers will be present from both the World's Sunday School Association and the Ohio Council of Religious Education, who will present a program of interest and value.

Dr. Kleewer, of Bethel College, and Rev. Riesen, field secretary of the College, were in Moundridge, Kan. last week interesting people in the work of the institution.

Rev. Emil Sommer of Peoria, a returned missionary of the Central Conference, has purchased a home in Bluffton, Ohio, and expects to locate there with his family. He has served eight years on the field.

Rev. P. H. Richert, Sec. of the Board of Foreign Missions, met with a serious automobile accident and was severely injured. His car and that of A. L. Boese of Goessel, Kansas, collided. Mr. Beese injured his back, which is believed to be broken. Rev. Richert is improving.

The Total Receipts for Missions in the Central Conference according to the Report for last year were $12,480.55 Besides this amount which was used for the mission work of the Central Conference $877.00 were contributed to the treasury of the General Conference to be used in the support of Mrs. Burkhard on the India field.

The Mission Workers of the West Zion Mennonite church, Moundridge, Kan., held one of its interesting meetings last week in the home of E. B. Schmidt. The main topic was "Rural Life". The following topics were discussed: "The Gospel and the Soil" by Miss Marie Pankratz; "Qualifications of the Country Preacher" by Miss Elsie Rupp; "The Story of the Buckhorn Kentucky" was read by Miss Frieda Pankratz.

On Oct. 1 seven missionaries sailed for their fields, having been sent out by the (Old) Mennonite Mission Board.

Rev. P. R. Schroeder, of the Berne, Ind., church, recently chose as the subject of a sermon the theme: "Guarding the Reputation of the Christian Home."

The report of the Southwestern Pennsylvania (Old) Mennonite Conference indicated a membership of 1,649 and a net increase of 20 members over last year. During the year there were 74 baptisms. $14,681.06 was the total amount of contribution.

Mr. and Mrs. Karl Friesen, who had to give up their mission work in Arizona because of poor health, are located for the present in Los Angeles, Calif., attending the Bible Institute there.

According to a report by the American W. C. T. U. from Fräulein Gustel von Blucher, president of the German branch of the same organization, 15,000,000 Germans have signed a petition presented to the Reichstag favoring local option. The temperance movement is said to be even stronger in post-war Germany, supposedly the world's fount of beer, than in England or any other part of Europe.—Ex.

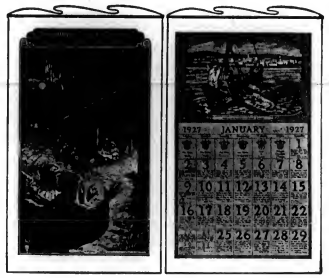
The Annual Bible Worker's Conference of District No. 2 of the Central Conference will be held in the Normal Church from Dec. 28 to Jan. 2. Dean Byers of Bluffton College has been secured as an instructor in Sunday School problems. He will also address the evening meetings on the subject of "Christian Life". Rev. W. B. Weaver will be the instructor of Bible and Church History, Rev. W. H. Grubb, the pastor of the church, will be the instructor on Christian Missions.

The Central Conference, composed of churches largely located in the central part of Ill, numbers about three thousand members and twenty-eight churches, including two mission stations in Chicago. It is at present attempting to raise $200,000 for a hospital building in Bloomington. It supports an Old Folks' Home at Meadows and three city missions, two in Chicago and one in Peoria. In cooperation with the Defenceless Conference of Mennonites twenty-nine missionaries are supported at the Congo Inland Mission in Africa. The Central Conference is also a liberal supporter of Bluffton College and Witmarsum Seminary.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1928 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Scripture Text Calendar

For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the homa.

An Art Gallery of the World's Most Famous Sacred Paintings, German or English, same price.

Prices: Single Copies, 30c; 5—$1.40; 12—$3.00; 25—$5.75; 50—$10.00.

Christmas Services for Sunday School

One Starry Night (L)	'Tis Christmas (L)
The Angel's Serenade (L)	The Lord is Come (L)
Christmas Echoes (L)	Hope of the Ages (L)
Worship the King (L)	Festal Bells (L)
King Divine (L)	Modern Christmas Carols (L)
When Joy-Bells Ring (L)	Hail to the King (L)
Starlight and Song (L)	The Starlit Way
Christmas Voices	The Guiding Star (R)
Under the Christmas Skies (L)	The Christmas Angels (L)
The Babe Divine	The Angels' Song (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Day Treasury No. 35—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc. 25c
Christmas Treasury No. 36—Recitations, Exercises, Dialogues, Drills, etc.... 25c
Christmas Treasury No. 37—Recitations, Exercises, Pantomimes, Dialogues, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars (L) 25c
A Christmas Candle.—A Christmas Service of Song and Story..... 25c
Christmas Chimes.—Dialogues, readings, tableau, etc. (L)..... 35c
No. 4.—Recitations, exercises and dialogues..... 60c
No. 5.—30 Recitations, exercises and dialogues..... 60c
No. 6.—34 Recitations, exercises and tableaux..... 60c
No. 7.—36 Christmas recitations and dialogues..... 60c
No. 8.—31 Recitations and dialogues for Christmas..... 60c
No. 13.—Recitations and dialogues..... 60c

MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, OCTOBER 21, 1926 No. 41

MINUTES OF THE 38TH ANNUAL SESSION OF THE MIDDLE DISTRICT CONFERENCE

Held in the Ebenezer Church Near Bluffton, Ohio, Aug. 15 to 18, 1926.

(Concluded)

Tuesday Afternoon

This session was opened with scripture reading and prayer led by Rev. Lester Hostettler, Sugar Creek, Ohio. He read from II Tim. 2:1-15.

The second series of Bible study followed, conducted by Rev. Leaman. He spoke on the relation of the individual to Evangelism. He stressed the difference between "we" and "me". Our church standard is too low. Paul writes to the individual. He hardly expected that his individual letters would be published. God is more concerned about my relation to others than what He is about my prayers. To Moses He said, "Why cry to me, this is no time to pray. Move forward." The speaker further charged his hearers to be clean, to make use of closet prayer and to preach the work in season and out of season. Be earnest, warm-hearted and let the world feel the force of your life and of your conference.

Special music was furnished by the Bluffton church.

The following reports were next called for: The committee on complimentary votes recommended to give honorary votes to the following persons: Lester Hostettler, Alfred Habegger, Mrs. Alfred Habegger, D. J. Unruh, A. H. Leaman, Hillegonda van der Smissen, G. T. Soldner, D. D. King, Elmer Basinger and A. S. Shelly.

The president asked the vice-president, W. W. Miller, to preside at this time.

The report of the Evangelization committee was called for. The report follows: The work of the Evangelization Committee has been changing during the last decade. There was a time when the work of the Committee was considered to be that of caring for communities where groups of our people have gone without church advantages. These small stations were being cared for as long as there seemed to be advantage in doing so. There was no aggressive program, however, in this direction and we have allowed large groups to enter cities like Ft. Wayne, Lima, Toledo and Canton without any special effort to give them an opportunity to keep up their affiliation with our church. The consequence has been that while we were instrumental in thus helping to build churches of other denominations, our own churches have suffered the loss of some of our best workers.

The work of assisting the churches of our Conference in the arranging for Evangelistic meetings was taken up and for a number of years the Committee did good work in helping these churches in the work of Evangelization. The Committee enabled congregations that otherwise would have found it difficult to arrang for such services because of the extra expenses connected with them, to have services of this kind. This, too, has changed in some respects during the past several years and there has been very little for the committee to do in this connection.

There has been opportunity again during the past year to assist in the arranging for the getting of a pastor for one congregation in the Conference. Bro. Hilty, who has served so faithfully as pastor for a long series of years, first at Donnellson, Iowa, and later at Fortuna, Mo., felt that the time had come when he should retire from the ministry at least for the time being. The place made vacant will be ably filled by Br. John Warkentin who has even now taken up his tasks.

The committee undertook another task this last year which may be made of great service if continued. The committee undertook to stress the work of Young People in our Conference. This may have been hastily planned and too hastily carried through to get the maximum good out of the program, but it did make a start in the program which means real evangelism. Rev. A. R. Keiser visited the congregations and aimed to get in touch with the leaders of young people and have heart to heart conferences with these leaders on real problems of young people and their work. The impressions that have been given of the attempt have been uniformly good. This is not any reference to the personal element involved in the carrying out of the program, but in the program as attempted. It also gave to Rev. Keiser the opportunity to stress the work of the Retreat held at Bluffton last week. This was outside of the work of this committee but those who know the work of the Retreat also know that it has in it the possibility of becoming the most vital factor in developing leadership among the young people. Whether the program is carried out with its fullest possibility for good in mind or not, we believe that the attempt was very much worth while.

The Committee suggests that during the coming year we make STEWARDSHIP the program. There is need for a more careful study of this subject and perhaps the Committee may lead out in the study of this very important subject for the Christian Church. The entire church program rests on a better knowledge of the meaning of Stewardship. The Committee suggests that this be made a subject for study and that a careful program be worked out for this work.

On motion the above report was accepted.

A motion that the Evangelization committee send a minister to the various churches of the conference in the interest of Stewardship carried.

The financial report of the Evangelization Committee was given by J. E. Amstutz as follows:

Balance, Aug. 1925.	$1154.73
Rec. int. on note	200.00
Total rec'pts. includ. bal.	$1354.73
Pd., deficit on '25 Retr't.	37.65
Travelling expenses for A. R. Keiser	75.00
Loss from defunct First Nat'l Bank.	21.25
Bal. Aug. 1926.	1220.83
Total.	$1354.73

A motion to accept the report carried.

The Education Committee reported through its Secretary, Rev. L. L. Miller, as follows: All of the churches responded to report blanks sent to them. Every church reported but not all answered the questions on the blanks fully.

Therefore, the report is not as full as it might be. The following statistics give a fair idea of what is going on in the conference in the way of Religious Education, which in this case included the Sunday School, the Daily Vacation Bible School and the Religious Day School.

The Sunday School

Number of teachers and officers, 391.

Number enrolled in Children's Division, 994.

Number enrolled in Young People's Division, 816.

Number enrolled in Adult Division, 2173.

Number enrolled in Cradle Roll Division, 376.

Number enrolled in Home Department, 98.

Total enrollment, 4848.

The Schools that met all the requirements of the standard as set up by the Middle Dist. Conference are: First Mennonite, Berne, Ind., First Mennonite, Bluffton, O., and Emanuel Mennonite Church, Noble, Ia.

Daily Vacation Bible School

Number of schools, 6.

Held in local Mennonite churches, 2.

Held in the school building, 4.

Those community in program, 5.

Held for Mennonites, 1.

Approximate number of pupils of Mennonite parentage, 300.

Approximate expenses (totals), $636.61

Those churches conducting D. V. B. S. or participating in community D. V. B. S. were: St. Johns, Pandora, O., Grace, Pandora, Wayland Mennonite, Wayland, Ia., First Mennonite, Chicago, Ill., First Mennonite, Berne, Ind., and Zion Mennonite, Donnellson, Ia.

Week Day Religious Education

Number of schools, 3.

These schools were conducted in the public schools, but controlled by a board other than the Board of Education. Location of schools, Bluffton, O., Pandora, O., Wayland, Ia.

Treasurer's Report of Education Committee.

Balance, 1925	$134.56
Rec. in subscriptions	24.50
Total receipts	$159.06
No expenditures	
Balance, 1926	$159.06

The above fund has been put on a savings account in the Wads-

worth Savings & Trust Co., and is drawing interest.

Respectfully submitted,
L. L. Miller, Sec.-Treas.

The report of the Trustees was next called for. J. F. Lehman reported as follows:

Receipts for the conference treasury for 1926.

Bal. on hand, Aug. 31,1925$	4.64
Conference offering.	27.50
Menn. Church, Wayland, Ia.	8.21
Eicher Church, Noble, Ia.	13.95
1st Menn. Church. Berne, Ind.	25.00
Menn. Church, Pulaski, Ia.	10.00
Menn. Church, Summerfield, Ill.	15.00
Apostolic Church, Trenton, O.	5.00
Zion Menn. Church, Donnellson, Ia.	6.80
Menn. Church, Chicago, Ill.	5.48
1st Menn. Church, Bluffton, O.	6.63
Total Receipts. $123.21	

Disbursements.

Rev. J. Quiring, ...$	20.00
Rev. A. S. Bechtel, Program, ...	5.00
Rev. A. S. Rosenberger, printing, etc.	2.40
Rev. A. S. Bechtel, traveling expenses, ...	12.00
Rev. J. M. Regier, do., ...	8.00
Balance, ...	75.81
Total disburs. $123.21	

Witmarsum Seminary Receipts.

Grace Menn. Church, Pandora, O..	162.50
Zion Menn. Church, Donnellson, Ia., ...	72.53
Bethel Church, Fortuna, Mo., ...	28.78
1st Menn. Church, Bluffton, O., ...	160.00
Menn. Church, Summerfield, Ill., ...	37.50
Menn. Church, Trenton, O., ...	100.00
St. Johns Menn. Church, Pandora, O., ...	100.00
Salem Menn. Church, Dalton, O., ...	90.00
Menn. Church, Pulaski, Ia., ...	23.50
Menn. Church, Wayland, Ia., ...	150.00
First Menn. Church, Berne, Ind., ...	500.00
Total, ...$1424.81	

Disbursements.

Witmarsum Seminary,....$1424.81	

The following churches sent contributions direct to the seminary as follows:

Menn. Church, Noble, Ia.$150.00	
Menn. Church, Summerfield, Ill., ...	37.50
Menn. Church, Pulaski, Ia.	45.00
Total, ...$232.50	

The following persons were elected as members of various committees: Rev. H. J. Schrag on the Educational Committee. This committee now consists of the following members: L. L. Miller '27, E. J. Hirschler '28, H. J. Schrag '29. Rev. A. R. Keiser was elected on the Program Committee. The full committee is J. M. Regier '27, S. K. Mosiman '28, A. R. Keiser '29.

P. E. Whitmer was elected on the Evangelization Committee. Other members of the committee are J. E. Amstutz '27 and A. S. Rosenberger '28.

On motion it was agreed to have all financial reports published in our church papers.

"The Place of Prayer in Evangelism" was discussed by Rev. A. S. Bechtel. The speaker said that awakenings in the church have come with preaching but none have come without prayer. The greatest need of today is prayer. We depend too much in machinery and methods and not enough on the Holy Spirit. If we would succeed through prayer we must be willing to pay the price. Let the church continue to pray always.

"The Holy Spirit in Evangelism" was discussed by Rev. W. W. Miller. The topic was opened with the singing of the song "Holy Spirit, Faithful Guide." This power does the work, the speaker said. You can have too much emotion but not too much Holy Spirit. You cannot preach what you do not have. The Holy Spirit is the hope of the Church, of America, of the world.

The afternoon session closed with a prayer service.

Tuesday Evening.

The Ladies Missionary Society had a very interesting meeting at which missionaries from both the home and foreign fields spoke. Miss Regier who is a candidate for China also gave a short talk. These talks were interspersed by selections of music. A song entitled "A Portrait of My Lord" written by Mrs. Gideon A. Lehman and dedicated to Rev. S. M. Musselman, was sung by the members of her Sunday School class. An offering amounting to nearly $140 was received which was placed to the Dr. Lloyd Pannabecker fund.

Wednesday Morning.

This service opened with the singing of the hymn "Faith of Our Fathers". Missionary Alfred Habegger led the devotions reading a portion of the 18th and 19th chapters of St. John.

Rev. A. H. Leaman spoke on "The church's relation to evangelism" and said that the supreme thought of Jesus was that His Word should get out to men. Our desire should be like His—to get the message out to dying men. The church is not an ark to crawl into, not an insurance company, not a hospital for healing, not a social club, not a debating society, not a school. While it is all this, its work is to make Christ known to the world. To do this we need a united Protestantism. The day will come when all the factions of the Mennonite church will unite. The call to stay at home and work in Christ's vineyard should be just as clear as the call to go out into the foreign field. The speaker urged the great need of prayer and said that he had been in the work for over thirty years and he never found it as hard to pray as now. It is difficult to live right because we are so busy and permit other things to crowd out our prayer life.

A male quartet from the St. Johns church furnished music at this time, after which an offering for the conference treasury was received.

A letter from the West Market Street Mennonite Church of Nappanee, Indiana, making application for admission into our conference was read, and on motion it was unanimously agreed to receive this congregation into our conference. The secretary was instructed to notify this congregation concerning the action of the conference and write a letter of appreciation.

The report of Bluffton College was next called for and N. E. Byers reported for the school. Bluffton College had 245 students who took the regular college work during the past year. Present indications point to an increase in attendance for the coming year. The Endowment Fund of the college has now reached $250 000.00 and solicitation will be continued until the needed amount is raised to make Bluffton a standard college.

Dean Byers said that it was the aim of the institution to employ only men and women of sterling Christian character as teachers. Teachers of the Mennonite faith were given preference, but as they were not always available it was sometimes necessary to go outside of our denomination to fill vacancies in the college faculty.

P. E. Whitmer reported for Witmarsum Seminary. He said that the various conferences, including our own, were responding well to the needs of the Seminary. For six successive years the seminary has closed its books without a deficit. Young men and women are being trained to become Christian leaders and for definite Christian work. The seminary has trained many of the present pastors of the Middle District Conference.

The reports of the college and seminary were accepted.

H. J. Schrag very ably discussed the topic "The Place of the Church College in Promoting Evangelism". The speaker intimated that the church college does not hold as lofty a place in evangelism as does prayer or the Holy Spirit. The college is the conductor of power of the Holy Spirit. The college holds the highest place in promoting missions higher than the home or the church. The evangelism of the college is world wide.

A motion was made that in view of the college and seminary reports we as a conference reaffirm our confidence in our college and seminary. This motion carried. The forenoon meeting closed with prayer.

Wednesday Afternoon

A short song service opened this session. Rev. E. S. Mullett read a part of I Cor. Chapter 3.

Rev. A. H. Leaman now gave his last series of Bible talks entitled "Methods and agencies to get evangelism done". We need more Bible study, the speaker said. We must know the Word. We must have better missionary schools greater missionary programs and an enlarged vision of a needy world and a dying Saviour. We must have stronger missionary agencies, better literature and more liberal giving. The church should have a strong missionary committee that keeps the missionary spirit and interest alive. Strong men should be elected to our missionary boards. Parents should train their children to give and to pray for missions.

Special music was furnished by the Ebenezer church after which C. L. Hawk of Chicago talked on "Laymen in Evangelism". The speaker urged the need of an active laity. Position in life does not determine our closeness to God Many people going through life will not hear the gospel of laymen remain silent. Each layman must do his part as there are no proxies in the service of God. It is our part to represent Christ in the busy markets of the world The church is a soul saving station, not a philanthropic organization. Each father should be the priest of his own household. This conference with "Evangelism" for its theme should mark an epoch in our life.

Rev. A. R. Keiser discussed the "Ways of reaching the young people". He said that the church must be revitalized and reunited. We must take the boy and girl and fill them with the spirit of Christ. We are not saved for a selfish purpose but saved to serve. The more we serve others the more we grow ourselves. There should be a definite program for the young people. The business

world has a program, why not the church? I thank God that the Mennonite Church has kept up the catechetical instruction. Our catechism needs to be revised and adapted to our youth rather than to adults. A short discussion followed. The conference next proceeded to the election of officers. On motion it was agreed that the candidate for president receiving the second highest number of votes should act as vice-president.

Nominations for secretary closed with only one nominee. On motion the conference instructed the German secretary to cast all ballots for D. W. Bixler for secretary.

The following officers were elected: Pres. S. M. Musselman, V. Pres. A. S. Rosenberger, Sec. D. W. Bixler, Trustee, D. J. Basinger. Trustees now are, Jos. Baughman '27, P. C. Suter '28, J. F. Lehman '29, J. A. Schwartzendruber 1930, D. J. Basinger 19-31.

The Peace Committee reported through its chairman, Rev. J. M. Regier. The committee advocated the use of peace literature at least once every quarter in our Sunday schools. Leaflets specially prepared on this subject or written up in our church paper could be used. The plan proposed aroused considerable discussion and resulted in the following resolution being adopted: In view of the fact that the peace question is an educational problem and in view of the fact that our own people are inadequately informed on the problem of peace and especially with reference to what the Scripture teaches on the question of peace, the Peace Committee of this conference makes the recommendation that quarterly peace lessons be printed in sheet form and that the Sunday schools be urged to use these lessons every third Sunday of the quarter instead of the regular S. S. lesson. The resolution was amended by striking out the words "sheet form" and inserting the words "our church paper or special leaflets."

Further discussion brought out the fact we could hardly have a right to use the church paper in this way unless the General Conference approved our plan. It was further agreed that the above recommendation be made from this conference to the Board of Education of the General Conference for their consideration.

The Auditing Committee submitted the following report. After careful examination we have found the reports of the following Treasurers correct: The Conference. the Evangelization and the Educational. The report was accepted.

The Mennonite Church of Pulaski, Iowa, invited the conference to meet in their church the coming year. The invitation was unanimously accepted.

The Resolution Committee submitted the following resolutions which were adopted by the conference:

1. Inasmuch as our Heavenly Father has so graciously blessed us with cooler weather during the conference sessions be it resolved that we acknowledge our indebtedness to him for that kindness.

2. Be it further resolved that we thank the local church for the welcome extended, conveniences enjoyed and entertainments given at the church as well as at the individual homes.

3. That we thank Brother Leaman for the deliverance of the splendid Bible lectures which have caused us to think more deeply upon spiritual realities.

4. That we thank the different speakers for their messages and recommend that, wherever possible, they hand in their papers to the secretary for publication in our church papers.

5. That whereas the Program Committee has directed the attention of the conference to the Evangelistic charge of our Lord and Master by presenting Bible lectures and papers filled with instructions in regard to resources, needs and obligations of the church, that the ministry of evangelism be therefore accepted anew as the supreme task of the conference churches, in Sunday School, in the worship service, in the Young People's Societies, in vacation and week day Bible School activities, in the spiritual leadership of homes, in College and in Seminary.

6. Finally, above all that we thank our Heavenly Father for spiritual blessings, for health and strength, for protection and guidance throughout the sessions of this conference.

May we at the close show this thankfulness by joining in the strain of the poet as he expresses it in the song—Jesus shall reign where'er the sun does his successive journeys run.

The Committee.

The hymn which the Resolution Committee asked to have sung was sung by the conference after which a short prayer service followed. The 38th annual conference came to an end and all who had attended felt that God's choicest blessing had rested upon every session.

J. E. Amstutz, Pres.
D. W. Bixler, Sec.

THE SCIENTISTS AND HIGHER CRITICS

In a letter of the Hon. S. H. Blake to the Chancellor of Victoria College, Toronto, in which he exposes the clandestine way of Higher Criticism in that institution of learning, the following extract occurs:

"Which of the scientists are we to follow? And the scientists of which period? It is said that a scientific library of seven years ago is only fit to be relegated to the dust heap, because of the changes of the views of the scientists of today, as compared with the earlier period. Is it the volumes of seven, fourteen, or forty-nine years ago by which we are to mould and alter our Bibles? A scientist leaving a meeting of wise men, in passing home picks up a shell which upsets the conclusion at which they had just arrived, and so proclaims to the public. Another scientist who rejects the deluge, wondering on a mountain, enters a cave in which the various collected convince him of the truth of that which he had absolutely denied. You will remember the time that contemptuous laughter was poured out upon those who believed that Moses wrote certain books of the Bible, because," they affirmed, writing at that period was unknown. You will remember the ridicule that was passed upon those who believed the statements made in the second and third verses of the first chapter of Genesis. Impossible, said they, and we pledge our scientific reputation to the fact that there could not have been light until the creation of the sun. The more learned man of today says that the second verse of the first chapter of Genesis which has stood for over three thousand years, teaches all men, learned or unlearned, that motion gives light, and that, therefore, the supposed wisdom of the early scientist was but "the oppositions of science falsely so-called"—foreseen by the apostle over eighteen hundred years ago. It is a cruel thing to fill the minds of our students with these crudities and vagaries which constantly disappear and are relegated to the paradise of fools, leaving the Word of God the same impregnable Rock that the humble unsophisticated man, not stifled with the wisdom of the world, will ever find it to be.

"No, my dear Chancellor, I abhor the thought that our Toronto University should aid in the work of shaking men's confidence in the Bible as being the Word of the living God, and so take from them that splendid and all-powerful weapon absolutely needed in fighting the battle of life."

We mourn with all lovers of the Word of God, such as the Hon. S. H. Blake, over the dreadful work of these so-called scientists. True science is beautiful: It is the unfolding of the wonderful works of God, and of the magnificent code of laws by which He governs them. How can a true Christian but love that? But these men are not scientists. They are apostates, covering their tracks with the word "science" and the cloak of religion. Judas-like, keeping outward company with Christ, while waiting for the proper moment to betray Him. Caiaphas-like, professing to guard the people from imposture, while they seek false witnesses to convict Him.

They will succeed. Judas succeeded. Caiaphas succeeded. So will they. Scripture has prophesied their dismal work, and that it is to end in dreadful night—a night of moral degradation and apostasy, when that wicked one (the Antichrist) shall be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (II Thess. 2:8-12.)

It is evident that Christendom is fast ripening for these conditions and the following judgment at the hands of our coming Lord; and this noisy brood of "Scientista," "Higher Critics," and what-nots, are but the bell-sheep leading the crows with them to their doom. It were less pitiable if men died of thirst in the midst of a burning desert; but thus to die, amid living waters, who will pity them?

But those who oppose and expose them are, after all, their best friends for they are the ones who yet hold back the tide they are pushing on—their testimony, in the power of the Holy Spirit, hindering the progress of evil and delaying the judgment.

"Gideon."

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THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

There have been various expressions regarding the place religion has in the Public Schools. In America there are communities where the Bible must, by law, be read in the public schools, other communities again make such a reading a misdemeanor. So long as the matter may be threshed out in the legislatures of our several states that long will there be danger of having the question be made a matter of political foot ball. We believe that the time is ripe for the Christian people in every state to assert their demands for religious instruction of children during week days and during school hours. The communities that seriously undertake to make religion a part of week day instruction have found it a satisfactory arrangement, but as we intimated, the problem is how to have religious instruction generally adopted in connection with our public schools. In the large cities where there is special need of this kind of education the time for introducing religious instruction in connection with public schools is still a great way off. However, there are other communities in other parts of the world where religion in the schools is an institution. In New Zealand a Bible-in-State-School-League has succeeded in bringing a number of denominations into accord on a definite policy concerning the Bible in the schools.

The Bible-in-States-Schools-League of New Zealand represent the Anglican, Presbyterian, Methodist, Congregational, Baptist, Lutheran, Salvation Army, and Church of Christ denominations, and these through their representatives have approved the following platform of the League which contains four planks, namely: 1. The recitation of the Lord's prayer; 2. The singing or recitation of a hymn from a hymnal to be compiled by the Education Department after consultation with the representatives of the churches; 3. The reading by the teacher or by the pupils of a Bible lesson from a manual compiled also by the Education Department, such reading to be without interpretation or comment other than is reasonably necessary for grammatical explanation: for instance, it could be explained that "publican" means taxgatherer; 4. A conscience clause for parents, children and teachers. The bill aims at the simple recognition of God in the education of the young, and making legal in the primary schools virtually those religious exercises that are now given in secondary and technical schools in New Zealand. The Minister of Education has stated that "For years 25,000 children in the high and technical schools have participated in these religious exercises, and not a single complaint has been received from either teachers or parents."

A DISTORTED VIEW

By A. S. Shelly

In a book which I picked up in a public library the other day, there is a chapter on "The Christian Life in the Modern Family". In this chapter the author comes at one point to refer to the Gospel story of the virgin birth of Jesus, and among other things he says this: "The story has proved peculiarly unacceptable to great numbers of devoted Christians because of its apparent indictment of married life as unsanctified and impure."

To me this seems a badly distored view. My own mind's reaction to the story, so beautifully set forth in Matthew and Luke, is just the reverse. Instead of being offended at the view presented by these accounts, the thought of my heart finds expression in the words of the poet,—"Transported by the view I'm lost in wonder, love and praise."

So far from finding here an "indictment of the married life as unsanctified and impure" I see in it a marvelous recognition of its sanctity, seeing that God Himself assumed the place of the husband in bringing into the world a new life identified with the human family. When Mary, in response to the angel's announcement, asked for an explanation how this should be, she was told, "The power of the Most High shall overshadow thee." This thought should and does lift the father and mother relation in the begetting of children from the plane of the vulgarly sensual to that of the pure and holy. God came into this most sacred of human relations and sanctified it. He found a God-fearing, God-loving woman whom no man had as yet "known" (Luke 1:34; Matt. 1:25) and took her unto Himself to become the mother of His son. What an uplifted sense of the sanctity of the married relation and of parenthood must have been felt by this divinely visited pair! And should the story not teach us the same hallowing lesson?

The author goes on to say "The story seems to teach that a child born in wedlock (i. e. of human parents) can not be perfectly holy." This is evidently meant as a further criticism of the story. It is, however, not only an implied teaching but a well-known sad fact, that in all the generations of humanity this side of Eden there has not been, and there can not be, a single child untainted by the sinfulness of the race. All are born with the inherited taint and come short of the divine standard of holiness. It is this fact that made necessary the exception in bringing into the world a perfectly holy One to become our Saviour. Thank God for the heaven-born Son of Man, perfect in deity, perfect in humanity, of whom God as Father could say,—"This is My beloved Son, in whom I am well pleased." For us to attain that perfect life which He came to make possible for us, there must be another birth, following that by which we came into this world. "Ye must be born again (from above)—born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

THE GIRLS' BOARDING SCHOOL AT JANJGIR

April was the last month of school before the hot season vacation. Final examinations are over before that month and promotions are all made the first week of that month. Because our school gets a small grant-in-aid from the government, the inspectress of schools comes to take the final examinations. She usually comes in March sometime but this year she came in February. So I withheld the results until the last part of March. She lays the most stress on the fourth class because that is the last class of the primary school. When they pass that class they enter middle school. There are also four classes in middle school and then comes high school. Many of our girls have trouble getting through the fourth class. They seem to lose interest or they are not able to grasp more knowledge. But that is probably not so very surprising when we think that they have come out of heathendom only a few years back. It is different with those whose parents became Christians when they were children. So I think that after a few generations the children will be brighter. We teach only two standards of the middle school. One girl, an orphan from Puljhar, past very well and we are getting her ready to go on to Katmi with the hope that she may sometime enter high-school. We have only two girls in high school now, several in Normal and a few in middle schools of other Mission schools. I had six teachers working, but one, a married woman with five children, I released and have one of our orphan girls, who just finished her normal course in Bilaspur, in her place this year. There were about ninety-five in the Boarding at the close of school—about two-thirds were in their homes in May and June.

I spent six weeks in Kashmir during May and June and returned from there last week. All the girls and teachers came in last week and school started again the 28th of June. Today was the fourth day. There are one hundred and ten girls enrolled. About eighty are in the Boarding now but there will be a few more as several have been ill at their different stations.

Since Jan. 1, 1926, we have not had a regular matron in the Boarding and have had extra work because of that. I hope to get one soon because I am sure that the Lord has blest the work and He knows about it, so I trust that He will prepare the right person in His own good time.

I am so grateful that the Board could sanction the enlarging of the Boarding compound. The foundation has been dug and will soon be finished. Then the brick wall will be built as time and weather permits. The workmen are still busy at the church building so this work is carried on only alongside of that. Should the rains come very heavy it would be delayed. We are waiting for the rains as it is very hot and dry but they do not seem very near yet. Last night we had a very severe windstorm followed by heavy rain but today the sun is shining very brightly again.

Will close with thanks to the Board that they are upholding the work in prayer.

Yours sincerely,

Clara L. Kuehny.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 654 E. 79th St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

HOW READEST THOU?

It is one thing to read the Bible through,
Another thing to read to learn and do.
Some read it as their duty once a week,
But no instruction from the Bible seek;
Some read to bring themselves into repute
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there,
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there.
One reads with father's specs upon his head,
And sees the thing just as his father said.
Some read to prove a preadopted creed;
Hence understand but little what they read,
For every passage in the book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the book instead of being taught;
And some there are who read it out of spite;
I fear there are but few who read it right.
So many people in these latter days
Have read the Bible in so many ways
That few can tell which system is the best,
For every party contradicts the rest.
But read it prayerfully and you will see,
Although men contradict, God's words agree;
For what the early Bible prophets wrote,
We find that Christ and His apostles quote;
So trust no creed that trembles to recall
What has been penned by one and verified by all.—(Selected)

CHRISTIAN ENDEAVOR EXPERTS

On Sunday, June 27th, the Christian Endeavor Society had charge of the evening service. During the evening the following received their diplomas for passing the Endeavor Expert Course: Minnie Casebeer, Erma Hazleton, Mabel Smith, Albert Kremer, Elizabeth Reiff, Mike Kratz, Emma Kratz, Ida Graver, William Kremer, and Abraham B. Fretz. We are glad to see our young people take time to study and become more efficient in their service to the Master.—First Church, Philadelphia.

THE IDEAL SUNDAY SCHOOL

(Paper read at the Monroe, Wash., S. S. and C. E. Convention and kindly submitted for publication in the Sower. Many thanks! Ed.)

When we speak of an Ideal Sunday School we are apt to think that it means a perfect S. School but perfection is not so easily attained in this life. St. Paul says in Phil. 3:11, "Not that I have already attained, either were already perfect, but I follow after it" and in the 14th verse, "I press toward the mark for the prize of the high calling", etc. And further, if we could attain it that very moment we would be apt to lose it. II Cor. 12:7. But perfection surely means, as near perfect as human mind with God's assistance can make it.

To make a S. School Ideal, there must be Ideal Officers and Teachers, as well as Ideal Scholars, and they can only become such by following in the footsteps of the Great Ideal, "Jesus Christ". And parents have the great responsibility, as well as the privilege, to cooperate with God in doing this most importanat task. Their home must be a sincere Christian home, where the family altar is kept burning, and their footsteps lead upward. They must realize that they have 24 hours a day and 365 days in the year to teach their children the right way. While the S. School teacher has only about 26 hours a year to do that work providing the teacher and scholar are present every Sunday.

There are also some other factors that may help to make a S. School "Ideal". I shall mention a few.

1. The location of the building should be as much as possible in the center of its patrons. Where it can be easily reached from the different directions.

But since the car came into use and the roads improved, distance is not so much of a hindrance any more. In fact some Churches that used to be too far are now too close, especially for those that have the latest model Sedans, but the old motto, "Where there is a will, there is a way", is still good and will continue so even after the car will be replaced by the Airplane or Radio.

2. The building must be a modern structure with the necessary class rooms, a large auditorium, where all can meet for the opening and closing exercises, where all can join in Prayer, repeating some gem Bible verses, and join in some familiar songs that have stood the test of time and that never grow old. Congregational singing is not out of place even in this 20th century. Although people delight to listen to special singing there are times when the heart delights to burst forth in song and should have the chance to do so.

3. The equipment should consist of a good instrument, Organ or Piano, and other instruments when used in the spirit of the Psalmist. Music and singing bring life into the school and often reach the heart, when everything else will fail. There is no such thing as too much sacred music, for it is indeed a foretaste of Glory divine.

There should also be a good library with good books, Bible dictionaries and Bible commentaries. The lesson helps must be the best and simplest. The best S. S. workers advocate the graded system, so that the scholars have simple lessons, so that their young minds can understand them and each child that can read should have a Bible or at least a Testament and cultivate the habit to use it and take it to S. School.

4. The Organization consists of Supt., Sec., Treas., Chorister, Organist and Librarian and in large S. Schools sub-superintendents for the different departments as Cradle Roll, Beginners, Primary, Junior and Adults. A teachers training class class is a necesity to provide for the future. There is a great demand for trained teachers with a thorough Bible knowledge. There should also be a home department to bring the gospel to some that cannot or will not come to S. School. This will often interest some that will join the ranks of the S. School.

The missionary spirit should also be taught to the children and take offerings at certain times. Each S. School should at least support an orphan or Bible worker in a foreign land. Where the classes are large, a class could do so. It stimulates the mission spirit and helps God's cause.

The chorister should have a regular trained choir and have singing practice to learn new songs for special occasions.

There should be a special singing term at least once a year during the long winter evenings conducted by the chorister or some music professor to teach scholars to read music at sight.

5. The Officers and Teachers.

They must be sincere Christians, and feel it their duty to do justice to their particular office; operate and do their work cheerfully as doing it for the Lord, who has done so much for us all. It is indeed a privilege to work for God, and I pity the officer or teacher that cannot find a daily blessing in doing that work.

The greater the effort, the greater the blessing.

A teacher must make it a duty to be present as often as possible and even try and make the seemingly impossible possible and appear before the class with a well preparcd lesson, with material enough to fill the given time for the study of the lesson, use tact, patience, kindness, courtesy, unselfishness and a persevering Spirit all seasoned with love. Teachers must feel the tremendous responsibility that they are standing on holy ground. As Moses did on Mount Sinai; that they are to give an account how, and what they have taught, and must also realize that their teaching is not confincd to the S. School hour, but that their daily life, their dealings with the world, and how they live the Christian life, at home and abroad, is either a stumbling block or a stepping stone to a higher life. A truly consecrated teacher will find the necessary strength to live such a life, and find a rich blessing in doing that work, in realizing that he or she is a partner with God to do this great work. He has promiscd sufficient grace that is made manifest in the weak. St. Paul says, after all the sad experiences, that nothing, great or small, high or low, in Heaven or on Earth, could separate Him from the love of God that is found in our Lord and Master, Jesus Christ.

Why should we hesitate or get dicouraged?

6. The Scholars.

By scholar I do not simply mean the children An adult is also a scholar and should never feel too big to attend S. School, for there is none too big or too old to learn from Jesus—"our ideal." Parents should not only send their children but bring them, and stay with them, pray and sing with them, and help them to study their lessons at home, and be an example to them.

Parents should also teach their children to attend church services. A child is never too small or too young to take part in them.

Some people think that a two hour service is too long for children to be quiet, but do not think it out of place to have their children 6 hours a day and 5 days a week in the day school.

I am glad to state that there are at least some S. Schools that can do that and have done it for years and have been blessed by it. Parents as well as children. Now in conclusion, let me say that we must not for a moment think that only large S. Schools with the above description can be Ideal S. Schools. God does not look so much at quantity, but rather at quality, and the one room S. School with consecrated Teachers and Parents, that do their best efforts with God's help, can surely be and stay an Ideal S. School.

And whether in large or small S. Schools let us do our very best. Press onward and upward toward the mark of God's high calling.

"Good, better, best,
Never let it rest
Till the good is better
And the better best."

S. R. Aeschliman.

THE RELATION OF THE CHRISTIAN ENDEAVOR TO THE CHURCH

"Through the Sunday school the church gets its members, through the Christian Endeavor it gets its active members."

That is not to say that through the Sunday school no active members come into the church, but the C. E. is especially adapted to train for activity.

C. E. and similar societies, their very genius and methods naturally develop Christian leadership in those who have it in them to be-

come leaders. The young Christian almost invariably first breaks the ice of timidity by saying a few words in the C. E. prayer-meeting. It may be only a stumbling, hesitating word of prayer, or perhaps a verse of Scripture, but it shows him that he is not tongue-tied, that he can speak a simple word for the Master.—That is often the beginning of leadership.

It is in C. E. that the mind is awakened to future possibilities and trained in service for the Master. It is here that even the small talents are made use of and through the use of same they grow and increase; this stirs the possibility and ability to serve in a larger sphere.

Many missionaries and ministers in all denominations and in all parts of the world tell us that they got their first start, their first urge towards their life calling in such a prayer meeting.—It is through C. E. and kindred societies that the church gets most of its true and active members—members which are able to undertake hard and difficult tasks, not always because they have a desire for the work, or are willing to work, but because they have been trained. It is not enough to have a warm heart for any undertaking, but a trained mind is essential.

Today, when crime and immorality are increasing as rapidly as they are and the whole nation seems "pleasure drunk" and is degrading morally and spiritually, the church is in greater need of true and firm members and leaders than ever before.

Even some of our great statesmen of today—like the late President Harding and others—see the future of our nation anything but bright unless people return to the old-time worship and Bible reading and the Christians become more true, firm, and active.

If the present existing evils are to be checked, if we are concerned about the future welfare of our nation, if the church is to grow to the glory of God—then the members and leaders of the church of tomorrow must be instructed in the fear of the Lord and trained for the work and tasks which rests upon the church.

THE CHRISTIAN ENDEAVOR IS A TRAINING SCHOOL OF THE CHURCH.

Henry H. Lehrman,
Aberdeen, Idaho.

Rev. P. H. Richert, secretary of the Board of Foreign Missions, who was seriously injured in an automobile accident is reported to have so far recovered as to be able to leave the hospital, although he is still carrying bandages on his head and has a scarred face.

THE POWER OF THE BOOK

People sometimes buy the Scriptures from mixed motives and for curious and unexpected reasons. At Algiers a well-to-do Jew came to our depot for a Bible because he wanted to know how property ought to be divided in a case of divorce; while an army veterinary surgeon wanted a Bible in order to see what it taught concerning horses and mules. In South America many people still live in the grossest ignorance as to the Bible, and ask the most extraordinary questions about it. For instance, at Montevideo, the capital of the Republic of Uruguay, a colporteur of the British and Foreign Bible Society has permission to offer his books on the platform at the railway station and in the train, and he often hears men say, "You must read the Bible to learn how to live without working." At Johannesburg an aged Jew purchased a New Testament that he might study the "Signs of the Times," and remarked that "things are happening now exactly as they did in the Bible."

At Ispahan, which is one of the most bigoted Moslem cities in Persia, a colporteur handed a Bible to a Persian, who opened it, and then gave it back saying:

"The book has power to draw those who read it out of their own religion."

In Morocco Senor Padilla called at the house where a young musician was testing his violin, and stopped playing in order to look at the colporteur's books. His mother said that what her son needed most was books of music; but the young man, taking the Gospel in his hand, interrupted his mother, and said, "There is music in this; give him thirty centimos, for I am going to keep it."

In Johannesburg an Italian said that he had been convicted and sent to jail for supplying intoxicating drink to natives, but that during his imprisonment he had obtained an Italian New Testament. As he read this in secret "the words came with power in his heart." His fellow-prisoners noticed the change in his life. The prison authorities reduced the period of his sentence and he came back to Johannesburg with a "good character certificate." Since his return he has frequently purchased Testaments to give away to others. When our colporteur asked a neighbor of this Italian if he too enjoyed the same religion, the neighbors replied: "Well, I believe in a little religion; but with that fellow, it's religion all day long."—Selected.

THE S. S. LESSON

October 31.

The Evils of Strong Drink

Prov. 23:29-35.

Golden Text: "At last it biteth like a serpent, and stingeth like an adder." Prov. 29:32.

There were those who thought when national prohibition became a law the problem of drunkenness would be solved. Such optimists have received a shock. The drink curse has not been abolished. Sure, the nation is infinitely better off than it was before the Constitution made the making and selling of strong drink unlawful. But we must bear in mind that people are not made good by law. There must be a change of heart or there will not be a change of life. Unfortunately, many Americans are as false to the Constitution of their land as they are to their own best interests. They have not yet come to the conviction that strong drink is a poison, a menace to the order of the community and a sure means of ruin and poverty. If they know all these things about strong drink and much more, they do not act according to that knowledge They are then sinning in the light of better knowledge.

Human nature is peculiar. Many people are using strong drink because they think it smart thus to defy the laws that are enacted for their own protection as well as for others. The man or woman who breaks the law, in regard to the use of liquor, has not just cause to complain when a thief enters his home, hits him over the head with a blackjack and carries off his valuables. The housebreaker is simply doing what the illegal user of liquor is doing—breaking the law for his own convenience. There is a distinct relation between the wave of crime that is passing over the land and the violators of the liquor law. It should be the plain duty of the Christian citizen to use every legitimate means for compelling obedience and respect for all of our laws and especially the laws concerning the use of liquor.

One of the sad things about present day conditions is that the many of the youths of our land are learning to use strong drink. This in the face of the fact that most of it is a hundred times more dangerous than liquor was when it could be sold with legal sanction. These young people have no future to look forward to but lives of uselessness and crime. They have made a beginning of law defiance and they will not stop there. If, of old, there was poison in the cup, what can we say is in it now? Blindness, diseased bodies, shrivelled brains, shattered nerves, ruined digestion, weakened muscles, lost souls and death and quite frequently sudden death. If it is suicide for one to take an ounce of anything the druggist marks poison, it is certainly suicide to take small amounts of the same stuff in doses that will prolong the end but will bring it on just as certainly.

The beginning of anything is always an important thing to watch. The way to prevent a bad habit is to cut it out from the very beginning. The way to check the drink habit is never to form it and when it has a hold, cast it off, even if it requires the most desperate effort of a lifetime. Many begin with the social cup. There is no taste or desire for the stuff but it does not require much cultivation to fix that taste so strongly that it becomes master of body, mind and soul. Never take the social cup. A man of our acquaintance, a brilliant young man, a college graduate with excellent prospects, became engaged to a promising young woman of culture and ability. Neither of them were accustomed to the use of wine, but because of a foolish whim, they celebrated their engagement by drinking a glass of wine. The end was terrible. She died a drunkard on the street of a large city, having pawned her wedding ring to buy her last drink. He became a bum, sleeping on the street, as filthy and bewhiskered as any bum could be. His own daughter refused to be called by his name. By the mercy of God he found His Saviour and was redeemed from the awful curse and devoted the rest of his life in endeavoring to win lost drunkards to Christ. But what an awful past was his and how different might have been the end of his wife and the affections of his child had that fatal glass not been taken on that eventful night!

The true Christian works as if he were responsible for the righteousness of the whole world.

THE C. E. TOPIC

October 31.

What Are the Good Points of the Various Races in America?

Acts 10:24-38.

(Missionary Meeting).

They sometimes speak of America as the great Melting Pot. The trouble with this designation is that there are some

things that it cannot melt and fuse into the great mass of its population. There will always be Indians, Jews, Chinese, Japs, Negroes and East Indians who will maintain their racial peculiarities. They must be dealt with with these peculiarities in mind.

The Indian was hardly ever fairly dealt with by the white man. The first settlers in most of the places where they located regarded him hardly less than a vicious beast and even as late as the latter half of last century, there were officials who believed that "the only Indian to be tolerated is the dead Indian". Only in Pennsylvania was there anything near fairness in the white man's relation to the Indian with the advantage generally always on the white man's part. The Indian has many good traits. He is deeply religious, much more so than many white men. He is loyal to his friends and his chief desire is to be permitted to live his life in his own way. Indians who have been won to Jesus Christ make their lives examples designed to impress their fellows with the worth of the Christian life. Most of the repulsive vices of the Indian, such as drunkenness, gambling and dishonesty have been learned from the white man.

The negro is in America because he cannot help it. He was forced to come here as the slave of the white man. There are few rights of the Negro that the whites in some parts of our country feel bound to respect. With hardly more than a generation from slavery, the negro in America has made greater and faster progress than any race in the world's history. They have magnificent churches, schools, hospitals and other benevolent institutions. Many of their people have distinguished themselves in business and professions. Though many opportunities for making a living are closed to them, many of them have earned for themselves homes, farms, and built up prosperous businesses. Give the Negro a chance and he will advance. The proportion of crimes and criminals is no greater among the negroes than among the whites. The Negro is intense in his religion. The emotions are given free play in worship. All of which shows that the general run of black people are as capable of serving the Lord as are the whites.

The Jew is one of the great problems, not only of America, but of the world. He exists as a distinct nation, though for nearly twenty centuries, he has been without a country or a government and found himself the object of persecution everywhere. The Jew has preserved his religion. He is zealous for the law as represented in the Old Testament. He has developed a shrewdness and a capacity for business success that surpasses any race. Though he has rejected the Son of God, the time will come when he shall accept Him. God in His wisdom has preserved the Jew against that which would destroy any people so that when the time comes, he will crown the Christ his king. The unfriendly attitude and the hatred of the other races has, if anything, retarded the further religious development of the Jew. No people have been more neglected in missionary efforts than have the Jews. When converted to Christ, the Jew becomes an energetic and able servant of his Lord.

The Chinese was regarded as a menace to our country many years ago and so strict laws were passed for his exclusion. The chief objection to him was that he came into competition with American labor. We have lived to regret the day when we have barred the door for him for his industry, his faithfulness to a contract and his ability to mind his own business are virtues and not faults that should be fostered. We have found him a better citizen than many of those whom we have permitted to come here in his place.

The Jap is the object of contempt and hatred in some parts of the country, not because he is disorderly or because his way of living is a menace to the health of the community or because he is lazy. He is industrious, quick to learn and ready to apply his knowledge to practical uses. Most people would tolerate the Jap if he were content to remain a "hewer of wood and a drawer of water" but he refused to remain a coolie and takes advantages of opportunities for advancement That, in the minds of some people, is his crime. We only need to look upon the advance Christianity has made in Japan to be convinced that among his people everywhere, one will find a promising field for the Gospel.

Other races such as the East Indians, the Mexicans, and the peoples of southern Europe, have their economic values. That is the reason why they were induced to come to America to be commercially exploited. They are human, they have minds and affections and they are capable of faith. Let them be dealt with as brethren and given the Gospel and there will be no danger of their becoming anything but loyal citizens and clean living men and women.

MARRIAGE

Myers-Rosenberger—In Quakertown, Pa., June 19, 1926, Menno Myers to Katie Rosenberger, Rev. S. M. Rosenberger officiating.

Detweiler-Landis—In Bethany church, Quakertown, Pa., October 3, 1926, Earl Detweiler to Edna Landis, the pastor, Rev. S. M. Rosenberger, officiating.

DEATHS

Steffen—Mrs. Ella Steffen, daughter of Albrecht and Miriam Dapp, was born in Wayne county O., October 31, 1876. She was married with Abraham Steffen on December 1, 1896. In this happy union they lived 27 years. Mr. Steffen preceded her in death three years ago. Since that time she lived alone with her niece in her home at Howell Prairie, Oregon. On Sunday, September 26, she and her niece, Miss Agnes Wellman attended a session of Haysville Sunday school convention at Brooks, Oregon. Before returning home, they decided to go and visit an old friend west of Brooks. Driving born in Wayne county, Ohio, Oct. 31, away from the church, which is not far from the railroad track, they apparently did not see the onrushing passenger train on the Southern Pacific tracks, or else thinking it might stop at the station, they ventured to cross and were both instantly killed. We are again reminded of the words of David in I Sam. 20:3, "As the Lord liveth, there is but a step between me and death."

Mrs. Steffen was a member of the Pratum Mennonite church and was always regular in attendance and active in helping the good work of the Lord along.

She has brought her age to 49 years, 10 months and 25 days, and leaves to mourn her early death one daughter her father, three brothers and a number of relatives and a large host of friends.

Wellman—Agnes Wellman, daughter of George and Martha Wellman, was born in Portland, Oregon, on December 3, 1909. Her mother died when she was only six years old. When she was eight years old, her aunt, Mrs. Ella Steffen, took her in her home and was to her as a real mother. Under her care and instruction she grew up to be a very promising girl. Three years ago she accepted the Lord Jesus as her Saviour, was baptized and accepted into the Emanuel Mennonite church at Pratum. She was a very willing helper in the different departments of church work. In June, 1926, she graduated from the Silverton high school, and just a few weeks ago she accepted a position as stenographer and bookkeeper for the Lutheran Homeseekers' Agency at Silverton, where she would have had a good opportunity to work her way up to a real success. Her death was instant when the automobile in which she and her aunt were driving was hit by an onrushing Southern Pacific train.

Her age is 17 years, nine months and 23 days. She is survived by her father, three uncles and a large host of friends, who are mourning her early and unexpected death.

CONTRIBUTIONS

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SEWING SOCIETIES FOR AUGUST AND SEPTEMBER, 1926.

For General Treasury:

Foreign Missions: Young Woman's Soc. West Swamp Ch., Quakertown, Pa., $20.00; Oakleaf Sew. Soc., Mt. Lake, Minn., $55.00; Bethel Mission Soc., Mt. Lake, Minn., $40.00; Sew. Soc., Arlington, Kans., $13.00; Mrs. Anna Galle Moundridge, Kans., $10.00; Collection, Mission Program of Sew. Societies, Gen'l. Conf., Berne, Ind., $160.88; Sew. Soc., Gnadenberg Ch., Whitewater, Kans., $114.50.

Miscellaneous: Sew. Soc., Butterfield, Minn., Biblewoman, China $40.00; Sew. Soc., Ft. Cobb, Okla, Biblewoman, India, $16.00; Bethel Mission Soc. Fortuna, Mo., Orphan, India, $30.00; Mrs. L. M. Ledig, Upland, Calif., Orphan, India, $30.00; Women's Mission Soc., Upland, Calif., Two Biblewomen, India, $38.00; Do., Two Orphans India, $45.00; Do., Leper Work, India, $15.00; Do., Hospital, India, $45.75; Do., Hospital, China, $45.75; Mission Sew. Soc., Avon, S. D., Hospital, India, $22.00; Collection, Mission Program of Sew. Soc., Gen'l. Conf., Berne, Ind. for Hospitals India and China each one half, $160.88; Junior Mission Band, Berne, Ind. Janjgir Church, $43.70; Mrs. H. H. Ewert, Gretna, Man., China Building Fund, $1.00; Mrs. D. C. Sprunger, Berne, Ind., Do. $6.00; Sew. Soc. Henderson, Nebr., Rev. P. J. Wiens, Hutchinson, Kans., $15.00; Do., Miss Aganetha Fast. Mt. Lake, Minn., $5.00; Do., Miss Marie J. Regier, Whitewater, Kans., $5.00; "The Drake Mission Workers", Drake, Sask., Medical Supplies, India, $10.00; Mrs. Anna Galle, Moundridge Kans. Widow's Home India $10.00; Tabea Sew. Soc., Tampa, Ks., Russian Immigrants Canada, $40.00; Bethany Sew. Soc., Freeman, S. D. Postage Expenses of Ex. Com., $2.00; Sew. Soc., Gnadenberg Ch., Whitewater, Kans., W. C. Voths, China $10.00; Do., Rev. Ernest Kuhlman, China, $5.00.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

RECEIVED FOR BOARD OF EDUCATION

Dear Editor of the Mennonite:

I am sending herewith acknowledgments of receipts into the treasury of the Board of Education of the General Conference since July 9, 1926.

First Mennonite church and Sunday school, Phila. $14.60; Grace Mennonite church, Ohio, $5.00; Zion church, Elbing, $5.00; A. P. Neufeld, Inman $10.00; Zion Mennon. church, Souderton, Pa., $21.73; Pretty Prairie church, $5.00; First Mennon. church, Reedley, $17.10; J. F. Lehman, Berne, $5.00.

D. H. Richert,
Treasurer, Board of Education of the General Conference.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1928 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

JOTTINGS

It has been decided to hold the next meeting of the (Old) Mennonite General Conference at Belleville, Pa. The date has not yet been announced.

Hesston College, another (Old) Mennonite institution, located in Kansas, has 184 students registered 145 in the Academy and 39 in the College.

The annual banquet of the C. E. society of the First Church, Philadelphia, was held in the Sunday school room of the church on the evening of October 16th. Room was prepared for 100 guests.

On October 10, the Christian Endeavor of the First Church, Philadelphia, held service on one of the ships in the port. The Philadelphia Union through its societies, provides regular services on the ships in the harbor for the benefit of the crews.

The First Mennonite church of Normal (Central Conference) of which Rev. Wm. H. Grubb is pastor, is undergoing renovation and addition. If the weather permits, the work will be completed by November 17. While services are being continued in the church during alteration, the evening service has been omitted.

The Western District Conference meets at the Christian church, Moundridge, Kansas, October 20-22. The Eden, Canton, Garden Township, West Zion and Christian churches will entertain the Conferences. The sessions of the Conference will be held in a tent which will be erected on the grounds of the Christian church.

Missionary Samuel Goering preached in the West Zion Church, Moundridge, Kan. He had many interesting things to say about China, its people and their need of the gospel.

Memorial Exercises for the late Professor Haury were held in the chapel of Bethel College, Rev. H. T. Unruh, pastor of the Mennonite church of Halstead Kansas, was in charge of the service.

The chimney of the Old Folks' Home connected with the Deaconess work at Newton Kansas, was struck by lightning during a storm that swept over the town early Sunday morning a week ago but little damage was done.

On October 10 Mr. and Mrs. O. F. Gilliom and daughter were the guests of the Grace church, Pandora, Ohio, of which Rev. J. M. Regier is pastor, where he gave an address on the World C. E. Convention in London, which he attended this summer as a trustee of the United Society, representing the Mennonite denomination.

The C. E. society of the Berne, Ind., church is undertaking to raise the sum of $1 800.00, part of which is to go to Dr. and Mrs. C. L. Pannabecker, who sail this month for the mission field in China. The money is needed to furnish them with medical equipment for their work. Another part of the fund is to go to the general missionary treasury.

The Canton, Kansas, Mennonite church was recently damaged by fire. Defective flues were the cause.

Dr. J. E. Hartzler, president of Witmarsum Seminary, is conducting a large Bible class of men in the First Presbyterian church of the city of Findlay every Sunday morning. He began the work last Sunday and will continue each week at the school hour.

The Mennonite colonists who left Canada a few years ago to locate in Mexico have an excellent crop in corn, oats, flax and potatoes. Two more trainloads of Mennonites from Saskatchewan, Canada, are expected to arrive in the colony shortly. These colonists are not to be confused with the refugee Mennonites from Russia, who arrived in Mexico practically without means and are in such a serious financial condition that they are badly in need of assistance.

A terrible story of robbery and murder is reported in the press concerning a Russian Mennonite family. Peter Dyck who has relatives in this country, with his family were preparing to leave Russia and had sold their household goods and other property on Aug. 24. On the night of Aug. 25. thieves broke into his house with the purpose of stealing the money secured by the sale. Peter was murdered and an attempt was also made on the lives of his son and daughter who were endeavoring to protect him. The money was not obtained by the thieves and the remaining twelve of the family will make the trip a little later.

Bro. O. F. Gilliom, of Berne, Ind., Trustee of the United Society of Christian Endeavor, spoke at the Linn Grove, Ind., Evangelical church last Sunday on the subject of Christian Endeavor.

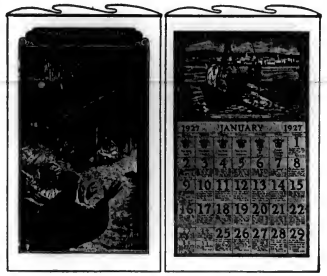
At a baptismal service conducted in the English language by Rev. J. J. Balzer of Mt. Lake, Minn., four young people were admitted into the membership of the Butterfield, Minn., church.

Upon his return to his charge in Upland, California, with his bride, Rev. and Mrs. M. M. Horsch were given a reception by the members of the church. Over 300 guests were present.

An interesting feature at one of the meetings of the young people's society of the Souderton, Pa., church, was an address given by Chief Little Bear, a real Indian. Chief Little Bear spent the summer at Camp Stronghold, near Sumneytown, not many miles from Souderton, in work with the Boy Scouts. His talk included a demonstration of how the missionary brought the message of God's love to Little Bear's home. The missionary could not speak the Indian language and the Indians could not understand English. By motion and demonstration, the missionary could make her message understood, as God's love can always be understood, even though a language may not be understood. The Chief spoke very highly of the work of the missionaries and finds a great joy in the Christian life.

Scripture Text Calendar

For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the homa.

An Art Gallery of the World's Most Famous Sacred Paintings, German or English, same price.

Prices: Single Copies, 30c; 5—$1.40; 12—$3.00; 25—$5.75; 50—$10.00.

Christmas Services for Sunday School

One Starry Night (L)	**'Tis Christmas (L)**
The Angel's Serenade (L)	**The Lord is Come (L)**
Christmas Echoes (L)	**Hope of the Ages (L)**
Worship the King (L)	**Festal Bells (L)**
King Divine (L)	**Modern Christmas Carols (L)**
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VOL. XLI. BERNE, INDIANA, OCTOBER 21, 1926 No. 41

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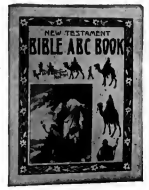

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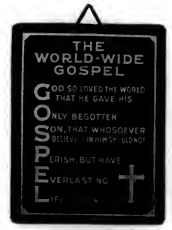

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, OCTOBER 28, 1926 No. 42

IS A SHORT VACATION OF A MISSIONARY OF VALUE TO THE MISSION?

This is a question which is very often asked among missionaries and also among the constituency. The missionaries on the field have often experienced that the personal touch and supervision of the missionary is so important on the mission station and especially in the local church that if a church and station is left alone for two months, more is torn down and destroyed physically and spiritually than can be built up in ten months. Some missionaries would question this statement, and with reason, because our Indian co-workers are not all equally efficient in leadership when the missionary is absent. Yet as a whole we feel quite strongly that mission stations ought not be vacated for any length of time. This holds true from the church and station point of view. But there is another side to be considered, and that is the missionary himself.

The educational authorities in America feel that it is very much worth while that teachers of all grades take periodical refresher courses in summer schools or normal institutes. Why? Because it makes the teacher more efficient to carry on his work with vision and enthusiasm Churches begin to favor the idea that their pastor goes to conventions or takes a short course somewhere or goes to a "retreat". Why? Because the churches find that their pastor comes back with a new life and spiritual vigour. Farmers leave their homes on Sundays and go to see their neighbor and they together talk over their problems and one may make a valuable suggestion to the other which if followed out will improve his farm. The farmer is away from his own for a brief time and sees another's way of doing the same work in which he too is engaged. In this way we receive new inspiration and plans for his own farm work. It is good and valuable to get out once and come back with new interests.

The same holds true for missionaries. If the missionary can never get away from his station for eight or nine years he is in danger of "losing sight of the forest because of the many trees." He is so close face to face with the problems and needs and difficulties of his work that he loses vision. In Proverbs 29:18 we read: "Where there is no vision the people perish." (A.V.) Whether or not the author referred to missionaries we shall not debate; but it holds also for missionaries and their responsibilities.

We had the privilege to spend six weeks on the hills of South India this year. The new life and vision we gained is worth more than any amount of work we might have done at the station during that time. We were fortunate also in this that our station was not left without a missionary. Miss Martha Burkhalter was responsible for the work during our absence.

When missionaries take such a short vacation during the hottest weeks of the year, they do not waste their time in being idle. During such a vacation we take our chance to discuss with other missionaries from other denominations our common problems. This year in South India too we attended conferences where missionaries mutually tried to solve some of the puzzles of missionary work in India. In these conferences, some few missionaries could report success, where most had to report that they had not had the success desired. The successful ones shared their methods of procedure with others. One received comfort from the other. Missionaries can understand each other and sympathize with each other very soon because problems are so similar all over this great land of India. Almost without exception the missionary group of over four hundred felt the need of ever closer fellowship with Christ. Re-consecration meetings were held especially under the able leadership of perhaps India's greatest evangelist, Dr. Stanley Jones. Seasons of refreshing are surely necessary for the missionary and I believe all missionaries went down from that hill-top with new spiritual power. We have gained new plans as to how to better the conditions of our local church and school. The fresh mountain breeze of over seven thousand feet high helped give us the physical strength to "put across" such new plans and ideas. Jesus said to His disciples: "Come ye apart awhile"—for what? I believe for prayer, for meditation, for reconsecration, and also perhaps for planning. Each missionary has his quiet hour with God daily when at his station; but the time for real meditation is always too short. One is constantly called upon. The needs are always so near a person and crowd upon our attention. Jesus went on mountain tops and came back with new strength. Is it proper that the present day missionary goes up here and there and comes back with new strength? We hope and pray that every short leave a missionary may receive may count for double the results that would he, had he never received a chance to share his experience with fellow missionaries.

The missionary's short vacation has also a good effect upon the local church members. Recently before we went to the hills we had our quarterly business meeting in our church. It seemed as though all the brethren were somewhat impatient towards each other. I didn't know why. At home my wife told me that she believed it was because my nerves seemingly were on edge. When we came back from our short vacation, we again had a business meeting. Although much weightier matters than before were discussed, yet everything was discussed and settled in a calm and loving manner. Why? One big reason was that I, as chairman and leader, had calm nerves and lots of patience. Our Indian people feel very keenly. If we missionaries are on nerves' edge, they too are very soon excited. Hence a short leave of absence every third hot season or so is not time lost, but real spiritual results are gained.

J. Thiessen.

WITMARSUM THEOLOGICAL SEMINARY

Witmarsum Seminary is again under way in its sixth year's work as a distinct institution. At the present time there are eighteen students besides a few others who take part time work. This is the largest enrollment that the Seminary has yet had at any one time. This is encouraging to all the friends of the Seminary who are pleased to see its growth and expanding service and influence.

These eighteen students come from the following states: Six from Ohio, three from Kansas, two from California, two from Iowa and one each from the following states: Pennsylvania, South Dakota, Illinois and Indiana. It is an interesting observation to note that nearly one-half of the students come from the states west of the Mississippi River, indicating the widespread interest in the Seminary and its services. In a very real sense, the Seminary is rendering a church-wide service.

On Wednesday evening of the opening week, the get-acquainted social was held in the Seminary chapel, at which time all the students and teachers and the wives gathered for the purpose of getting acquainted. One of the most enjoyable features of the evening's entertainment consisted of a two-minute talk by each one present, stating where and in what kind of employment each one spent the summer months. At the close of this most interesting series of talks, we were all acquainted with one another and knew a good deal about one another. We also enjoyed a few selections of both instrumental and vocal music furnished by the students. At the close of the social hour, the whole Seminary family joined heartily in singing the Seminary hymn, "We've a Story to Tell to the Nations".

The weeks since this opening social have been spent mainly in real work. The students are an energetic and industrious group of young people who are here for the purpose of getting all out of their time spent here that they possibly can. The quality of work done thus far this year is of a high order and will be of priceless value to the students in their preparation for usefulness in some form of Christian service at the close of their period of preparation.

Several of the young people will be ready to take up some form of active Christian service at the close of this Seminary year

about June 1st. Three or four of the young men will be ready to take up the work of the pastorate. If there are any churches in need of a pastor they may be able to secure one of these young men if they make their wants known early. The young men are much in demand among churches in need of ministers, consequently it is well to apply early.

The Seminary building was thoroughly renovated during the summer months and greeted the return of the students with a new attractiveness and homelikeness. A new Packard piano was also purchased during the summer. The piano adds much to our chapel services and greatly adds to the pleasure and value of our music services. We wish to thank God and our many kind friends who have made these improvements possible. All who were acquainted with the Seminary building and equipment know that these improvements were greatly needed, consequently are all the more appreciated. May we have the sympathy and prayers of the church in our efforts to prepare young men and women for Christian service as ministers and missionaries. Thirty-three young people have graduated from the Seminary and nearly all of them are serving the Mennonite churches as active Christian workers. For this we are humbly grateful.

Paul E. Whitmer, Dean.

WOMAN'S WORK

INTERCESSORY FOREIGN MISSIONARIES

An intercessory foreign missionary is a laborer who cannot go in person to the foreign field, but who has set himself apart to pray for the definite details of the foreign missionary work.

That mission field which has the largest number of faithful intercessors will always be the most successfully harvested. This is true:

1. Because of the nature of missionary activity. Missionary work does not consist only of man trying to reform and civilize man, but it is a spiritual war between the forces of Christ and those of Satan. Some of these forces are revealed in "the horses and chariots of fire round about Elisha". This war is waged for the possession of living men and through the medium of living men. Men must go in person, as Judas came in person, to do the work made possible by prayer.

2. Because prayer is the only weapon man can use to touch the invisible foe. We can reach a Chinaman by speaking face to face with him, but we can strike the spiritual Prince of China only by way of the place above, where Christ is ever living to make intercession. Jesus called on His disciples to watch with Him in prayer while He fought the invisible foe. Even now it is by intercession that He continues the work.

3. Because the missionary on the field cannot alone do his work. When the intercessor's hands fall, Amalek prevails on the mission field today. The enemy is strong. Jesus refused to bow down and worship Satan, but the heathen bow and worship.

In Christian countries, prayer is continually offered for the pastor and for every detail of the work of the church; special meetings are held to pray for a revival. In open air meetings while one is speaking others are praying. Exactly in the same way one or two missionaries alone among thousands or millions need others to pray definitely while they work or speak. Only the need is more urgent, as there are more deaths on the firing line than in the quiet of the home.

Experience has repeatedly been shown that the believing prayer of one humble intercessor at home can bring about a revival on the foreign field and save thousands.

There are some rules by which the work of an intercessor must be done:

He must decide deliberately that this is to be a regular binding duty.

He should select fixed hours and times.

He should wait on the Lord of the harvest for directions as to what part of the field he belongs.

He must learn the names of all the missionaries of all connections in his field and pray for them by name.

He should write to the missionaries asking what their needs and difficulties are.

He should let God impress upon him the things for which to pray.

And there are warnings an intercessor should heed.

Some may be tempted to cherish a feeling that by doing this work they are conferring a favor on someone by helping. But it is the other way. It is an unspeakable favor when one can share the burden of a missionary by intercession.

An intercessor must be exceedingly careful how to judge in matters when he learns the details of mission work. The worse the troubles are, the greater is the need for prayer. Many times he will be tempted to give it all up as useless, but he must be ready to toil on without apparent results.

Who is called to be intercessors?

Every Christian should do some work as an intercessory missionary.

Some who would go to the foreign fields in person are prevented from going by age, health, or other outward circumstances But such circumstances have no bearing on the question as to whether the Lord wants you to work directly for the heathen.

In this spiritual war every citizen of heaven is drafted. Victory is impossible unless those at home meet and rout the invisible foe. It is unjust to send a man into the deadly blackness of heathenism without giving your life in intercession for him while he gives his life for the heathen.

The unsearchable riches of Christ are discovered by the missionary whether he is among the heathen preaching or in the homeland interceding for them. For every comfort one leaves in order to do His work he will receive one hundred fold of the comfort, rest, and satisfaction they would have afforded. These things have been proven in experience and should become your experience also, for they are following in the footsteps of Christ Jesus.

(This article was written by one of the Berne Missionary Society members and read at one of their regular missionary meetings.)

CORRESPONDENCE

Manns Choice, Pa.,—Readers of The Mennonite: Greeting. We have multiplied reasons to praise God for His wonderful manifestations to us, His unworthy children. During the third week of August, we enjoyed our annual Bible Conference, which was followed by a short series of meetings in which quite a number confessed Christ as their personal Savior. While we rejoice in this, we realize it again brings us renewed responsibilities since our congregation has been growing. On Saturday, October 2d, we held our preparatory service, when Brother Jacob Snyder of Roaring Spring was with us and brought us the message, and he was again with us on Sunday afternoon and evening. On Sunday afternoon we had baptismal services at the river near Brother Snyder's cottage, when six precious souls sealed their vows in baptism and seven already being received before, adding to our number thirteen new members, the majority of whom are young people just entering into active walks of life. On account of Brother John Benny having been moved from Manns Choice to New Paris, this congregation has been without a deacon. Election was held and Elmer Tidy and John Herline, two of our Spirit-filled and consecrated young brethren, were elected unanimously to the office of deacon on Sunday evening prior to the Communion services, and after an appropriate address by Brother Snyder, these brethren were ordained to the office of deacon, after which the Communion or Lord's Supper was celebrated as well as the observation of the ordinance of washing of the saints' feet.

This was a very spiritual meeting and all present, I believe, were benefitted on account of the outpouring of His Spirit. May you continue to pray for the work and for those whom have lately become members of His Church that they may be faithful workers and for the many who are yet unsaved.

In closing, should like to say that we have just completed the repairs to our house of worship and finished the painting on the outside, so that our house of worship now is very much improved to what it had been and is very pleasant, for which we also feel to thank our kind Heavenly Father as well as all who have assisted and cooperated with us in this, the work of the Master.

Yours in His Name,

A. E. Wolf.

Perkasie, Pa.—It has been some time since our correspondent has written anything about the Perkasie church. Our flock is small and the attendance at Sunday school and church not as large as it should be. Because of this our workers sometimes feel discouraged. We would urge that the brethren come in and worship with us whenever possible and help to build up the cause in this corner of God's vineyard. During our pastor's absence at Conference at Berne, the pulpit was filled most acceptably on Sunday afternoon, August 29, by Rev. Amos Martin of Millersville, Lancaster county. Rev. Martin and wife visited several other congregations in this section. On October 2d, the Orphan Society of the Eastern District Conference held their annual Conference in our church.

The beautiful autumn weather and interest in the cause brought out a goodly number of ladies and several male members of our congregations.

The morning and part of the afternoon was spent in business session. During the afternoon, a program was given. Rev. Swartz and Rev. A. M. Fretz made addresses. A social hour was enjoyed at noon over the box lunches and coffee, served by the Perkasie Aid Society.

Fannie E. Landis, Corr.

Quakertown, Pa.—Church life and activities in Bethany church have somewhat brightened up during the past two months. As is usual during the summer months, various causes contributed to slow down the activities although the regular services were usually well attended and helpful. The Young People's meetings were omitted during July and August and were replaced by very enjoyable song services preceding the evening services.

Our pastor, Rev. Rosenberger attended the General Conference at Berne, Ind., he being the only representative from Bethany West Swamp did better in that respect, from which several other brethren attended. On one of the Sundays when our pastor was away, Rev. Landis of Lancaster preached for us and gave us a very excellent and helpful message. Upon his return home, our pastor gave us a splendid account of the impressions received at Berne and a good summary of the work of the Conference in its various departments.

The Sunday school held its annual Rally on September 26, at which occasion a short but interesting program was rendered, including an address by our former superintendent, William S. Geissinger, who is the Sunday school secretary in the Eastern Conference. He gave us a fine talk on cooperation in Sunday school work. The Sunday school is progressing nicely with an attendance of from 80 to 100. We use Graded Lessons, excepting the Adult Bible Class, which uses the Uniform International. Memory work has been made an interesting feature and many Bible passages and some entire chapters have been committed by the children and recited in concert One of the Sunday school organs had become unusable, and a quick movement was started, resulting in a fine piano being placed in the church. May it serve to enhance the singing of praise to God by the children.

The Young People's Society has resumed its regular meetings preceding the evening services. The meeting on Sunday evening October 10, was led by Sister Adelaide Z. Moyer, the topic being, "Missionary Advance in India". Mrs. Moyer had letters and correspondences from several missionaries in India, including our own Dr. and Mrs. Bauman, and Missionary Samuel Moyer, and also from China and some of the American missions. It proved a very interesting and encouraging service.

The Women's Missionary and Aid Society recently sent a case of new and used clothing to Ashland, Montana, and has received a letter from Missionary Petter informing them of its safe arrival.

At the close of the services on Sunday morning, October 10, the congregation witnessed the ceremony of holy matrimony, when our young sister, Miss Edna M. Landis, was led to the altar by Mr. Earl Detweiler, and they were united in marriage by the pastor, in a beautiful service. A few strains from Lohengrin and Mendelsohn as the couple came in and as they withdrew, as also softly, "Oh, Promise Me", during the ceremony, were the musical accompaniment by the organist.

The choir and other leading singers are anxious to receive the new Mennonite Hymnal which is expected in a month or two.

Our church is placed under some extra expense this year by reason of the sewer system which is being laid. The frontage of the church property is 67½ feet, costing $135.

The new Bulletin Board serves a good purpose in announcing services, and displaying Scripture verses and sentiments to passers-by.

Our pastor is preaching a series of sermons on "Good Schools to Attend." The first was the "School of Prayer", and last Sunday, the "School of Faith", both very impressive.

Sunday morning, October 17 the Lord's Supper was celebrated, when nearly all the members participated. It was a blessed occasion. May we all realize more and more the meaning and need of this memorial ceremony. The pastor announced his desire of organizing a catechetical class for the winter.

Corr.

REPORT OF THE MEETING OF THE ORPHANS' SOCIETY OF THE EASTERN DISTRICT CONFERENCE

Perkasie, Pa., Oct. 2, 1926.

The 22d annual conference of the Orphan Society was held on the above date in Bethel Mennonite church, Perkasie.

Owing to the fact that the president, Mrs. Bechtel, had lost her voice, Miss Fannie E. Landis was appointed president pro tem.

The meeting was opened by singing, followed by a Scripture lesson read responsively, after which Rev. A. M. Fretz offered prayer.

At this time, the vice-president, Mrs. Cora Getz, of Philadelphia, arrived and took the chair.

The minutes of the last regular meeting were read and accepted.

Article V in the By-Laws, which was changed last year again came up for criticism and discussion.

After a lengthy discussion, it was moved and seconded that a committee be appointed by the chair to revise both Articles V and VIII during the noon intermission.

The following committee was appointed, Miss F. E. Landis, Mrs. J. B. Bechtel and Rev. A. M. Fretz.

The treasurer's report was read and accepted.

It was voted to contribute $35 for the support of an orphan in India as was done last year.

D. M. Landis of Philadelphia, chairman of the Conference Orphan Committee, was appointed to act as Field Secretary for the orphan cause.

After the necessity of having a financial secretary was shown, it was decided to create that office.

The election of officers showed the following elected to fill the various offices for another year: President, Mrs. Eli Fretz, Pleasant Valley; Vice-President, Miss Fannie E. Landis, Perkasie; Secretary, Miss Ada M. Landis, Perkasie; Treasurer, Mrs. Charles Moyer, Philadelphia; Financial Secretary, Mrs. Wayne Getz Philadelphia.

During the noon intermission, coffee was served by the Ladies' Aid Society of the Perkasie church.

The afternoon session was opened by singing. An invitation to hold the next annual conference at West Swamp was received and accepted. At this time, the committee for revising Articles V and VIII of the By-Laws reported. Their report was adopted and reads as follows:

Article V

This society shall consist of male and female members of any denomination who will enroll as members and agree to support the work by free-will offerings and otherwise. Holding of office however, shall be limited to lady members of the Mennonite church.

Article VIII

These By-Laws may be changed or amended by a two-thirds vote of members present at any regular meeting of the Society.

It was urged that this Society should cooperate with the Conference Committee and seek to bring about more unity of spirit and purpose in this worthy cause.

A short program was then rendered as follows: Recitation, a German poem, by Mrs. Hirsch. Reverend Freeman Swartz of Schwenksville then spoke He based his remarks on James 1:27—"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

Many opportunities for putting into practice these words may be found in every community. "I would say, stay away from an institution as long as you can; but give supplies and relieve need wherever you can." Become well organized and then become active and do the work for which the organization stands. The discussions at these conferences, though tedious, are very necessary. Worth while work cannot be accomplished without well formed plans and system. We should meet again in the near future and spend the entire day in discussion and making plans.

Rev. A. M. Fretz, the next speaker, by an unusual coincidence had also selected James 1:27 for his text. We find different types of religion. Some emphasize the spiritual, the faith, while others stress action—the putting into practice. The Bible ideal is a union of both.

The big lamp in the lighthouse and the little kitchen lamp could not exchange places, yet one is just as important as the other. An apt illustration was made by relating the story of a shoe-less town, whose citizens were all bare-footed. Yet within its precincts was a well equipped shoe factory which spent its time in talking about making shoes instead of making them.

When Jane Addams of Chicago saw for the first time the slum section of the city, her heart was stirred with compassion at sight of the squalor and misery. She said, "When I grow up, I shall have a big home here." Her life has been a wonderful benediction to the downtrodden.

As the last number on the program, Mrs. Eli Fretz, the newly elected president, recited in her usual pleasing manner.

The treasurer reported $3,165.23 in our treasury. A total of $88.75 was received at the convention, making a grand total of $3,253.98. After the singing of a hymn and the benediction by Rev. A. M. Fretz, the meeting adjourned. **Ada M. Landis,** Sec.

THE MENNONITE

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EDITORIAL

A denominational paper is called into being to serve the interests of the denomination. Its purpose is to keep the readers informed concerning all that is doing in their church and to bring to their notice such things occurring in the Christian world that are to their interest. It is expected to furnish the people in the church with information and inspiration that will make them more intelligent members of the communion to which they are attached and prepare them to give a reason for the faith that is in them. The church paper should be the bond that keeps the members of the church everywhere acquainted with one another and with the work they are doing. There are many splendid undenominational papers that have a field and are doing splendid work for the Master, but none of these can take the place of the church paper. It should be in every home. We hold that, until there is a subscription for every three members of the church, the church paper has not yet fully occupied its field. Church papers are not conducted for profit, but they should make their own way as they go. They may cost a little more than other papers of their size, but they are worth the difference and much more to the member of the church who subcribes. The pastor who does not appreciate the value of the paper of the denomination in which he works and makes little or no effort to introduce and keep it in the families he reaches has something the matter with his loyalty. He is not doing his full pastoral duty and he is not supporting the church from whom he expects support. A congregation that omits making provision for getting its news into the church paper had better be roused up to the appreciation of a valuable opportunity that is open for it.

The church has certain things that it has a right to expect from its paper. The paper should present church news. It should keep the readers informed concerning the activities of the general body under which it stands. It should be a source of information concerning missions, benevolences schools and other matters that are the concern of the denomination. Controversy and factional matters may be interesting, but the church paper should aim at unity and harmony rather than discord and party differences. Where there are occasions where it is necessary to defend or state with emphasis the peculiar doctrines of its church the church paper should give a note of no uncertain sound. What the church paper stands for today is more than likely to be the thing that will guide the church in its deliberations in the future.

If the church may expect much of the paper, the paper has somethings to expect of the people for whom it is produced. It may, first of all, demand support. It is the paper of the church and the members of the church should stand behind it. They should be boosters rather than knockers. True not every one can agree with every policy or with every article presented by the paper, but this is not to be expected. We do not throw off our friends who look at things in a different light, they remain our friends and we respect one another for the exercise of independent judgment. Then the church paper as the mouthpiece of the church, should be able to fill its columns with material prepared by people of that church. Official matters go into the paper as a matter of course, but, more than that is written. Ministers and teachers, officers, and members of conference boards, owe it to the paper to write for it and to make their appeals to the people through its columns. It would surprise many of the members of the churches and patrons of our institutions to discover how unwilling ministers and instructors generally are when it comes to a matter of preparing material for the church paper. These people come before the church time after time and ask, as a matter of loyalty, that their work receive the fullest and the most loyal support of the people. Is it too much to expect that they give the same consideration to the paper of the people to whom they appeal? Does an editor ask too much when he expects that information concerning the Mennonite church should be made available to the Mennonite people through The Mennonite?

MENNONITE SETTLEMENT, NEARING CENTURY MARK, PROSPERS AT BLUFFTON

The Swiss settlement, occupying parts of Allen and Putnam counties, Ohio, will in seven years reach the century mark of its history. Ninety-three years of thrift and industry have wrought out of the untamed wilderness of primeval Ohio one of the garden spots of the middle west.

This community contains more than 2,500 persons and lies from Bluffton to the west. It includes in its limits one village, Pandora, with 700 inhabitants, and about half of Bluffton, a city of 2,000.

Not all of the Swiss people of that section are Mennonites; there is a not inconsiderable minority who are members of the German Reformed church, and quite a number who belong to the Methodist and Presbyterian churches of Bluffton.

During the last half century, many of the residents have spread into outlying communities and are found in various pursuits in Columbus Grove, Ottawa, Findlay, Lima and other cities.

The nucleus of this community is its religious and racial heritage. Four hundred years of undying loyalty to the Mennonite faith through the uncertainty of European politics and the conquest of the American frontier, have molded their ideals, their customs and their philosophy into a calm, stable and intensely earnest code of life.

The Mennonite church is one of the oldest of Protestant religions. It has its roots in the Anabaptist movement in Germany. The founder of the faith, Menno Simon, founded his sect upon adherence to the doctrine of non-resistance, and the belief in freedom of the individual conscience. Other parts of the creeed and religious observance, though important, are subsidiary.

The Mennonites were for the most part an agricultural group, and were loathe to leave their small, productive farms. It was necessary to emigrate in order to worship God according to their beliefs.

The first expedition of any proportion was the immigration of German Mennonites of the Palatinate states to Pennsylvania. Invited by William Penn and the Quakers because of similar beliefs, thousands settled there from 1700-1750. Another influx of German and Swiss Mennonites was to South Russia about 1775 when Queen Catherine offered them freedom from military service, and free land on the uncultivated prairies that she had wrested from the Sultan of Turkey.

In 1820-1850 parts of Ohio were settled by the Swiss. In eastern Ohio, Wayne, Stark and Holmes counties were settled and here it was that the early settlers of Allen and Putnam had stopped for a time. Many had previously stayed with Pennsylvania Mennonites about Lancaster and Montgomery counties in order to earn money to push west into the unbroken frontier of Ohio.

The next important Mennonite immigration was from 1870-1890 when thousands of Russian Mennonites, descendants of those who had come from Germany, became dissatisfied with the policy of Emperor Nicholas, and turned towards the western prairies of America.

Great communities sprang up in Nebraska, South Dakota, Kansas, Manitoba and from these other bands pushed to more westerly states. Others came in groups settling in Indiana, Ohio, Illinois, Iowa and Minnesota.

The Swiss settlement had its beginning in 1833 when Michael Niswander and his family struck out from Wayne county and settled in Richland township, Allen county. The next year more families came including the Steiners, Basingers, Dillers and Amstutzes. When they arrived, the country was a large black forest, with marshes, underbrush and plenty of wild game. The Indians of this vicinity were either peaceful or else had already moved to the new reservation that the government had made for them along the Mississippi.

The land, under the laws of the Northwestern Ordinance was sold at the Wapakoneta land office for a dollar, to a dollar and a quarter an acre. The only white men who had ever been there were Yankee hunters, trappers and Indian fighters and French "courriers-de-bois" (runners-of-the-woods), who under mad Anthony Wayne, Harrison, Croghan and others had subdued the Indians and wrestled for control of the "Northwest territory."

The forests were gradually cleared, cabins built, sowing and reaping came.

The nearest towns at the inception of the colony were Sidney and Piqua, and to these grain was hauled to be ground, and supplies received in trade.

Some who lived along Riley Creek made rafts, loaded them with produce and floated them down the Blanchard river into the Maumee river to the town Maumee. Other fashioned canoes by chopping and burning

(Continued on page 6.)

COMMITTEE
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J. M. Regier, Secy., Pandora, Ohio.
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Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

TELL THE STORY

All the doors of earth are open,
We can now the story tell,
To our nearest, dearest neighbor;
To the uttermost as well.

Souls are dying, dying daily,
While we hold the bread they need.
Feed my sheep, my lambs, said Jesus,
Who will help His flock to feed?

Tell the story, tell the story,
Take or send it o'er the sea.
Give us missionary fire,
Go or send it, now must be.
Household Journal.

THEN THERE'S THE CHAIN PRAYER!

The Chain Prayer, in spite of its name suggesting continuity, is an intermittent affair. Every so often you have an opportunity by the grace of some freak army officer or some foreign duke who seek cheap publicity—to purchase a blessing by writing so many stereotype copies of the missile and spending 20 cents in sending them on to friends whom you think gullible or superstitious. For if you don't send the letters the "chain will break", and woe to you—the buggers will surely get you! Have you ever bitten? Here's the way Bob Shuler, Methodist minister of L. A. dispatches the "beasts".

. "Barnum was right . . . . A lady sends us a chain prayer to send to ten friends. She promises an accumulation of blessings if we will do so. Once we sent ten of these prayers and the next day we had the toothache, so we quit. However, this lady tempts us greatly. She tel's us what blessings she received from the sending of ten of these prayers. Here they are: First, Justification, a spiritual blessing. Second, a new white hat, material blessing. Third, two pairs of white silk hose. (The lady fails to designate the character of blessing. We suppose it was pedal.) Fourth, a bracelet. (Character of blessing again not designated.) Fifth, new dress and carfare. Sixth, reward from mother who knew nothing of the ten prayers sent.—Now let the doubters assail! Get down your writing material, ladies and gentlemen, and begin. Then watch the socks and hats and carfare rain upon you. Say this worshipping of God for loaves and fishes is a rage today."

WHAT'S THE SCORE?

(Newton, Kans. Oct. 8, 1926.)

America is following the score breathlessly again. Extras and radio are blaring the score into the ears of every hamlet in our farflung land. Doubtless the gate receipts are scoring a new high mark. What if we do have 15,000 murders and homicides in a year? What if there is a flood in Kansas or Illinois? What if a terrific gale in Florida has causes thousands to suffer in Florida? What if the whole universe should be blown away? Shut up! Listen! Can't you realize it? AMERICA IS PLAYING BALL!

We have nothing against playing ball. It's a fine game; but unfortunately its concomitants are not always wholesome. It can certainly create enthusiasm worthy of a nobler cause. And at this point we can learn from it.

That is the thought and the object in an address given by Rev. H. J. Schrag, Wayland, Iowa, at the Y. P. Student Volunteer program at the General Conference at Berne, in August, 1926. He was kind enough, upon request, to give us the manuscript and we are glad to broadcast it by innings. Please note the score yourselves. How many do you make it?—C. E. K.

THREE CHEERS FOR MOTHER

We cheer ourselves hoarse for some football or baseball hero. We cheer some great political leader when he gets up to make a speech. We cheer some noted military or naval hero. But how often do we cheer our mother?

We cheer these other heroes because of what they have done. But do we ever stop to think what Mother has done?

When we are sick none of these other heroes gives us a thought. When we have sorrows or troubles, we do not go to them for comfort or help. They do not watch over us tenderly every moment of our lives. They do not guide our footsteps into the right ways. They do not carry great burdens that we may be well fed and well clothed and happy.

It is Mother who cases our pain when we are ill, it is Mother who comforts us when we are sad, who he'ps us when we need help. There is no load too heavy for her to carry for our sake.

Mother is the real hero. She is a hero 365 days in the year. She is the hero who always make good. She makes every touchdown in our football game of life, every home run in the baseball game of our young existence. She molds our political destiny better than any statesman, wins more battles for us than any general or admiral. She is the hero of all heroes.

Then here's three cheers for Mother. Altogether now—Hurrah! hurrah! hurrah! —Tractor Farming.

"THE HOME BASE"

Dear Mission Friends:

The topic assigned to me is "The Home Base". I do not know how it originated in connection with missions, nor do I know what all it implies. But I am reminded of a baseball game, and you will pardon me if I continue the suggested comparison in trying to point out the significance and far reaching influence of "The Home Base" in mission. After all, our mission work is like a great ball game where each person plays his part as best he can with the object to score, and to win the victory over the opposing team.

First Inning.

1. The Home Base Sends Out Men.

In order to win a ba'l game the home base must first of all send out men. Unless it does so it can never expect to score. Likewise in missions, unless the home base sends out men to reach the different bases, it can never expect to score in the kingdom of God. It is therefore its distinct duty to send out workers. In Antioch "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away". (Acts 13:2-3.) Although God had called them personally, it was necessary that the congegation also hear the call and then send them out. "How shall they preach, except they be sent?" (Rom. 10:15.) Tow can "Babe Ruth" make a "home run" if he is never given the chance to strike? It is impossible! Therefore as the Home Base was praying and fasting even as Barnabas and Saul had been doing; as it was "tuning in" on the same wave length of God, it was recognizing the same voice and hearing the same message, of God. "Separate me Barnabas and Saul for the work whereunto I have called them". And after they knew it to be the will of God, like Peter and the apostles before, (Acts 5:29.) they had to "obey God rather than men" and send them out. Had that congregation not devoted itself to prayer and fasting it would not have heard the Holy Spirit, and consequently would never have sent out the men, even though God had called them and prepared them for that purpose. What an awful loss and waste it would have been! Today we have over a score of young men and women who have spent much time in prayer and fasting, who also have recognized the voice of God, and heard His message to them that they themselves were set aside and called to work in a foreign field. They followed the call and prepared for the task some of whom are now ready, waiting on a "waiting list" for the Home Base to "listen in" on God's message and then to send them out. What a loss if they are never sent out!

Second Inning.

2. The Home Base Determines the Type of Men Sent Out.

The Home Base not only sends out men but if also determines the type of men that are sent out. In baseball it is the best batter the fastest runner who has the best chance to reach bases and to score. In missions likewise it is the best type of men who are to be sent out. Barnabas and Saul were the best men in the church at Antioch for that work! We often hear it said, "He is too good and too strong a man to go out and bury his life in the foreign field with very little results and unknown to everybody. He could accomplish much more at home". But this really means, "I believe in home missions but not in foreign missions" which again amounts to "I do not believe in missions at all." Unless we are willing to give our best to our Master, we won't give Him anything, for unless He can receive all He won't accept it.

But even the character of our best type of missionaries is determined by the Home Base. "Train up a child in the way he should go, and even when he is old he will not depart from it" (Prov. 22:6); or again, "As the twig is bent, the tree is inclined". Whatever training the child receives, he usually follows and reveals throughout his lifetime. In schools, churches, or other social gatherings, one can usually pick out the individual and tell the type of home and environment he comes from, and the training he received. But isn't this possible also for the foreigner? We rear and train the missionary in our Home Base; we sketch his future life upon ourselves as background; we mould his character in our environment; we instill him with our Christianity, and then we send him out into the foreign field. But when he gets there and is told, "We want your Christ, but not your Christianity".—("We want what you profess, but not what you are") then we are facing a serious charge! Our product is undesirable and does not meet the needs of the world! We must raise our standards of life in our Home Base if we wish to do more effective service in our foreign bases. "The spring cannot rise higher than its source", and in a very large measure we determine the source of the spring.

Third Inning.

3. The Home Base is the Starting Place.—Method of Service.

Again the Home Base is the starting place in missions, as well as in baseball or any other game. When Christ was ready to ascend, He told His disciples, "ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8); suggesting to them briefly the method they were to pursue,— mentioning four bases, but Jerusalem, the Home Base, first. In general this was the method Jesus observed, but there were exceptions to this rule. When a Gentile woman came to Him one time and asked for the Bread of Life, He told her it was not proper for Him to take the bread from the children and give it to the dogs. But when He saw her great desire and perhaps His only opportunity, He satisfied her. When He sent out the twelve of the seventy, He gave them instructions where to go and what to do, but if they were not received then they were to shake off the dust and go where they would be received. Their life was too precious to be wasted away but was to be invested where it would bring the greatest returns for their Master. Again and again Jesus Himself had found that "a prophet is not without honor save in His own country". But in spite of the many drawbacks and handicaps perhaps because the Jewish nation had always proved to be the fittest to receive God's revelations, and perhaps because He Himself, the Originator and not merely a Messenger of His religion, was born into that nation, He was loyal and gave His whole life to it, building up a strong Home Base from which the whole world should receive the true religion. In this greater sense Jerusalem remains the Home Base as no other city was or ever will be. Our Mennonite base is one of "the uttermost parts of the earth" from Jerusalem. It may be called "Second Base", since that, on a

baseball diamond, is farthest away from Home Base. The Gospel traveled from Jerusalem westward through Europe as First, and America as Second. We are now obliged to continue carrying it westward through Asia (China and India) as Third until we come to Jerusalem as Fourth again, and thereby encircle the globe and finish the score! Whence another score is started, etc. But in another sense every mission station is a Home Base and a starting place. Whether it accepts the message or not, it shall be carried on to first second, third, and finally Home again or the score will never be made. "Dare we go on as long as America is as imperfect as she is?" Certainly. America in many various ways is receiving the Gospel continually. If the same opportunities and blessings,— such as churches, schools, radios, etc., which are being ignored and abused in America, were offered to India, China and other countries, they would prove to be too few and too inadequate for the "teeming millions" of India and "the awakening giant" of China; and there would be no cause to fear either. Just "carry it on". Our command is such, their needs are greater, their desires are deeper, and our investments bring greater returns for our Master.

(To be concluded)

MENNONITE SETTLEMENT

(Continued from page 4)

out trunks of great trees and went the same route.

Many of the early settlers lived under trees until they built their cabins.

This community is homogeneous in race. They are all Swiss, who originally came out of the cantons Berne and Basil. While using the German language, they have a Swiss dialect which is used in conversation.

With the growth and development of the country and the changing conditions, English has gained ascendance so that today it is used in all walks and activities of life.

The great reason for the Swiss Mennonites immigration was not religious troubles. Like a great majority of the English, Scotch, German and Scandinavian settlements in America, the economic cause was outstanding.

When it became possible to come to America many were forced by sheer necessity to take advantage of these openings. A few families came, others, urged by those who had gone ahead, started; and the line of immigrants was unbroken until all the available land was taken.

It is of no surprise, then, that one sees in this settlement clean farm houses, productive fields and well groomed stock. It is the heritage of many years of steady industry.

The church and the home are the two great institutions of the Swiss people. Hardly had the first settlers arrived in Allen county when church services were held in one of the cabins or out under the trees. In 1840 the first church was built two miles north of where the present Ebenezer church stands. It was made of wooden blocks.

Christian Steiner was the first pastor when in 1834 a congregation was formed. He was succeeded by Pastors Elias Steiner, Christian Suter, John Amstutz, John Moser, Peter Schumacher, John Zimmerly, Ben Diller, J. B. Baer, Christian Hege and William Gottshall.

As the community grew and spread out, there was need for more churches. Today there are four large churches and three smaller ones. These four larger congregations, the Ebenezer, the St. John's, the Grace church of Pandora, and the First Mennonite church of Bluffton have together about 1,500 members. Their pastors today are Rev. E. J. Neuenschwander, Ebenezer; Rev. Arthur Rosenberger, St. John's; Rev. Regier, Pandora; and Rev. Samuel M. Musselman, Bluffton. The smaller churches include the Defenceless Mennonite church, the New Mennonite church and the Pandora Mission.

In the early days, the old Mennonite custom of choosing preachers by lot was used. During the last few years when preachers received special training at schools and seminaries the method of election by popular vote of the congregation after a trial sermon was adopted.

The pastors of the churches were the leaders of the community in every way. Their opinions are respected, their guidance accepted and their calling reverenced.

On Sunday after church, instead of immediately departing home, time was spent in talking with their neighbors, accepting and giving their honest hospitality to their homes. No one at church, whether he were friend or stranger, was lacking a place for Sunday dinner. Groups of fifteen and twenty going to one place for dinner was a common sight.

The Swiss table is famous for its many dishes, and the excellency of its cooking. Strangers whose good fortune it is to be entertained at one of these homes will never forget the delightful experience.

The settlement is noted for its large and healthy families. Many of the families of the last generation had twelve to sixteen children. It is related that Rev. Peter Schumacher in the last days of his life had 520 descendants.

The present prosperity of the community is indeed a far cry from the early days when a certian man was hired to make a rail fence one mile long. He had to chop down the trees to make the rails and set them. As his emolument, he received ten acres of land, or in the terms of the early price of land, ten dollars.

The land, now, is worth from $150 to $250 an acre, and has been higher than that. Each farm is equipped with modern machinery. Houses have all the conveniences of a city dwelling and the added attraction of course, of fresh air and fresh products and the open spaces. There has never been a complete failure of crops, for farming is diversified enough, to yield one crop when another fails.

It is related that when horses were used exclusively for travel, there was no place that had better horses than were found on the hitching racks in Pandora, or Bluffton.

Schools were started in the early beginnings of the settlement. In 1837 the first school was held in a cabin. Since then there has been that great development of public schools that is so common to all the United States. In this community, grade and high schools flourish and are kept modern in all respects.

The general conference of Mennonites selected Bluffton as the site for Central Mennonite college in 1900. It had many years of struggle common to small colleges. In 1900 it had barely a score of students, and academy curriculum and a small corps of professors. In June, 1925, it celebrated its twenty-fifth anniversary, with a student body of 400, a teaching corps of thirty, and a campus with eight modern buildings.

One of the great accomplishments of the Swiss is music. In vocal or instrumental music they have developed not only artists, but have raised the common standard of music to a pitch, not exceeded in many places. Two of the churches have great organs all have large and well trained choruses. It is inspiring to hear a group of 20 or 30 going from house to house on New Year's night, singing old Christmas and holiday songs.

The story of the development of this settlement is an epic of industry. This calm, stable, determined and earnest people have carved for themselves in the records of Ohio a name worthy of emulation to all their descendants. — Lima O. Star and Republican Gazette.

AN EVER PRESENT NEED

Religion has not been deserted by the young people of today, nor will the need for religion ever pass in any generation as long as human life is what it is, in the opinion of President James Rowland Angell, of Yale University. Speaking at the celebration of the fortieth anniversary of the founding of Dwight Hall, the Yale Y. M. C. A. building, Dr. Angell compared conditions of today with those of the American Revolution, when it was assumed by the intellectuals of the time that "never again would educated men give credence to the tenets of any revealed religion, and least of all to those of Christianity."

"But despite this fact," continued Dr. Angell, "the next century saw some of the most profound revivals of religious interest, affecting the entire life of the college and leading great numbers of students into the ministry and the mission field."

The World War also brought in its wake an iconoclastic attitude among the younger generation toward the old faiths, and the tendency to "have at one's tongue's end all the catch phrases of the nihilistic and blasphemous writers of the day" became a mark of good form and sophistication. But this, Dr. Angell believes, does not mean an end of the need for faith; for, although "history teaches us that particular faiths and particular ceremonials flourish and pass, it would also seem to teach quite clearly that there is in the life and nature of a man something which demands satisfaction of a kind that is nowhere found except in religion."

CORRESPONDENCE

Ruff-Salem Ch., Ruff, Wash.— Our church will be served another year by Rev. D. D. King, who has served our church and the Menno church for the past three years.

Last July we had the privilege of having Missionary Alfred Habegger's with us, who were visiting the Pacific States after the Pacific District Conference. October 8. Miss A. Fast stopped one day at Lind, Washington, on her way back to China. She spoke to a union meeting of the Menno and Ruff church at Menno. May God be with Miss Fast and the others who are sailing with her to China.

Our church was built in 1918, and on October 3, 1926, was conducted the first funeral service in our church. We must say God has wonderfully guarded and kept us in the past. **Corr.**

THE S. S. LESSON

November 7

The Fall of Jericho

Josh. 6:12-20.

Golden Text: "This is the victory that overcometh the world, even our faith."—I John 5:4.

Jericho was the outstanding city that stood in the advance of the Children of Israel. It was a walled city with plenty of defenders and the host of desert people that Israel was, seemed to have little chance of overcoming it. However, Jericho had more to reckon with than just a mob of people. With Israel was their God, who was mightier than a million Jerichos. Jericho also was notoriously wicked. The sins of its people were such that they had forfeited the right to an existence and the wrath of God was kindled against them. The wicked always trust in their power, but they do not consider that the righteous God is infinitely more powerful than they and they go on defying Him until He unsheaths the sword of His vengeance. We are sometimes inclined to be discouraged at the might of the God-defying power of the wicked but we should ever remember that no power on earth that defies God can endure and that in His own time, He speaks, and their power is destroyed.

In that celebrated chapter in the Book of Hebrews on faith, we learn that, "By faith the walls of Jericho fell". This entire lesson is one of faith. In the first place, the leader of God's people was a man of faith. Forty years before, he dared, with a single companion, stand up before Israel and declare that the land was waiting for them to come up and possess it. Not for a single moment since that time did his faith lessen. Now that the land was before him and his people, such a little thing as a fenced city could not discourage him or make him fearful of not realizing his hope of all those years. True, Jericho seemed to be the most powerful opposition that Israel met, but it is the nature of faith to expect larger obstacles to overcome when the former difficult ones have been mastered. The progress of faith is conquering and to conquer. Leaders in all great movements must be men of faith and vision and in the Christian life there is no possible advance unless they have the qualifications.

Behind the leader were a people of faith. They believed in the one whom God had set over them. There is nothing that assures failure so certainly as when there is no confidence in leadership. The minister may be eloquent and pious, he may be energetic and sacrificing, but woe to his church if the people do not share his visions and support him in his undertakings. The trouble of the church in our day is that the people give so little evidence of their belief in the cause of Christ and do not support the efforts for spiritual victories that are being made. They drift with the crowd and the crowd is not very enthusiastic for the cause.

But it was not only a faith in Joshua that won the victory. Back of Israel and back of Joshua was Jehovah, and the people believed in Him and the promises He had made to them and their fathers. How could they do otherwise? They had seen the mighty works that God had done for them and had also seen the terrible results of disobeying Him. What God has wrought and what he certainly will do to the unbelieving should so impress us with His might and goodness that we would not for a moment cease to believe in Him or disobey His commands.

A people of faith will be a believing people. The same holds true of an individual. It is of the nature of faith to take God at His Word and then to show confidence by obeying Him. There can be no faith without obedience. Like as with Paul of old upon the first acceptance of God, faith will assert itself by asking, "What wilt thou have me to do?" and then straightway set about doing just what God commands. The vision of faith is that of Paul who was not disobedient to the heavenly and then straightway preached the Gospel. Note the obedience of Israel's faith. They made ready in the way God directed. Preparation is as much a part of the task of faith as completion. They were ready at the time God wanted them to do their part. Unreadiness has defeated many of the noblest plans that were ready for the advance of the kingdom of God. Next they were ready to do with the fruits of the victory what God had commanded them to do with them. Do we consecrate all we win by our efforts in His service to the Lord?

Symbols of the Lord's presence were not lacking. The ark and the priests with their trumpets had a prominent place on the host of Israel. Unless we are sure of God's presence we may as well abandon any undertaking aimed at the advance of His kingdom.

Not the least among the evidences of faith in this event is the faith of Rahab. Though an unworthy person, she had faith in the power of Jehovah and because of it, protected the spies. She reaped the reward in saving her life. It is faith that always saves and saves for eternal life.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

THE C. E. TOPIC

November 7

How Make War Against War?

Matt. 7:12; Isa. 2:1-4.

(World Peace Sunday. Consecration Meeting.)

The attitude of those who are not in sympathy with efforts to abolish war and provide for the settling of differences among nations is: War will exist as long as the world stands, therefore, it is a matter of protection that must compel nations to prepare for war. The better they are prepared, the safer they will be. The same class of people maintain that it is unpatriotic, if not worse, for any one to oppose preparations for future wars There are several classes of people who advocate as much preparation for future wars as it is possible to persuade the nation to enter into. These are the military class, to whom war is a profession, the financial interests, who hope to increase their wealth at the expense of peace, the young people, whose education has been a glorification of war and those to whom the glitter and tinsel of the military uniform appeals. Altogether, they form a party strong enough to influence the sentiments of a greater part of the nation.

How far the sentiment for war may be carried may be seen in the fact that the very horror of it all is made a reason for war. Who does not remember how, in the excitement of the last war, the youths of the nation were appealed to to go into the war to make it a war to end war? Today we see how terribly insincere that plea was when, not only our nation, but even the nations that were the severest sufferers, have increased their military program to a point unthought of before the war. The money powers are always cruel and selfish to the extent that they will never cease their efforts to increase their profits at the expense of the life and happiness of others. Every day since the war we are learning more and more of the unfeeling efforts of men whose greatest energies were spent in enriching themselves at the expense of the warring countries. Though our nation has gained nothing but the hatred and suspicion of its former allies for its participation in the war, we are continuing to glorify our part in the struggle and our schools continue to hold up the outstanding personalities who participated in all of our wars as the ideal heroes of the nation and are making little or no mention of the heroes of peace who were responsible for our real advances that brought substantial happiness. Why is it that so much is made of the soldier's occupation, which is a killing one, and for example, so little is made of the Life Guards along our coasts, who are just as fearless and face just as many dangers in the saving of life? Who ever gets thrilled by the telling of the noble work of our firemen, whose daiiy routine of saving life and property is just as adventurous and dangerous as the man who marches away to battle to kill one whom he has never known and with whom he has no personal quarrel?

The war against war the Christian must begin in the heart, in the home, and in the office, shop or factory. It must begin with an appreciation of the life and teachings of our Lord. He it was who taught us that we are all brethren and therefore owe to one another a brother's affection. If we love God, our Father, we will love His children, our brethren. In that war there must be an appreciation of the fact that "the meek shall inherit the earth". Violence, after all, defeats itself. "They that take the sword shall perish by the sword." The surest destruction of the nations of the world will be war. Place a dozen spiders in a bottle and let them fight it out. what will happen? The weakest will be eaten up by the strongest until only one is left and he will perish from exhaustion and hunger With war as the normal thing, our civilization will go the way of the spiders in the bottle.

The Christian who has a message from Christ will realize that He was the "Prince of Peace". And will therefore stress peace in his testimony and exemplify it in his life. It will be a peace that stands for a life of love and peace with all with whom he comes in contact. A nation of individuals who stand for such an ideal must surely be a nation that trusts and uses the instruments of peace. True Christianity spread throughout the world will hold to the same ideal. The program for peace, then, is a world-wide one, and calls for all the energy and sacrifice that may be placed into Home and Foreign Missionary efforts. It demands an individual peace life consistently lived.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1928 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

JOTTINGS

Prof. Smucker, of Bluffton College, was in Berne, Ind., last week canvassing in the interest of the College Endowment Fund.

Rev. Samuel Goering, returned missionary gave a very interesting talk in the Moundridge, Kan., Mennonite church on Oct. 10.

250 Russian Mennonites arrived in Winnipeg, Man., on October 11. They will be located as were previous immigrants in various sections of Western Canada.

Three Bethel College children recently left Newton, Kansas, to enter the mission field. They are: Marie J. Regier, college 1926 left Newton for China via Vancouver, Oct. 14; John Duerksen college 1924, and Christine Harder Duerksen, academy 1923, left for India, via Montreal, Oct. 15.

Bluffton College Faculty Club was entertained at the home of Prof. and Mrs. Smucker last week. Dr. Hartzler, of the Seminary, addressed the club on the subject, "Storm Centers in Modern Theology." Prof. Luther Swift of the Conservatory furnished a vocal number.

Mrs. Mary V. Ropp of Bloomington, Illinois, who with her husband the late John Ropp, and her mother, Mrs. Mary Ropp were the donors of Ropp Hall to Bluffton College, and gave other large gifts to the institution, died at her home in Bloomington on Monday, October 11. Funeral services were held on Wednesday.

When Rev. Abraham Klassen, a minister in the Mennonite church in Halbstadt, Russia, recently celebrated his silver wedding, the singing society of that place gave him a serenade. Upon entering his barn he found that his congregation had placed their gift there in the shape of a good cow, whose horns had been beautifully painted with silver.

Goshen College, an institution of the (Old) Mennonite Church, reports a registration of 154 students, with 114 in the College and 40 in the Academy. This is an increase of more than 25 per cent. in the College over last year. The Senior class of 24 members is the second largest in the history of Goshen College.

The members of the First Mennonite church of Christian, Kans., pleasantly surprised their pastor and his wife on Tuesday evening of last week to a birthday party, Rev. Wedel's birthday being on Tuesday and Mrs. Wedel's on Wednesday. The evening was delightfully spent and both Rev. and Mrs. Wedel received a number of beautiful presents.

The Commission on International Relations has a suggestion to make for Armistice Sunday. It says: "Let this anniversary of the ending of the World's War bring us a step nearer to world peace Because, 1. Modern war is so terribly destructive. 2. All nations are actually one brotherhood. 3. Disputes between nations may be settled by peaceful methods. 4. Our own great nation may lead to save the world from this great scourge.

The West Swamp Pa., church admitted a class of eight young people into its membership through the rite of baptism on Sunday, October 3. The pastor, Rev. S. M. Rosenberger, announces communion services for the following places and dates: West Swamp, October 10; Bethany, Quakertown, October 17; Flatland, October 24.

Rev. and Mrs. J. R. Duerksen of Moundridge, Kansas, former pastor of the Garden Township Mennonite church, left for their new field in India on October 8. A group of more than seventy friends, relatives and members of the Student Volunteer Band of Bethel College gathered at the Santa Fe station to bid them farewell. From Kansas, they went to Montreal, Canada, from which place they will sail for India.

The second Bethel Retreat held at Bethel College, Newton, Kansas, this summer, for eight days, 30 to 40 young people sat together and studied and meditated and "come apart" to "rest awhile" as Jesus told His disciples to do. Every evening, consecrated speakers have given inspiring addresses on great problems of Christian life. The finest Christian spirit has prevailed throughout, so that those who were privileged to attend feel that they had the blessing of being with Jesus.

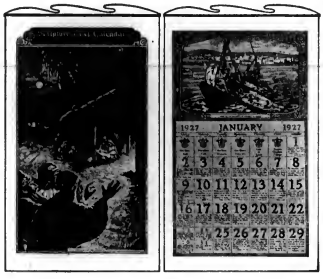
Some who had written of their intention to come were finally detained, but we hope they will be able to come next time.

The Retreat belongs to the Christian Endeavor and the Sunday school conventions. They named committee members to carry out the idea. The Sunday school convention also made this more possible by giving the committee a liberal offering; and likely the C. E. convention also did this when it met this fall. The Retreat has been conducted on the most economical plan. No high priced speakers or heavy traveling expenses were incurred, but necessary expenses of those participating will be met by the committee, just as they were last year.

Because of the General Conference meeting, the date of the Retreat had to be advanced, which made it more difficult for some to attend. It seems most suitable to have the Retreat just before the fall term of college begins. The states of California, Nebraska, and Kansas were represented.

The Russian refugee Mennonite colonists in San Juan, Irapuato, Mexico, are appealing to the Mennonite churches of the United States for assistance in order that they may move to Canada, where opportunities for making a living are better. They are compelled to ask this assistance because most of the original settlers have already gone and only the poorest remain; they are without means and opportunities for earning enough to live are not open to them in the city while the conflict between the Mexican authorities and the Roman church makes all religious life uncertain in the country. There are eight families and 28½ tickets will be required to provide their transportation. When they get to Canada, they will be among friends who will be able to supply their immediate needs.

Scripture Text Calendar
For 1927



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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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CHRIST—HIS HUMILIATION MANIFESTED

By His Incarnation—Phil. 2:6-7.
By Enduring Shame—Heb. 12:2.

Rev. Menno Galle.

(Read at Pacific District Conference, Monroe, Wash., June 21, 1926.—M. J. Galle.)

To redeem a sinful generation Jesus Christ, the Divine Son of God, takes upon Himself flesh, becomes man among men. In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us,—John 1:1 and 14.—But all men are flesh and in the flesh sin dwelleth,—for the imagination of man's heart is evil from youth, —Gen. 8:21. Behold, I was shapen in iniquity, and in sin did my mother conceive me. Ps. 51:5. All flesh is grass, and all goodliness thereof is as the flower of the field; the grass withereth and the flower fadeth. Isa. 40. But the Word of the Lord endureth forever. 1 Peter 1:25.

The Father Himself is found in human love at work among the common necessities of our earthly state. Not in the stars, not in the silent forces of the universe, not in dreams, not in ideals of mortal minds, but in the humble service of the home; among men the divine Son of God is recognized. He is flesh, and it is flesh that bleeds, suffers, labors, endures. In such a garb the Highest is found. The highest purpose of God was revealed in human flesh. it was visible in Jesus as the Christ. The body is the temple of the Holy Ghost and the shrine of the Incarnate God.

All flesh is subject to pain, suffering, torture, death. But all flesh shall see the salvation of God. Luke 3:6. Jesus Christ is the Son of God, pure, holy, divine, one of the triune Godhead. He is eternal. He is the eternal joy of the Father and the heavens,—is God's love. And without Him was not anything made that was made. In Him is life; and the life was the light of men. John 1:3-4. But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. Heb. 2:9. "He emptied Himself", "made Himself of no reputation but took upon himself the form of a servant, and was made in the likeness of men", "the nature of a servant". He laid aside a moment all honor and glories of the heavenly world, the majesty of His former appearance while on earth, and so be clothed in human nature. He came into flesh, humbled Himself by being born of the virgin Mary conceived of the Holy Ghost thus the Son of God and also the Son of man. He entered flesh which is prone to sin,—yet partook not of sin; flesh subject to all pain.—yet endured it to the end willingly; accepts human nature,—in full likeness and fashion of man. He was in need of food, rest, sleep, for he was ahungered, athirst, forspent. He stood by the graves and wept he fed the multitudes, he prepared food for the disciples; he healed the sick, raised the dead; showed his sympathy to all afflicted,—that he was divine was so prominent at the time when he was most human. He was truly and really man also, for he had flesh and bone and blood which called forth all needs and sympathy of man. But this accepting of human nature was a voluntary act of our Lord Jesus—it was his own act and consent. Can we fully grasp it? yet we believe it, and, oh, for more and a deeper faith in Thee, O Lord!

We may have but a slight idea what it must mean for one who would, either voluntarily or be compelled to, lay aside his fine beautiful, even silken clothing and accept but only poor ones instead, or even rags to wear. We may receive but a slight idea what it may mean to leave a mansion or palace and voluntarily accept but a rude hut or shack to live in. Yet—but meagre are such comparisons,—for it was the Divine Son of God who came into human flesh, the Divine to a lowly state, real humiliation "Incarnation means the presence of the Divine in the human."

He lived this life among mortal men on earth, sinners and publicians were His friends,—He was not in heaven among the angels during this time. He was in the midst of a sinful people and not among holy angels. He lived and walked on a sin-defiled earth and not on the pure streets of the heavenly home. Now He was tempted, for even Satan ventured to walk into His very presence and dared to cast his fiery weapons. Flesh caused Him many a bitter struggle, suffering, pain Heaven knew nothing of this. Here on earth He sought the presence of the Father, there He was with Him all the time. "Believest thou not that I am the Father, and the Father in Me? The words that I speak unto you I speak not of Myself, but the Father that dwelleth in me, He doeth the works." John 14:9. This is the true meaning of the incarnation of Christ. As God-man He is the minister unto men to serve them. Luke 22:27.

Not only did He take upon Himself the likeness and fashion of a man but that of a servant. In human flesh to serve willingly and yet was no infringement on His divinity. It was indeed humiliation to accept flesh, flesh of pain, torture. But it was a deeper humiliation to minister unto a sinful people. As human He was brought up in but mean and lowly circumstances—He was the lowly human Jesus, the Babe of Bethlehem, the Boy of Nazareth, the Carpenter in His shop, the Peasant Teacher, the poverty-stricken Wanderer of Palestine. Poverty being His lot to share He was disregarded by man, and even disgraced, for nowhere had He to lay His weary head throughout His ministry. He lived upon alms, a man acquainted with all sorrows and grief. It was humiliation to enter flesh. It was a deeper humiliation to minister unto men. It was a deeper humiliation to endure poverty, disgrace, wrong accusation. It was a deeper humiliation to suffer and die for sinners.

From the beginning with the Father, the author and finisher of our faith, is He. He is the great leader of men and yet He endures the shame. To be placed to a position of a slave, even a malefactor, disgrace,—He refused not, —and yet He is the Son of God. He endures it all. Quietly He receives all reproaches cast upon Him while living, when on the cross, when dying.

It is deep humiliation to step between opposing factors, between man and God, but Christ did it.

It is deep humiliation to accept the curse while saving souls, yet Christ did it.

It was deep humiliation to receive blows, accusations,—and Christ did it.

It was deep humiliation to take the place of guilty ones and yet innocent,—and Christ did it.

It was deep humiliation to be treated as a servant, slave, lawbreaker, murderer, but Christ did it.

To lift man He took the shame upon Himself, became a curse that we might be redeemed. Such is Christ Jesus in human flesh the Divine. "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. 2:17. This was the condescension of our blessed Jesus.

So many a time it is considered as a reflection upon the labors of man when he is in the midst of fellowmen and yet is not known to the public of his ability;—if with his labors he is unable to satisfy the masses or the public;—or if a servant of God and through his efforts no direct results of lost souls being brought to the Father are visible. Man will measure the work and ability to the work by the visible results. Of all such Christ considered it no reflection, but endured it all. Never did He seek His own but the Father's glory and honor. Refer to Isa. 53.

Like to all men, He was subject here to that which never was and never shall be in heaven.

The Son of the Divine—Now a son of Mary.

One who of all a plenty—but now in poverty.

He is the Son of God—but now also a son of man and a servant.

He is one who is free—now hampered and limited in flesh.

He is the innocent Lamb—now as guilty due to man.

He is the joy of heaven—now on earth in shame and disgrace.

Christ hath redeemeth us from the curse of the law, being made a curse for us; for it is written, —cursed is everyone that hangeth on a tree. Gal. 3:13.

The nearer our blessed Jesus came to His glory the more of humiliation was revealed to men. His followers at first were His servants, He their master,—then His disciples, and He their teacher,—soon His friends, and He their friend;—soon after the resurrection His brothers, and He theirs;— and finally they will be partakers of His glory. In this state of humiliation He conquered sin, death, hell. The divine Christ accepts human nature. The purpose of His incarnation is. to reveal the Father, to take away sin, to destroy the works of the devil, to save man. The purpose of His enduring shame to set man free, to lift man.

CHRIST—HIS ORGINALITY MANIFESTED

I. By His Authority.
II. By His Power.

Rev. D. D. King

By Originality, as it used of Christ, I understand Him being not only original in thought, as we would use that term of men; although he was that in a real sense. For instance: the Greek philosophers, Plato, Socrates Aristotle and the other Pythagorean philosophers had many wise sayings and in their teachings were far ahead of their time, yet many of their precepts were negative while Jesus' principles were always positive: e. g. the Golden Rule. A negative and a positive together means life, fire

Jesus was the **Original, the Beginning. Der Ursprung, Die Ursprünglichkeit, Die Ureigenheit.** This is the idea I gather from various sources of God's Word: that even our physical form is patterned after Christ He was **first** and we are created in **His Image.** So in everything, **he** has the preeminence, all else is a copy, a pattern of the Original.

Ex. 3:14: I Am that I Am.*

Verse 14b **I Am, Ehyeh** (Heb.) The same root as Jehovah viz. Jahwe. The God of your fathers the God of Abraham, Isaac and Jacob.

This title Jesus claims for Himself for He uses it **50 times** in the Gospel of John alone. He is **the great "I Am!"** The eternal, immutable One, of whom it can be truly said, **"He is"** all other things are transient, created, made, therefore changing.

The Loges of John's Gospel The living incarnate Word. By whom all things are created. My father worketh hitherto and I work. John 5:17 & 36b, John 10: 25, 9:4. Now through His followers: John 14:12.

Mark depicts Jesus to the Romans throughout as a man of action power, but also in John's Gospel Jesus says 13 times **"I Will."**

He says "I am the Truth" and 23 times in John's Gospel alone He uses "Verily, verily, I say unto you", when He wishes to emphasize great truths. He is the author of life. "I am come that they may have life and may have it abundantly." John 10:10. "He that believeth on Me hath everlasting life". John 6:47. "The words I speak unto you. they are Spirit and they are Life." John 6:63.

"Father" capitalized (R. V.) where Jesus is alluding to God as his Father is used 163 times in the Gospels (115 in John alone, Matt: next, Luke third, Mark only three). Some repetitions, but not very many, so we would be safe in saying Jesus uses that designation of God **150** times.

Where did he get authority to say such things? John 5:26ff. "For as the Father hath life in Himself: so also hath He given to the Son to have life in Himself: and hath given Him authority to execute judgment also, because He is the Son of man." Verse 37: "And the Father Himself, who has sent Me, hath borne witness of Me." John 10:17, 18. "Therefore doth My Father love Me, because I lay down My life, that I might make it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment received I from My Father". "I came forth and am come from God; for neither have I come of Myself, but He sent Me. John 8:42 and verse 58: "Before Abraham was born, **I am.**

None but the grossest impostor could have said such things. unless he was the very Son of God. It is preposterous to say He was a great man or teacher or anything else but the Son of God.

What did others say of His authority? After His remarkable Sermon on the Mount: "He taught tham as one having authority and not as their scribes." Matt 7:29. In the synagogue in Capernaum: "They were astonished at His teaching; for His word was with authority." Luke 4:32. And the temple guards that were sent to take Him returned and reported: "Never man spake like this man." John 7:46.

And finally He makes the sweeping claim that He is **the Son of God;** to the Samaritan woman: "I that speak unto thee am He." John 4:26. To the man born blind: "Thou hast both seen Him, and He it is that speaketh with thee." John 9:37. To the unbelieving Jews he said: "say ye of Him, whom the Father sanctified and sent unto the world. Thou blasphemest: because I said, I am the Son of God? If I do not the works of my Father, believe Me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father." John 10:36-38. **"I and the Father are one."** Verse 30.

At His trial: Luke 22:70. And they all said, Art thou the Son of God? And He said unto them, Ye say that I am. (See footnote R. V.) Mark 14:61, 62. Again the high priest asked Him, and saith unto Him, "Art thou the Christ, the Son of the Blessed?" And Jesus said, "I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven."

"All power (authority R. V.) is given unto Me in heaven and on earth." Matt. 28:18.

The witness of two in the law: "I am he that beareth witness of Myself, and the Father that sent Me beareth witness of Me." John 8:18. To those who would not believe Him He said: "If any man hear My sayings, and keep them not, I judge him not: for I came not to judge the world but to save the world." John 12:47. **This is how he would exercise his power** that is why he said to the unbelieving Jews: "Ye **will not** come to me that Ye might have life." John 5:40. Again: "And I know that His commandment is life eternal; the things therefore which I speak, even as the Father hath aid unto me, so I speak." John 12:50.

In recognizing His sovereign power and authority: His preeminence in all things, as Paul expresses it, is eternal life, for we read John 17:3. "And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ."

How did He manifest His power? "And I, if I be lifted up from the earth, will draw all men unto Myself." John 12:32. Yes by the power of His **love!** And those who believe Him will come to a fuller realization of these truths and His eternal power and Godhead. "If any man willeth to do His will, he shall know of the teaching whether it is of God, or whether I speak for Myself." That is, we shall be led into richer and deeper experiences of what **He is,** from day to day.

And is he able to keep those who trust in his power? Listen what He says: "And I give them eternal life; and they shall never perish and no one shall snatch them out of My hand. My Father who has given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand." John 10: 28, 29.

So we come to the conclusion that **He is** what He claimed to be, and as we find Him say in Revelation: "I am the Alpha and the Omega, saith the Lord God, who is, and who was, and who is to come, the Almighty." Rev. 1:8. And again: "I am the first and the last and the living One." Rev. 1:18.

The one through whom all things were created. The first one of our image, the first one whose mortal body became an immortal and glorified body (the first fruits) through the resurrecton, and the One who will be the last in the great consummation of the ages. All power and authority is vested in Him until He will turn the Kingdom over again to His Father who gave it to Him.

***(R. V.) I Am Because I Am; or I Am Who I Am; or I Will Be That I Will Be.**

SPIRITUAL PREPARATION FOR EVANGELISM

R. W. Thompson, D. D.

There are two words in the Bible that will prepare for evangelism any congregation adopting their appropriate ideas. They are companion words. Like good friends they have much in common and each has something that the other lacks. One is an Old Testament word and also a New Testament word. The other is a New Testament word and an Old Testament word as well.

When any Christian individual and any Christian church possess the full spirit of these two words a revival is not far away.

The first attitude in preparation for evangelism is to wait. "I waited patiently for Jehovah; . . . . He brought me up also out of a horrible pit." "Out of the depths have I cried unto thee, O Jehovah . . . I wait for Jehovah, my soul doth wait, and in His word do I hope." "For we through the Spirit by faith wait for the hope of righteousness." The picture of waiting is human helplessness. No victim of sin can get out of the depths on the side of righteousness in his own strength. He must wait on God. The combined efforts of a sinner and a helping Christian cannot save the sinner apart from the Lord Jesus and His present salvation. Wait for Him.

A congregation may organize for a membership campaign and be successful in securing many members, but God only can bring them into the kingdom of God. The Church has a surplus of members who joined the Church before they joined the Lord. It is spiritually hazardous to attempt evangelism one second before God's arrival. God's presence will convict of sin and convince the sinner of salvation in Christ. Who would steal if he saw God? Who would lie if he heard God? Who would cultivate unbelief if God were pressing on his heart? Who would reject the gospel if he saw Christ shining from the good news? Wait for this vision of God. "Though it tarry, wait for it; because it will surely come, it will not delay."

If all in the congregation who can be enlisted in a desire for a revival will agree to wait on God, a revival is near—and what a revival! "But they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles (the joyful motion of life); they shall run and not be weary (the activity of the new life); they shall walk, and not faint (the habit and permanency of the new life)."

"To wait on God no time is lost,
Wait on, wait on."

The companion word is watch. It expresses the expectation in waiting. There is no question of doubt about the Lord's manifestation to those who wait. God keeps His appointments. Hence we watch for His approach. At every sound and every sight we listen and look. His coming may be heralded by a spirit of confession of sin, by willingness to witness, by an earnestness of prayer, by a study of the Bible, by a concern for the lost.

• There is no more intensive spirit than that which waits and watches.

God has come to the world in Christ. He is in the Church by the Spirit. We do not wait and watch for these revelations of Himself. But we wait and watch for the putting forth of His power through Christ and by the Spirit in revival and evangelism.

When God comes, according to His promise, those who have waited and watched will be in a disposition to work with Him.

Let a company of earnest Christians in a congregation agree to wait on God, to watch for God, to work with God. and what prayer, what study of the Bible, what searchinf of heart, what certainty of faith will fill up the time of waiting and watching!

And when he comes there will be a revival of which no one will be ashamed, issuing in genuine evangelism for the lost.—The United Presbyterian.

THE HEROIC APPEAL

A recent number of the Reminder of the First Baptist Church of Dallas, Texas, had the following heroic appeal by Doctor J. H. Jowett. We are reproducing the appeal with the prayer that every member of this great Church may read it prayerfully and seriously and be inspired by it to more faithful service:

"I am profoundly convinced that we have lost enormously by diluting our Christian appeals, by relaxing their vigor, by moderating their terms, and by softening the imperial call until the material bugle has become the shepherd's lute, and until the blood-red flag of the Lord has become a washed-out symbol for a weak and nerveless host!

"What I mean is this: we shall gain more recruits by a stern and rugged challenge than by sweet and weak constraints. There is an element imbedded in the very nature of man that thrills to the valorous task, something that rises refreshed at a menace, and when hostilities abound 'puts on strength and victory like a robe!' The great and conquering fellowships in history have been born of the kindling touch of chivalrous and exacting demands.

"When Garibaldi started on the wildest and most romantic of all his marches he issued this proclamation: "I am going out from Rome. Let those who wish to continue the war against the stranger come with me. I offer neither pay. nor quarters, nor provisions. I offer hunger, thirst, forced marches, battles and death. Let him who loves his country in his heart, and not with his lips only, follow me!"

Is there any one of us whose blood is not stirred by that challenge, and who does not feel the splendid allurement of that bare and ragged crusade? Belittle your appeals and you will breed dwarfs, stiffen your challenge and you will rear a race of giants!

The Son of God goes forth to war," war against all that is crooked and oppressive, and unfair and mean. He does not promise his soldiers ease; he does not promise them exalted station; he does not promise them wealth.

What then? He promises them mighty adversaries, hand-to-hand fighting, death's grip again and again; but he also promises them the health that springs from chivalrous warfare; he promises them the spiritual satisfaction which is the very marrow of life's choicest feasts. He promises them the benediction of those whom they help to emancipate; he promises them the glory of the final triumph, and above all, and everything, he promises them himself!" —The Bible Champion.

CORRESPONDENCE

Bluffton, Ohio, Oct. 28, 1926.—On October 10, Rev. C. E. Putnam of Chicago began a series of Bible lectures at the Ebenezer church and closed October 24. Rev. Putnam is a close student of the Bible and presents his talks in an interesting manner.

He was formerly a successful business man, rancher and farmer in Kansas, who has turned from these pursuits to devote his entire time to preaching and lecturing on the Bible. Large audiences were in attendance at the meetings. The lectures were well received and are inspiring and instructive. Christians were admonished to live close to God and sinners were warned to flee from the wrath to come. May the efforts that have been put forth by Rev. Putnam be not soon forgotten, may we really be found doers of the Word and not hearers only, or else we shall be deceived.

May God's rich blessing attend Rev. Putnam in his calling and labors so that much good may result therefrom.

Cyrus Steiner.

Napier, Pa.—The church on the hill has been a place of much blessing to us this year again and the ties that have bound us to the Lord have grown much stronger. Our evangelistic meetings in the spring were times of refreshing and God spoke to a number of people definitely. The testimonies at the close of these services spoke of new strength and help from God to go on in new light from the Word and a burning zeal to help others to Christ. The communion was well attended and a time of sweet fellowship. The Sunday school was better attended and our offerings increased. The repairs are going along nicely. We have had the church papered inside and it looks very inviting and clean. Since that we have purchased new carpet and matting and hope to paint it outside. This with some few other repairs will make our church quite complete and very pleasant. On October 10th, we had a Sunday school convention and had many comments from the visitors of our efforts to beautify God's house of worship. The meetings were well attended and a good spiritual atmosphere pervaded the services We are truly grateful to God for His great goodness to us.

A. E. Wolf.

Manns Choice, Pa.—The work at Manns Choice has really taken a new impetus. Great blessing attended our revival meeting of two weeks, when Brother Glass, Brother Jacob Snyder and myself did the preaching. Souls were saved, many believers were strengthened and four members were added to the church. Our communion service was the largest to date and was marked with a splendid spirit of fellowship and true worship.

Our summer conference was a great success, with souls saved and some very precious messages given by Brother Snyder, Brother Glass and several other speakers. This was followed by an evangelistic service of two weeks, which resulted in the people of the town being moved in a mighty wave of conviction and blessing. Thirteen were added to the church and six were baptized at the creek with a very impressive service and the aid of Brother Jacob Snyder. The Sunday school is growing nicely and we have every reason to thank God for His great blessings. The repairs to the church are nearly all completed. We had it painted this summer and it looks so very pretty in its new white coat of paint.

A. E. Wolf.

A living witness of the times of Menno Simon remains in the form of a magnificent linden tree before the little white cottage in which Menno's printer lived. It is believed that this is the tree planted by Menno's own hand. A tablet placed there bears the inscription: "Menno Linde, 1553-1559. M. G. zu H. A." The meaning of the initials is "Mennonite Church of Hamburg", this being the congregation that provided for the marker. Several years ago, Rev. H. van der Smissen of the Hamburg church wrote an interesting pamphlet concerning this place which was the home of Menno during his last years, and here he was buried in his own cabbage garden.

A number of Russian Mennonite brethren arrived at Rotterdam during the month of September, expecting to sail from there for Canada. They were entertained by the Dutch brethren of that city, but on account of difficulties in getting passports, plans were changed and the party sailed for Mexico.

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EDITORIAL

Some years ago some of our American Mennonite churches were visited by Rev. F. Gasser, a missionary in China supported by the Mennonites in Switzerland. He is located at Linchwan Prov. Kiangsi, a station far inland. Naturally as we read of the dangers and distresses incident to recent disorders in China, we wonder how those with whom we are acquainted are faring and whether they are in danger. That there is enough to make all those interested in mission work in China anxious and prayerful for the missionaries, we are sure. A recent private letter to the editor from Bro. Gasser will throw some light on the subject and will all the more bring us to realize that the powers of the evil one are at present making the work of the missionaries in China their target. Among other things, Bro. Gasser writes:

"Just now I am writing away from home. My wife and I have been staying on a hill for eight weeks during the hot season. But the time is about up now and we are just about getting ready to return to the station. We have both been far from well for some time and needed a holiday. Though we have much enjoyed the rest and cool of the hill we are still not feeling as if we were able to do exploits. We really need another furlough but at present we are unable to go home. It seems we will have to drag on until 1928. So we willingly submit to the inevitable and try to carry on the work as best as we can, looking to the Lord for strength day by day.

"I don't think I need to write you much about present day conditions in this country. Your daily papers and Mission periodicals will no doubt contain enough news of this sort to enable you to form an opinion. Civil war, brigandage, floods in some places and drought in others, corruption in the official world and many other calamities work together to bring ruin and untold misery to this fair land! It makes one's heart ache to see all this. Bolshevism is responsible for much misery too. The 'Red Army' from the Prov. of Kwangtung have recently invaded and subjected the Prov. of Hunan. A Missionary friend in this last named Province writes as follows: 'The door now seems to be closing, as a large army, some say 100,000, has invaded the Province, and already taken all our big rich east side cities, levied fearful war imposts and are fighting 30 miles north of this. May HE deliver us from all Russia and these wicked, lawless Soviets stand for. I hear some Russians are in the army and they have already taken churches, schools and residences in four cities and tried to do so here, so lawless are they. I am preparing a country place in case they run us out!' This shows how dark prospects are in some parts of this country! This 'Red Army' is trying to invade our Province too and we do not know what the future has in store for us! How good that the Lord is our refuge and strength!

"Brigandage is very rife in some parts of our district. For several years now the robbers have been 'at work' in a certain part of our field and have brought great suffering to many. They have cleverly evaded apprehension, but one is tempted to believe that the soldiers sent out after them have got their share in the spoil and consequently left them alone! This is quite common in this country now. We have our plans for our autumn's work but how much of it will be carried out we dare not say. We will have to go one step at the time. So far, the bandits in our district have not molested us foreigners, but they are capable of doing most anything if driven to desperation. They are certainly growing more daring all the time. Traveling will have to be done with some risk this autumn. No doubt you have heard that one of the tricks of these bandits is to carry off foreigners and ask huge sums for their ransom. We try to avoid that if we can! Last spring, while traveling in our country district, I experienced the Lord's protection in a special way. Several times I just 'missed' the robbers! Either they had just left a place when I got there or they came just after I left!"

CORRESPONDENCE

Barrville, Pa.—The Lord has been very good to us at Barrville. The meetings have brought light, life and truth to many hungry hearts. A number of souls have been saved during our meetings and our meetings are well attended. Brother Snyder and Brother Glass were with us at Communion and we had a blessed service. Brother Smith, a good worker and a young man, moved to Yeagertown but comes out to service just the same. Again we praise God for His goodness! We greatly appreciate the support the board has given us in every way and trust that God will continue to do great things for us and in our midst.

A. E. Wolf.

Deep Run, Pa.—Dear readers of The Mennonite: In Luke 15:7 Jesus says that there is more joy in heaven over one sinner that repenteth than over ninety-nine just persons who need no repentance. We know therefore that there is great rejoicing in heaven because of twelve young souls who gave themselves to God and were baptized at this place on October 16th, upon their public renunciation of sin and profession of faith in Christ their Saviour. It is indeed a time of rejoicing for all Christians and especially for parents when they can see the children accept Christ in their youth. There were five young women and seven young men who received baptism and were united with our congregation. They will need your prayers to strengthen them in their Christian life and to help them to keep the faith of their fathers. In addition to the twelve who were baptized, there were four others who joined us by the right hand of fellowship.

On the day following, Sunday, October 17th, we celebrated the Lord's Supper. As usual, most of our members were able to attend, although some were kept at home on account of sickness. During the following week, the pastor brought the sacraments to the sick in their respective homes. On Communion occasions, our meeting house is always well filled. We are sorry to say that this is not the case every Sunday, but we presume the same condition prevails at most all churches. What an inspiration it would be to all, and especially to the pastors, if every member would make an effort to get to church services every Sunday so that God's house might be filled for every service.

Our congregation seemed to be well represented at the recent General Conference sessions at Berne. It was said that we had a larger delegation there than any other church of the Eastern District. Those of our number who were able to attend the Conference speak very highly of the wonderful inspiration received from the Conference meetings and also of the boundless hospitality of the Berne people. No doubt the acquaintances formed and friendships renewed at this Conference will tend to create a closer fellowship and a better understanding among the various groups composing the Conference.

While the pastor was away at Conference, his pulpit was occupied by Rev. Harvey W. Shelly of Philadelphia on August 22, by Rev. Amos Martin of Millersville on August 29, and by Dr. Morris of Revere on September 7. All of these brethren brought us inspiring messages from God's Word and we were glad to have them with us.

In the afternoon of August 8, our young people had charge of the services at the Old Folks' Home at Frederick. There were about forty that made the trip, some coming more than thirty miles after snatching a hasty lunch following the morning services at Deep Run. The inmates of the Home seemed to enjoy our service and we trust that they may have received much comfort and cheer through our presence and the little we may have said and done while with them.

In spite of much wet weather and many storms this summer, our farmers on the whole had very successful crops. This is especially true of the fruit. The apple crop is one of the largest we ever had. This means the boiling of a large amount of that delicious apple butter for which the Pennsylvania Dutch are famous. The apple growers of Oregon and Washington may beat us in advertising and marketing their product, but we like to think that the apples from Pennsylvania still lead the world in quality and flavor, especially those that come from back here, in old Bucks county.

We held our annual harvest thanksgiving service on August 14 and on Thanksgiving Day, God willing, we again expect to meet and join our hearts and voices in praise and thanksgiving to the Giver of all good and perfect gifts. May God help us to lead lives that are worthy of the love and goodness that He bestows upon us.

Allen R. Fretz.

Selfishness is the shortest road to friendlessness.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 654 E. 79th St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

"THE HOME BASE"

(Concluded)

Fourth Inning

4. The Home Base Determines the Progress of the Score.

Again, the Home Base not only sends out men, for that is only the beginning of the score, but it also enables them to make progress and reach the different bases necessary. To do this, it lends its support in every way possible.

a. Spiritually.

In baseball, as soon as the batter leaves for first, there is a great deal of cheering and rooting from the Home Base and side-line to show confidence in his success and to give assurance that they are cooperating with him in the winning of the game. This confidence creates new courage and greater effort on the part of the one who is to score. So it is in our great game of missionary activity. As soon as the Home Base has sent out a man, its great duties have just begun. Then especially it must cheer and root and pray and create such a spiritual atmosphere that the missionary knows he has the full confidence and cooperation in the winning of the game. Then he has faith and gets new courage and new power to do better work and actually bring home the score. There is the place for intercessory prayer. When James was beheaded, and Peter imprisoned, already awaiting the morning when he was doomed to be executed, the Christians, like a baseball team, met in a private home and prayed and cheered to create confidence and courage. They manifested their faith in God and His victory. Suddenly the prison shook, the doors flew open, the chains fell off, and Peter was led out rescued by an angel!

b. Materially.

Not only does the Home Base cheer for the one who is to score, but it also sends out other men to enable him to reach other bases. Unless this is done, the opposing team concentrates all its thoughts and efforts upon this one man and he is unable to make any progress. The more men out on bases, the easier it is to steal second, to slide on third, or to make home, for the more divided is the attention of the opposing team, and the more confused their thinking and efforts. Likewise in missionary work. It is futile to send out one man or only a few. In our Church history we find souls like Livingstone, Carey, and others, who consecrated their all fully and wholeheartedly to God in His great mission field. They achieved great success and accomplished marvelous results but because they were not followed up and supported materially and spiritually, their work died and was apparently in vain. Even God Himself had to wait for the fitting hour in the world's history before He could send out His only Son, Christ. He waited until the Roman Empire extended and reigned over praetorically all the inhabited earth; until it had built good roads to reach the different points; until it had one language that was understood by nearly all the people; and even then God sent John the Baptist to prepare the way for Christ. Christ followed up and at the same time trained the twelve to follow Him, the seventy, etc., turning to the left and to the right with the emphatic commission, "Go ye!" Our Home Base must follow the same method and send out more missionaries proportionately as time goes by, to do more intensive and more extensive work. This requires bigger funds, more missionary homes, churches, schools, food, clothing, machinery and equipment. It requires more material and financial support. Strange to say this is one of our greatest needs today. We have the candidates but nothing to send them out with, and yet we boast of being the wealthiest nation of today.

c. Intellectually.

Again in a baseball team we often have a coach who goes to the base and tells the men just what to do, when to run, how to slide, etc. Likewise in missions we have our Mission Boards who give such missionary counsel and advice. Our great missionary, Paul, made three missionary journeys,—three scores, figuratively speaking. When he was on third base in Miletus he hastened to be at Jerusalem for Pentecost. (Acts 20:21). But all along the line he was told, "Don't run home! There is danger! You will make an out! Bonds and afflictions await thee! Don't go up to Jerusalem!" Yet Paul insisted. Then came Agabus, took Paul's girdle, bound his own hands and feet, and said, "Thus saith the Holy Ghost: So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles!" And all the rest besought him not to go to Jerusalem. But, in spite of it all, Paul still insisted, and went to Jerusalem. Moses, the great leader and lawgiver as he started on his forty year journey, had his coach Jethro tell him to divide his labor among the people lest he break down. He considered and obeyed, brought the people through the desert to third base and went Home, The Man on the side-line is often in a better position to give counsel and advice, and it is his sacred duty to do so.

Fifth Inning.

5. The Home Base is the Finishing Place.

And finally, contact with the Home Base determines whether the score counts or not. In baseball, a man may make a fair stroke, reach first, second, and even third bases safely, but unless he reaches and touches the Home Base safely, all his efforts have been in vain, as far as his own score is concerned. In Missions a failure to make such contact means a great loss also. Unless the foreign field and the Home Base have some means of contact, very little will be scored.

It is unreasonable to expect two friends to have things in common very long unless they correspond and associate with each other or with something like each other. "Tell me with whom you associate, and I will tell you who you are." Unless there is contact and association, friends grow poles apart. In our churches also, we cannot expect to have much of a mission spirit unless we give mission instruction and keep in contact with mission fields and missionaries by correspondence or association and visitation. We must have missionaries come direct from the field, who bring fresh material and place it directly into the lives of the congregation; where, as precious seed, it catches root and grows to bear fruit in a live mission spirit and missionaries. The mission spirit is caught not taught. "But they worship the same God?" No, they don't. Had they been worshipping the same God that Christ worshipped, it would not have been required nearly 1900 years to discover that He is a Missionary God.

If we should look into the history of our churches, or if we should visit and see their present status, we should be able to tell what churches had such contact and what not. Those that are close to our coasts where missionaries leave or arrive, and those that are close to our institutions where missionaries are trained, have frequently been visited in the past and the mission spirit was implanted. It grew and soon permeated the whole congregation, so that it sent out its own missionaries who in turn established a still better relationship and thus the mission spirit is kept ablaze. But if we consider congregations that are not so fortunate'y situated, but isolated as it were, far from our missionaries and institutions what do we find but old congregations who failed to produce a single missionary, pastor, nurse, or any other direct mission worker. Very little such contact was made and consequently very little has been scored.

Christ sent out His twelve, and again the seventy and had them come home and tell their stories, and what a great inspiration it was to Him as they "returned with joy, saying, Lord, even the demons are subject unto us in thy name" (Lk. 10:17-21). "In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father,——". Paul made three great missionary journeys, and each time he was very anxious—too anxious—to come home and tell what great things God had wrought through him. We as a Home Base must also provide for such contact if we wish to score.

Our Mission Boards should co-operate with Mission Boards of other denominations and have the missionaries visit every one of our congregations. Such co-operation would mean less expense and more missionary visits. This would mean a greater missionary spirit in the Home Base and therefore a higher standard of life,—of prayer and fasting, even as at Antioch. Then we would hear the Spirit of God tell whom He has called into the mission field; we would send them out; they would be the right type; they would pursue the right method, they would receive the proper support spiritually, materially, and intellectually; and we would be in continual contact and fellowship with each other in the evangelization of the world. This process would repeat itself indefinitely until the whole world is not only evangelized but also Christianized, and God's Kingdom established "in earth as it is in heaven."

H. J. Schrag.

Wayland, Iowa.

JOTTINGS

A special memorial service was held in the chapel of Bluffton College at the regular chapel hour in memory of Mrs. Mary V. Ropp one of the most liberal benefactors of the institution.

The largest Mennonite congregation in Holland is the church in Amsterdam. September 11 was a festive day in this congregation. Dr. A. K. Kuiper, the pastor, celebrated his 25th Anniversary as minister of that church.

The Annual Meeting of the Bethel College corporation will be held in the college chapel Friday, November 26, at 9 o'clock. In view of the fact that the academy is almost automatically disappearing and the necessary endowment fund must be fully raised this will be one of the most important meetings in the college history.

The Springfield church, located near Pleasant Valley, Pa., Rev. A. M. Fretz, celebrated its fall communion on Sunday, Oct. 24. The Springfield church is one of the few Mennonite churches in which the (Old) Mennonites and the General Conference Mennonites worship on alternate Sundays—and they can do this and get along well together.

Mary V. Ropp, daughter of the late John and Mary Ropp, was born in France, Jan. 10, 1854. In 1855, she, with her parents, came to America and located in Illinois. Feb. 6 1872, she was united in marriage with John Ropp, who died Oct. 4, 1922. They resided in Dry Grove Township until 1889, when they retired from the farm and moved to Bloomington. In youth she united with the Mennonite church. Mr. and Mrs. Ropp were charter members of the First Mennonite church of Normal, where they were active and deeply interested in all its activities. They were also intensley interested in the larger work of the Kingdom of God. Christian education was nearest their hearts. Bluffton College, Goshen College, Wheaton College, Illinois Wesleyan, Moody Bible Institute were all recipients of their generosity. Of these Bluffton College was their chief beneficiary. Missions in India, Africa, China, Mennonite Old People's home at Meadows, Y. M. C. A. and Y. W. C. A. of Bloomington likewise shared in their generosity. Mrs. Ropp passed to her eternal reward on Oct. 11. Funeral services were conducted from her late home in Bloomington by her pastor, Rev. W. H. Grubb, assisted by Rev. Troyer and Dean Byers, October 13th.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

OUR PURPOSE IS PEACE

"In spite of all arguments in favor of great military forces, no nation ever had an army large enough to guarantee it against attack in time of peace or to insure its victory in the time of war. No nation ever will. Peace and security are more likely to result from fair and honorable dealings, and mutual agreements for a limitation of armaments among nations, than by any attempt at competition in squadrons and battalions.

"No doubt this country could, if it wished to spend more money, make a better military force, but that is only a part of the problem which confronts our Government. The real question is whether spending more money to make a better military force would really make a better country. . . . I can see no merit in any unnecessary expenditure of money to hire men to build fleets and carry muskets when international regulations and agreements permit the turning of such resources into the making of good roads, the building of better homes, the promotion of education and all the other arts of peace which minister to the advancement of human welfare.

"We are conscious that no other nation harbors any design to put us in jeopardy. It is our purpose in our intercourse with foreign powers to rely not on the strength of our fleets and our armies, but on the justice of our cause. For these reasons our country has not wished to maintain huge military forces. It has been convinced that it could better serve itself and better serve humanity by using its resources for other purposes.

"It is for the civil authority to determine what appropriations shall be granted, what appointments shall be made and what rules shall be adopted for the conduct of its armed forces. Whenever the military power starts dictating to the civil authority, by whatsoever means adopted, the liberties of the country are beginning to end."—Excerpt from President Coolidge's Address to American Legion Convention.

SOUL BURDENS

By C. I. Scott

We could no longer forbear, and thought it good to be left alone.—I Thess. 3:1.

Here is heart burden and concern and interest for others. Here was anxious desire for the welfare of those elsewhere. It was on his mind, in his heart, his thoughts, and in his prayers. It had passed beyond mere interest, and had become a pressing burden, so much so, that it finally reached a point where he could no longer forbear, could stand it no longer, something must be done. Ah, what an ideal heart condition was this for a pastor, for a Christian worker, for any servant of Christ. How Christ-like. This was more than filling an appointment or taking up our cross or doing our duty. Here was the inward constraint of heart love, and when thus moved how far we can go! What sacrifice we can then make, and what joys are found in self-denial to help and bless the needy!

Such heart burdens have taken some among the lost and lowest, where sin abounds, into the slums, among the sick, the poor, the loathsome, the repulsive, across the seas into foreign fields amid dangers and toils.

And with this heart burden upon him the apostle says, "I thought it good to be left alone." Yes, when we are thus moved we begin to find a way to help—even at a sacrifice. Timothy was with him, his co-laborer, and what comfort and help Timothy had been to him. But to help them, he will deny himself and send Timothy to them. His personal preference would have been to keep his co-laborer. Here was self-interest completely submerged and swallowed up in a larger interest, that of the kingdom of Christ, and the welfare of others. He even thought it good to be left alone. How unlike some who would certainly have protested and said, I just can't think of being left alone.

No wonder that this man was caught up in the third heaven, and shown things unlawful to speak about, and that he caught some visions that some others have never seen.

My brother, have you ever had a heart burden for others? Yes, you have had an interest, but how about a soul burden that pressed you to sacrifice and self-denial and toil that others, not you, may be blessed?—Gospel Herald.

LITTLE TYRANTS

Irma Morris

A few days before Christmas, a young mother was "entertaining" her little girl of six by dragging her around the crowded stores. Suddenly the little one spied a "darling" doll's house.

"Oh, Mother, I must have that house! Won't you please give it to me for Christmas?" she coaxed.

Mother priced the toy and when she found that it was twenty-five dollars she was about to tell the child that it was entirely too expensive; but realizing that might cause a scene in the store, she diplomatically said, "We'll ask Father." Poor Father! He didn't come home for dinner, and the little one, after much coaxing, reluctantly consented to go to bed, on condition that Mother would speak to him about the coveted toy as soon as he came in.

At six o'clock in the morning an excited figure appeared at her father's bedside, awakening him with, "May I have it!"

The sleepy father had to listen to the whole story, and being too tired to argue, he temporized by saying "I'll go to see it."

After thinking the matter over, he decided that although he would like to indulge his little daughter, the present state of the exchequer did not justify the expenditure of twenty-five dollars on a toy. Mother agreed with him, but was distracted as to what to tell Mabel.

The child's first words upon returning from school were, "Did it come?"

What could Mother say? "No, maybe it will come later," she answered.

So Mabel watched and waited all the afternoon and by six o'clock she was at a terrible tension. "I don't believe it's coming!" she cried.

A young aunt, who was present, feeling that this deception had lasted long enough, said, "I don't believe your father has bought it. He thinks it's too expensive."

This was the breaking point. Little Mabel threw herself on the floor and promptly went into hysterics. Poor Mother, almost hysterical herself, didn't know what to do. She entreated, implored, offered substitutes.

Nothing was of any avail; the hysterics continued. Mother thought of sending for a doctor. Suddenly she decided to go immediately to buy the doll's house with the money she had saved, little by little, to buy herself a much needed dress. With the prospect of receiving her heart's desire, Mabel's hysterics subsided. Happy Mother! Happy Mabel!

Are they happy? Hasn't Mabel learned a most "valuable" lesson? She has learned that whenever she wants anything very badly all she need do, in order to have her wish gratified, is to go into hysterics. By her mismanagement of this situation, the mother has piled up trouble for herself and for her child. How much better it would have been, had she told Mabel, immediately upon her request, that although she would love to indulge her, the toy was too expensive for the family pocketbook.

Our children are very clever. They learn early how to secure the gratification of their desires. If howling will give them what they want, they will howl; or they will tease, and maybe lie. It is our job to teach them that none of these methods "work". From earliest infancy, we should make them realize that our conduct, with regard to granting their requests, is regulated by just one question—"Is it right?"

THE C. E. TOPIC

November 14.

How May We Promote International Fellowship?

I John 1:3-7; Eph. 4:1-6.

The story of national differences is an old one and therefore a complex one. There are differences that seem to be capable only of keeping nations apart and suspicious of one another. For ages there have been contentions on account of race, language, tradition, education, commercial interests, government and manner of life. Hitherto, when it came to a crisis, war was resorted to in order to settle these differences, but, age-old as is organized warfare, war has never settled anything but the question of who is the stronger party. A settlement on the basis of strength is unfair, destructive and murderous. It assumes that the rights of the bigger party are bigger because that party is bigger. A policy of war is simply a bully policy that caters to selfish interests with no thought of the rights of others. If this world is to progress, or, if our civilization is to continue, another way of settling differences must be found besides war or the threats of war. There is a solution for the differences of nations and of men, that is old, practical and just, found in Christianity if men will but accept the teachings of Jesus Christ, the greatest Teacher of all ages. For two thousand years the teachings of Jesus have been offered as a solution of the differences between men and nations and, though they have professed to honor Jesus, they have never come to the point where they would have faith enough to do as He would do in their differences.

Paul, in his teaching, declared that in Christ there is neither Greek nor Jew, bond or free. Christianity is designed to be the one great fellowship that is to make all men brethren. Our pride of birth has placed a barrier between races. Chinamen, Japs and Hindoos have proven that they possess as fine a mind as those of the Caucasian peoples, but, not being armed with the military strength of the whites, they have been kept in political serfdom which naturally encouraged the arrogant attitudes of the masters of the situation and produced the hatred of the suppressed races. So long as the sword of power is held over the so-called backward races, that long will there be suspicion that will break out in hostile demonstrations as often as opportunity permits. The first step toward a fellowship of nations is to allow the weaker the right of self-determination. Weaker nations were fooled by the promises of self-determination that were incident to the World War and now they are all the more suspicious of the stronger nations. Not until the stronger nations keep faith with the others will International Fellowship be anything but a form of words that are perhaps high sounding, but insincere after all.

Language is another barrier to Fellowship. The difficulty of expression that may not be understood has something to do with the barrier that language throws in the way of peoples who otherwise might be good friends. Let us remember that we learn to speak a mother tongue in our infancy and hold it dear, but that can make no difference in the character. It is the language of the heart that must become the universal if there ever will be one. We learned to know of the love of God through languages used by strange people centuries ago. Why then despise another whose mother tongue differs from ours.

National traditions have much to do in keeping nations suspicious of one another. Some nations pride themselves in being warlike, others teach their children to hate the traditional enemies of their country. Fellowship where the possibilities are so killed before they have a chance to develop will always endanger the horrors and miseries of war. Jesus taught that even the Samaritan could be a brother. Can we forget the past and regard even a native of a nation with which we fought as our brother?

Commercial interests have been said to be at the bottom of many modern wars. People want to enrich themselves at the expense of others. Business is a material and selfish thing without love or sympathy. Even the fair-play policy of modern business is a selfish policy. There is another and better kind of business— the King's Business. When we get into that, make it our supreme business, then there will be no desire for the exploitation of other races and peoples.

THE S. S. LESSON

November 14.

Caleb's Faithfulness Rewarded

Josh. 14:6-15.

Golden Text: "I wholly follow the Lord, my God." Josh. 14:8.

When the spies returned from searching out the Promised Land, there were two men who brought in a minority report. But that report was the true one and in line of their duty. The hearts of Israel melted when they listened to the discouraging report of the majority and because of their lack of faith they lost that which was just within their grasp. None of those who lost faith ever saw the land toward which they journeyed. The two men of faith came to realize their hopes and were now in possession of the Promised Land. Joshua, the leader and hero of Israel, had cleared the land of its opposing enemies and then came the division of land according to the Lord's direction.

Caleb seems to have been a foreigner. He had a name that meant "dog", but the name belied his character except in his fidelity. He was an honored person, indeed the most honored in Israel, because he believed God. He had not only become a member of the Israelitish family, but a true follower of Israel's God in a way that put the rest of Israel to shame. We surely would have expected as much faith from the native born as we would have expected from this alien who became an Israelite When we read and hear of the mighty faith shown by some of the recent converts from heathendom on the mission field, our own lack of it should cause us to blush with shame. How inconsistent that we should expect heathens to be ideal Christians in every respect while we ourselves have so much lacking in our faith life.

Caleb remembered the promises that God had made to him through His servant, Moses. During all these forty-five years this faith he had in God never faltered. Forty years we may think is a long while to wait. We are impatient, but God sees the end and makes ready for it. All this time He was getting this land ready for His servant Caleb, and Caleb was being preserved to realize what was promised to him. These forty-five years were busily occupied. Caleb was active in the work of winning the land long after most of us would have given up our labors and rested on our years. Because he was active and his faith remained true, God preserved Caleb. There is nothing like being active which enables us to remain strong. This is true in worldly activities and it is most true in faith. In order that we may have strong faith we must continue active in the faith.

The time now had come when Caleb claimed the promise that God had made to him. God wants us to claim from Him what He has promised. There is nothing selfish about that and it is an evidence that our faith is alive.

Kirjath-arba was a stronghold, one of the hardest in the land to win. This was to be the inheritance of Caleb. God wants us to get from Him that which to the world seems the most impossible to win. Our inheritance is a redemption from sin, a peace with God, a continued fellowship with Him and an assurance of immortality. These things can only come to us through faith. God will have that we long for all that He promises us being assured that we shall certainly receive.

The faithfulness of Caleb manifested itself in several directions. First, he was a faithful servant of Moses. He went out to do as he was directed to do. Faithfulness to earthly masters is just as important as faithfulness in religious matters. Next, he was faithful to God. He dared to be an outstanding servant who would tell the truth when it was dangerous to do so and when there was only one man to stand by him. Finally, he was faithful to the people with whom he had cast his lot. His report was for their best interest. It was to their sorrow that they did not heed Caleb's advice and go up and take the land.

God, too, was not unfaithful to Caleb. Caleb did his part and God filled His greater part of the contract. He gave Caleb what He had promised him, He preserved his life until he did realize what was promised and then He gave him the strength to enter into the full enjoyment of his inheritance. This faithfulness of God continued with the future descendants of Caleb, who were to come into the land.

The obedience of Caleb gives us material for meditation. It brought its reward. He was permitted to live in strength long after the normal period of three score years and ten had passed. In his old age he came to be honored among his fellows as a saint of God. The reward he received in lands was the richest given to Israel. Not only does God hold the sins of one generation upon the generations following, but, like with Caleb, He honors the children for what the ancestors were. We are sure to be heaping blessings upon our children when our lives are so ordered that they please God.

MARRIAGES

Wasser-Trauger.—On May 22, 1926 by Rev. A. M. Fretz of Perkasie, Pa., Charles F. Wasser and Carrie Trauger both of Bedminster, Pa.

Wismer-Gross.—On October 14th 1926, by Rev. A. M. Fretz of Perkasie, Pa., Norman M. Wismer of Plumstead and Laura H. Gross of Doylestown, Pa.

DEATHS

Eckert.—On June 13, 1926, in Perkasie, Pa., Wilson G. Eckert, aged 64 years, 4 months and 3 days. Funeral services were held on the 16th by Rev. A. M. Fretz. Interment at Tohickon church cemetery.

Hartzler.—Mary Ann Byler Hartzler was born Oct. 31, 1857, in Union county, Pa., and died in her home at East Lynne, Mo., on October 19. 1926, at the age of 68 years, 11 months and 19 days. In her youth, at the age of 15 years, she united with the Amish Mennonite church, and was, until her death, a faithful and consistent member and a devoted follower of Christ.

In 1876, on December 28, she was united in marriage with Joseph Z. Hartzler. To this union were born ten children, seven sons and three daughters: Elmer J., John E., Joseph G. Sadie E., Sherman A., Bertha A., William M., Martin L., Herbert L., and Fannie, one of whom, namely, William, at the age of six years, preceded her to the better world. It was in the year 1882 that the family moved from Logan county, Ohio, to Cass county, Mo., which has been their home ever since.

On Tuesday morning October 19, 1926, mother ate a hearty breakfast, was about her daily duties, when about eight o'clock, without a word or a struggle, sat down in her accustomed rocking chair and fell asleep, her death being due to a weak heart. On the day before the funeral members of the family found sealed between leaves of her Bible all arrangements for her funeral. According to her wish, the funeral was conducted and the sermon preached by J. E. Hartzler, her second son, assisted by J. G Hartzler her third son. The sermon which she chose was Job 14:1-2.

In her happy death mother leaves her husband, Joseph Z. Hartzler the nine children, two brothers, two sisters, thirty-one grandchildren, and a large number of devoted friends to sorrow in her departure but to rejoice in her victorious life, in her love and patience as a mother, and in her noble example as a true and devoted follower of the Christ. Mother has labored long and hard has accomplished well the purpose of life, and we gladly give her back to God who gave her. May she henceforth rest in peace.

The Children.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1928 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

JOTTINGS

On October 24, the Flatland, Pa. congregation held its fall communion, on which occasion five new members were received into the church.

Beginning with Thanksgiving Day and continuing until the following Sunday, the West Swamp congregation, Milford Square, Pa., will celebrate its 200th anniversary with special exercises.

Friends of the late Prof. G. A. Haury of Bethel College are planning a suitable memorial to his honor. A committee of three has been appointed to make a plan whereby this may be done.

Rev. Benjamin Ewert of Winnipeg, Manitoba, who has been traveling among the Canadian churches under the direction of the Conference, was ordained to the eldership in the Rosthern church, near Drake, Manitoba October 15. The Bergtal, Manitoba, church, also ordained Rev. David Schultz to the eldership on September 19.

Rev. P. R. Schroeder of Berne, Indiana, is away from his charge at present. He will assist in special series of meetings at Wisner, Neb., and Elbing, Kansas, after which he will attend the meeting of the Board of Education of General Conference to be held at Wichita, Kansas.

Five hundred men and women gathered in the First Mennonite church of Bluffton, Ohio, in three sessions on Thursday of last week in a regional Bible class council. The possibilities of the Adult Bible Class in present day Sunday schools were strikingly brought out by speakers of national reputation.

A building purchased for mission purposes in the city of Reading, Pa., by the (Old) Mennonite brethren was opened with appropriate services on Sunday, October 31.

Rev. Alfred Habegger of the Cheyenne mission in Montana was in Philadelphia last Sunday, speaking in the Second church in the morning and in the First church in the evening.

The Sewing Society of the Pretty Prairie Mennonite church, Kansas rendered a very interesting program on the evening of September 17. Mrs. B. A. Schwartz presided. Addresses were given by Rev. J. B. Epp and Rev. S. J. Goering. Missions were naturally the themes of the addresses. The church was filled to overflowing.

The meetings of the Western District Conference were conducted in a large tent erected on the grounds of the Christian Mennonite church, Moundridge, Kansas. This was the 35th meeting of the Conference. The sessions during the day were devoted to hearing reports of the committees and other routine business. Among the speakers at the evening sessions were Rev. H. R. Voth, who spoke on Home missions and Rev. S. J. Goering, who spoke on Foreign missions. Another tent was erected on the church grounds to serve as a dining tent for the guests. Twelve hundred persons visited the Conference.

The Clinton Mennonite church, five miles from Moundridge, Kansas, suffered a slight damage from fire, which fortunately was soon controlled. The cause of it was a nest built by birds in the chimney.

While in Kansas attending the meeting of the Western District Conference, Rev. H. R. Voth of Gotebo, Okla., attended the meeting of the Memorial Committee at Bethel College and preached in the Mennonite church at Elbing.

"Let us remember that millions who made the supreme sacrifice during the war died in the hope that it might be the 'war to end war'. Let us honor their memory by working for this great end," says the Commission on International Justice and Goodwill of the Federal Council of Churches, in a statement to church people of the United States suggesting a program for Armistice Week.

The churches are called upon for prayer for the abolition of war. Each year, church leaders report a growing observance in behalf of International justice and goodwill.

"Let men and women of every church remember that the abolition of war is a great intellectual, moral and spiritual enterprise," says the statement. "A determined will, a friendly spirit, an unselfish purpose, a clear and informed mind, and loyal allegiance to the Prince of Peace, are all essential to its achievement. We must wage peace with the same determination to victory that those have who 'wage war'.

"To this end let there be prayer in all our churches of every name and type and in all our Christian homes, that the Spirit of God may guide us, inspire us, and strengthen us."

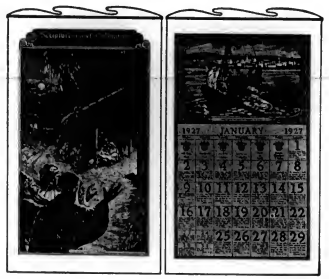
Bro. Linscheid, our missionary at Canton, Okla., writes the following and calls attention to an abuse against which all Christians should protest: "Am enclosing a copy of a resolution passed by the Twelfth Annual Conference of Indian Missionary Workers in Oklahoma at its recent session at Anadarko, Okla. I have marked that part which may be of general interest. It is one of the most vicious practices to abet and encourage these heathen customs, the bane of these people. It is too late to try to prevent this outrage at this time, but would there might be a sentiment created against such retrogressive practices as this one at the Haskell Institute:

"Whereas, an Indian celebration consisting of old-time Indian dances, barbecue and other features, has been planned to take place during the dedication of the new stadium at Haskell Institute, and whereas, certain features of such a celebration are subversive of the teachings of the Christian religion, and of the best that is being developed in the lives of the Indian people therefore,

"Be it resolved, by the Twelfth Annual Conference of Indian Missionary Workers of Oklahoma, held in Anadarko, Okla., October 19-20, 1926, that we enter a vigorous protest against the inclusion of ancient Indian customs and practices which we are constantly opposing among our people believing that they are highly detrimental to their economic, moral and religious advancement.'."

Scripture Text Calendar

For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the homa.

An Art Gallery of the World's Most Famous Sacred Paintings, German or English, same price.

Prices: Single Copies, 30c; 5—$1.40; 12—$3.00; 25—$5.75; 50—$10.00.

Christmas Services for Sunday School

One Starry Night (L)	'Tis Christmas (L)
The Angel's Serenade (L)	The Lord is Come (L)
Christmas Echoes (L)	Hope of the Ages (L)
Worship the King (L)	Festal Bells (L)
King Divine (L)	Modern Christmas Carols (L)
When Joy-Bells Ring (L)	Hail to the King (L)
Starlight and Song (L)	The Starlit Way
Christmas Voices	The Guiding Star (R)
Under the Christmas Skies (L)	The Christmas Angels (L)
The Babe Divine	The Angels' Song (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

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Christmas Day Treasury No. 35—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc. 25c
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Christmas Treasury No. 37—Recitations, Exercises, Pantomimes, Dialogues, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars (L) 25c
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Christmas Chimes.—Dialogues, readings tableau, etc. (L)..... 35c
No. 4.—Recitations, exercises and dialogues..... 60c
No. 5.—30 Recitations, exercises and dialogues..... 60c
No. 6.—34 Recitations, exercises and tableaux..... 60c
No. 7.—36 Christmas recitations and dialogues..... 60c
No. 8.—31 Recitations and dialogues for Christmas..... 60c
No. 13.—Recitations and dialogues..... 60c

MENNONITE BOOK CONCERN BERNE IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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TO CELEBRATE THE 200TH ANNIVERSARY

The 200th anniversary of the beginning of the Mennonite church in Milford, Bucks county, Pennsylvania, will be observed by services in the West Swamp church, as follows:

Thanksgiving and Memorial service, Thursday, Nov. 25, 2:00 P. M.

Mission Festival, Thursday evening, 7:30.

Community service, Friday evening, November 26, 7:30.

Conference service, Saturday, November 27, 1:30 P. M.

Young People's Anniversary, Saturday evening, 7:30.

Anniversary sermons, Sunday, November 28, 9:00 A. M.

Sunday School Reunion, Sunday, 1:15 P. M.

All who have at any time been connected with the congregation or Sunday school are invited to any or all services. Conference ministers are invited especially to participate in the Saturday service. A general invitation also is extended.

Ministers serving the West Swamp church since the beginning in the decade 1717-1727, are: Valentine Clemmer, Jacob Musselman, Michael Musselman, Samuel Musselman, Jacob Nold, Christian Bliem, Christian Zetty, Jacob Hiestand, John H. Oberholtzer, A. B. Shelly, H. G. Allebach, Peter E. Franz and the present pastor, S. M. Rosenberger.

The church choir and the fifty and twenty-five year choir, also the ministers' quartet added much to the joy and spirit of the day by their contribution of song.

Greetings were extended by Rev. Theophil Stoerker of the local Evangelical church, Rev. Treverton Warren of the local Methodist church and Rev. D. H. Middents of the local Presbyterian church.

A letter of greeting from Rev. W. W. Miller in behalf of the Pulaski, Iowa, congregation was read by Rev. Kaufman.

In the evening, a joint program given by the three Christian Endeavor societies, proved to be very interesting and helpful.

Twenty-six stereopticon views relating to the history of the church, sponsored by the Senior C. E. society, were much enjoyed by all present. Pictures were classed in three groups: First, The ministers who served the congregation during the 75 years. Second, pictures of the first, second and third church building, school house, parsonage, etc Third, pictures of various organizations or the activities of the church.

Last, but not the least, came the final address by Rev. Lester Hostetler on the subject, "The Assurance of Immortality".

By the grace of God we were permitted to celebrate this (75) diamond jubilee. We are unworthy of all that the Lord has done for us. All honor and glory and praise be unto Him. May He touch our lives, so that the real true church, the spirit of the living God in the Christ may be in us every day.

CELEBRATE SEVENTY-FIFTH ANNIVERSARY

Zion Church, Donnellson, Iowa

Sunday, October 31st, 1926, marked a red letter day in the history of the Donnellson, Iowa, Mennonite church, when the congregation celebrated the seventy-fifth anniversary.

The day dawned clear and bright and continued so throughout the day. The church was filled to its capacity for every service of the day. Rev. Lester Hostetler, who has been in our midst the past week conducting a series of meetings, gave the anniversary address. Former ministers of the congregation were present and spoke of a wonderful spirit of Christian unity, saying, "For we are laborers together with God", and "Hitherto hath God helped us".

VISITATION EVANGELISM

Rev. Alfred Habegger

After these things, the Lord appointed other seventy also, and sent them two by two before His face into every city and place whither He Himself would come. Luke 10:1.

It has been the writer's pleasure to attend during the summer months, two District Conferences, two retreats, and the General Conference of Mennonites, besides visiting quite a number of churches. All this after having been in the Mission work among the Northern Cheyennes for eight years, in comparative seclusion. During the eight years, it has become clear that Evangelism from the pulpit must be supported by personal evangelism, and visitation evangelism, meeting the desired prospects face to face in the name of the Lord. The above named conferences, retreats and visits have been an immense inspiration to me, while giving opportunity for observation, and for learning about our points of strength and weakness.

In most churches it is taken for granted that the pastor is responsible for the life and spirit of his flock; he does the visitation work, the personal work, leads the prayer meetings, preaches the funeral sermons, presides over the marriage vows and preaches the sermons, and may even help plan for special union meetings when such are advisable. What would Christ do if He were the pastor of our particular churches? I wonder if He would again appoint of His followers to go out two by two, to work for Him. Who would dare make an excuse, and say, "I'm too busy", "I've never done anything like it", "I haven't got the courage to speak to people". Could the Lord depend on you in such a task?

Revival meetings have no doubt been a blessing to many of our churches, but there are no doubt some in most every community who could be won by personal evangelism that cannot be touched or won by public evangelism or revival services. Besides, there are often such with whom the pastor has worked for years who can be won by a lay member to make a definite decision for Christ, and then willingly confess Him before men, and join the Christian brotherhood of which God is the Father.

It is a beautiful coincident that I should be permitted to witness just such work done here in Philadelphia, in the city of "Brotherly-love", as the name of the city is translated. A number of Protestant churches have procured the services of an experienced evangelist, who has directed the work. Instead of holding great evangelistic campaigns, with much noise and publicity, the work is done in quiet and in an orderly manner. The consecrated workers of the various churches meet in a body for instruction and prayer, and inspiration. A list of prospects was drawn up, people who in some way have been in contact through attendance of church, or in any other way have manifested an interest in things pertaining to God and the particular church, such people are put on the list, and also such who live in close proximity to each church. Each pastor works prayerfully in his study, appoints the teams of two workers each, and prayerfully decides what persons should be visited by each team. He himself selects a helper, and they spend about two or three hours in the evening visiting their prospects, presenting to them the matter of re-affirming the faith if they are backslidden Christians, or the matter of accepting Christ as their Lord and Savior, and also the matter of joining the Church in open confession and baptism. If the prospect prefers another church, the name is duly referred to the pastor of that church.

The plan is working out wonderfully, the workers finding rare joy in the service of the Master in this visitation evangelism, and many souls are won in this quiet and personal manner. Each team faces different personalities, and has different experiences, but the workers will ever after be better fitted for service for the Master. There is no trick or scheme used, it is all sincere, consecrated, prayerful, self-denying service seeking first the Kingdom of God. A new life and spirit comes inevitably into the church, where the lay-members share with the pastor, in doing the vital work assisting whole-heartedly and prayerfully. God has given power to His servants, by blessing them with His Spirit, and they come back telling stories of victories for Christ, with the same joy as the disciples returned to their Lord after their visitation work.

Could not the young people those who have been at the retreats and those who have taken active part in C. E. work and S. S. work, help to do visitation

evangelistic work in their own communities?

In the near future, an article will appear, telling of some of the methods and results of the Visitation Evangelistic Compaign in the First Church of Philadelphia, cooperating with other Protestant churches in the vicinity.

Ye shall be witnesses unto Me! Acts. 1:8.

THE "SECOND COMING"

The so-called second coming of the Lord is closely associated with the so-called "millenium" The term "second coming" is found only in Hebrews 9:28, and there it refers to His coming in the Spirit unto complete salvation: So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin (i. e., apart from the flesh, the incarnate body—for He certainly did not come in or with sin the first time) to them that wait (long or yearn) for Him, unto salvation."

The "coming again" of Jesus "unto you", "unto Him", and eventually unto us (John 14:3 18,23,28) is a very notable and valuable teaching of Christ Himself, and it has been fulfilled ever since, and is being fulfilled daily. The term "coming again" is much more to the Scriptural point than "second coming", because it does not limit his effort to seek and to save to only a second time. He comes again and again to seek and to save that which is lost. Christ's "coming again" and His spiritual and abiding presence became a real and continuous fact when the day of Pentecost was being fulfilled: John 16:12-16; Matt. 16: 28; 28:20.

That His "coming again" in grace and compassion has never ceased, but is continually going on in the hearts and lives of men and women is also proved by Rev. 3:20. The experience and observation of all workers in the Kingdom bear witness of this grand and noble truth. Also His "coming again" in judgment is being fulfilled daily in the lives of individuals and periodically in the history of nations (wars, epidemics, earthquakes, tornadoes, drouths, floods, famines etc.).

H. D. Penner.

CORRESPONDENCE

Emmaus Church, Whitewater, Kansas.—Some time ago I was asked to report to The Mennonite such things relating to our congregation as are of general interest. I have delayed doing so because it seemed to me that the happenings that would be of interest to everyone were very few in number. However, since The Mennonite has several times requested that the various churches send in more news, I will describe the events that have occurred and give the editor the responsibility of deciding what is worth reading. Most conversations begin with the weather and it is difficult to give a picture of conditions in a locality without mentioning this ever popular subject. After an unusually dry summer, we are having a fall which is going to the other extreme, about 13 inches of rain having fallen here in six weeks.

Besides the regular services in our church and Sunday school there have been several events of special interest. One of these was the celebration on July 5th of the 50th anniversary of the arrival in this country of the first Mennonite settlers in this locality. The meeting was well attended Those who came over on the same ship at that time are now few in number and living at places widely separated, but a comparatively large number of them were present, some coming from points as far distant as Nebraska and California. As was suitable to the occasion, the program consisted mostly of the story of experiences and conditions in Europe and America a half century ago, as told by these first settlers; also of thanksgiving for the freedom and prosperity we have enjoyed here.

On the 5th of September, one of our members, Marie J. Regier, was ordained as a missionary to the foreign field. The services were led by Rev. J. W. Kliewer president of the Board of Foreign Missions. Other speakers were Rev. P. H. Richert, Missionary Frey of Arizona, Mr. and Mrs. J. R. Duerksen.

A few details regarding our church and Sunday school might be of interest. Last spring, nine young people were received into the church through baptism. Our membership totals 217.

There are 13 classes in the Sunday school, almost all of which are conducted in the German language. Several classes have German and English on alternate Sundays. The adult classes choose their own teachers There are usually several teachers for each class, who take turns in leading. Some of the classes are trying the plan of having all members lead in succession.

As Bethel College no longer encourages students to enroll for work of high school grade, and many people are not satisfied with the local high schools, a school has been organized here to meet this need. This school is supported by voluntary contributions and is now in its second year. It is conducted by the Rev. Henry Thiessen.

Ernest G. Claassen.

THE CHURCH—CONSERVATIVE OR PROGRESSIVE

The church is that body of which Christ is the Head and the believers are members. The true church will be entirely obedient to its Head. There will be harmony among the members. It will function to the glory of Christ. It will endure and triumph though the gates of hell are arrayed against it. Being the body of which Christ is the Head, it will be in perfect accord with the ideals of the Lord. Are we then to assume that the perfect church is to be composed of perfect members? Is it a glass case in which perfect specimens are preserved and protected against contamination? If this be true, then it will happen that the church is without representation on the earth. There is no absolutely perfect specimen of physical manhood; our bodies lack symmetry; coordination is frequently disturbed; scars and disfigurements often proclaim past follies and misfortunes. However, there is a better standard of excellence than the physical. We judge human worth by mental standards and by the functions of that which we figuratively call the heart. To be right with God is a matter of both the head and the heart.

When Paul uses the figure of a building, with Jesus Christ the only foundation, he recognizes the lack of mental, physical and spiritual perfection in the visible church as the wood, hay and stubble, which will eventually be eliminated through the severe test of fire. We are not past the period of testing and, alas, much of our effort is but wood, hay and stubble.

The word for church, meaning "called out" indicates that the idea of separation is clearly defined. It is "separated unto the Gospel". The Christian, the member of the true church, is separated unto the Gospel of God through consecration in all that is involved in the word consecration. It was the great misfortune of our church that it held so long to the idea that the church is an organization of perfect Christians. In the numerous efforts to make and keep the church an organization of perfect beings, those who resorted to the ban, shunning and excommunication for trivial causes lost sight of, or were ignorant of, the fact that they themselves were imperfect, as was evidenced in their hatred, persecutions and holier-than-thou attitudes toward those whom they thought merited that kind of a separation. Persons who cannot agree with the extreme position of those who resorted to such radical discipline measures would be inclined to regard them conservative. On the other hand, the strict disciplinarians would believe that they were progressive in the sense that they were advancing toward perfection. To make progress is to keep moving, but to keep on moving out one after the other of the constituency in the end spells extinction. We are reminded of the certain Dutch Mennonite minister, in the old days, when such things were common, who banned all the other Mennonites but those of his own congregation, then one after the other of his own church were banned until only he and his wife were left. As a progressive no doubt he had his suspicion about the other half, but, for family reasons, relinquished his favorite pastime and became a strict conservative.

Persons unfamiliar with the history of the Mennonite church are inclined to regard the distinction between conservative and progressive to consist largely in matters of garb. Then again, there is a subtile distinction in coats with buttons on and those without that differentiates one kind of Mennonite from the Amish kind. But to hold to a uniform, that dates from medieval times, cannot be much of a distinction in anything any more than the wearing of a Prince Albert coat, a white necktie and a black hat confers superior talent and sanctity on one minister over the clergyman who is content with a summer suit, a straw hat and a sport tie.

Protestantism today is emphasizing its weakness in presenting a divided front to both the world, the unbeliever and the Roman Catholic opposition. It was bad enough to find that, after the victory of the Reformation, there was bitterness in the camps of the allies, but to have 400 years pass with little sign of harmony while the undivided forces of Romanism continue to make the best of every advantage is sheer folly. To our day absurdities are not wanting. There was plenty of reason why Methodists and Presbyterians of the North should refuse to fellowship with their brethren of the South so long as the southern element was committed to human slavery. But, a Methodist church North and a Methodist church South doing missionary work in China, two

generations after the matter was definitely settled in America, should not expect the Chinese converts to keep fresh the bitterness of the ancient battles. A conservatism that will not learn the lessons of history has no useful future. The progress of the Protestant church should be in the direction of a united front against a common opposition. I am convinced that, between Protestantism and Catholicism, the Catholics are the ones who have made the progress. The most pronounced victory of the late war was not the superiority of French arms, or the industrial advance of America, but the religious triumph of the Roman Catholic church. Field masses, eucharistic congresses and Knights of Columbus conclaves, judging by the reports of the press, are the outstanding religious events of the times.

If our conservativeness should take the form of having absolutely nothing to do with other bodies, in an effort to make a common stand for righteousness, for freedom of conscience and common evangelical efforts, we will have an impossible task before us, for their is no other way by which Protestantism can assert itself except through the harmonious working together of the Protestant evangelical bodies.

In its ministry of love, the church has open to it the widest possible field for progressive service. So long as there is misery in this world, so long as poverty brings its daily tale of distress, so long as there are innocent victims of the sins of others, and, so long as there are men and women to be helped to break off the bondage of sin, that long the church must be alert, active, intelligent and progressive in its program of relief. We can conceive of no such a thing as being conservative in answering the bitter cries of the troubled and distressed. It is with satisfaction that we note that the Mennonites are waking up to a great responsibility in benevolences. Our recent response as a united denomination to the cry of the hungry in Russia is an encouragement. It indicates that the traditional benevolent spirit of the Mennonite people may open a possible door to greater future unity and mutual consideration. The Deaconess work of our brethren in the West is growing beyond the expectations of its founders. Homes for the aged and orphan work, such as have already been created, go far toward the conviction that the Mennonite church has a real reason for its existance.

It is not within the province of this article to consider the matter of education per se as a sign of progress. We are now, thank God, beyond that point where we believe "Wie dummer, wie heiliger". To keep abreast with the intelligence of the times is neither progressive nor conservative, it is a matter of existence, and the exercise of common sense.

Having said so much about the matter of education let us keep in mind that conservatism or progressiveness in scholarship is a matter of vital concern. Neither of the two sides need to be regarded by sound thinkers as dangerous to truth or religion, but the popular mind sometimes falls into the fault of thinking progressiveness means irreligion and conservativeness orthodoxy. The progressive scholar is alert and ready to take advantage of new discoveries and ideas and weigh them in the light of his religion. If he is sure of his ground, if his faith is worthy of a man whom God gave a mind to think he will welcome every new truth and investigate every new idea that has bearing on his religion. On the other hand there is danger of so much conservatism that one's thinking will either be bound to the past or to the thinking of other men and will become stale and mouldy.

After all our faith, our beliefs, to be consistent and worthy, must be tested by the living things of our day and not so much by the things of the dead past. If "Let the dead bury the dead" were the principle applied to some of our theology we would be considerably better off.

We should not understand the mere giving of one's self to theological fads as a sign of progressiveness. The problems getting prominence today, such as the virgin birth, the credibility of miracles and the inspiration of the Scriptures are as old as Christianity. In religious controversy they come into prominence one after another with pendulum regularity. Once fashion turns to one and then it turns to another. Our century, with all its progress, has not uncovered a single theological problem of consequence. Let the Christian be sure of his ground as Scripture presents it and he will remain strong in the faith once delivered to the saints, no matter how sensation mongers handle the subject.

In closing let me say, If to be progressive means an unfriendly attitude toward the Bible, a questioning of the Lord's claim to divinity, or a doubting of the doctrine of immortality then I am progressive in nothing but unbelief. I am sawing off the limb behind me and subjecting myself to certain spiritual destruction, for in having done so I have repudiated the Christian faith, and its Christ.

If conservativeness means wearing a uniform as a notice to the world that I belong to a "peculiar people" and am a superior kind of a Christian I am cheaply making for myself a reputation for particular sanctity that has yet to prove itself in character and accomplishments to the glory of God. If conservatism is the cloak about which I wrap myself to avoid my share of the responsibility that the iniquity of the age urges upon a united Christianity I am burying my talent in the earth and expecting my Lord to commend me for it. To isolate oneself from his fellow believers and live in another little world while the billows of sin are rolling on and on is but to join the class of those who having eyes see not and ears and hear not. Such a one, I am sure, does not find much joy in the prospect of joining with the immortal ten thousand times ten thousand in glory.

SHALL WE DESTROY OR BUILD?

Mildred Rappleye

My small niece is about the most active and restless piece of humanity that ever raced around in khaki knickers. She is adorable and loving, but has been known, on certain occasions, to exhibit a deplorable temper. Punishment in the form of scolding or spanking never subdues her — only seems to make her resentful and naughtier.

Recently she was brought over to our house to spend a few days. One afternoon, having tired of her doll, she began to look for more exciting amusement. She found it — a nasal spray, never used.

I was paying little attention to her at the time, being deeply engrossed in a book, but at length my attention was rudely forced, whether I would or not, for a spray of cold water was squeezed onto my neck. Undoubtedly I should have laughed and turned the tables on her, but it annoyed me, and I immediately ordered her to put the spray away, receiving about as much notice as one would expect — none at all.

I waited a few minutes, thinking she would tire if I paid no attention, but she kept it up spoiling a perfectly good marcel wave and wilting my collar. The result was that I took the spray forcibly away from her and put it quite beyond her reach.

Anger is no word for the storm that followed. I ignored it for a while, went on reading my book, but watched out of the corner of my eye. She had been pounding the floor in her temper, screaming at the top of her voice, but finally took a breathing spell, and after thinking very hard, suddenly acted on an inspiration and darted for the door. It caught. That was my chance. Should I lock it and compel her to stay in? It was decidedly cold outside and fast becoming dark, but I knew that to force her to remain in the house in her angry condition would only mean a continuation of the scene, and judging from previous experiences, we should have a very nervous child on our hands for a few days. I decided quickly.

Taking advantage of her awkwardness at the door to seize her hat and coat, likewise my own, I followed her outside, nearly on her heels. She had started down the steet, her fluffy curls flying in the wind, fully determined to run away. I easily caught up with her, but instead of taking hold of her to make her go back as she expected, I ran along beside her, passed her, turned around, and called back,"Let's race." She had been prepared to resist me, and undoubtedly would have thrown herself on the damp ground and screamed at the top of her voice if I had insisted on dragging her back to the house, but she wasn't prepared for this development. Here I was rushing on ahead of her and suggesting that we race, something that all children love. She kept on going for want of knowing what else to do.

The fresh air cooled her temper, and she used up her superfluous energy running, so was quite docile when I stopped and put on her coat and hat. She was walking along beside me, her hand in mine rather weary but happy, when we turned at our door. Neither of us mentioned the affair of the afternoon.

The next time she comes over, I'm going to be observing enough to anticipate her restlessness and discontent, and before she has a chance to look for mischief I'm going to be ready with a suggestion for something that will be real fun. Perhaps it will be a scrap-book, or colored putty for moulding animals, or we may even build a playhouse out of some old boxes, but somehow I'm going to turn that spare energy into constructive channels, for it has to have an outlet, and is forced into mischief-making only when it is not wisely directed.

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THE MENNONITE

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EDITORIAL

Two of the General Conference churches in this week's issue have notice of anniversary occasions. Zion Church, of Donnellson, Iowa, has just celebrated its seventy-fifth year and West Swamp, Pa., will celebrate its two-hundredth. Another, the Upper Milford church of Zionsville, Pa., celebrated its two-hundredth anniversary some weeks ago. All this reminds us that our fathers labored long and hard to establish the church we hold dear on this American soil. We wonder how many of the present churches of our Conference will be celebrating anniversaries a hundred years from now? To be sure, no one can tell what a century will bring forth. The past hunderd years have marked so many changes, both in and out of the Mennonite church, that the imagination staggers at the suggestion of what things may be like in another century. There are some lessons to be learned. We want to learn to avoid the errors of the past and profit by wisdom of the present. Immigration, at first, was the reason why the church became established in America First it was to Pennsylvania, then to Ohio and Indiana, then to Kansas and other western states, now it is into Canada. The problems of the pioneers today are in some respects just as great as were those of the first Mennonite immigrants into Pennsylvania. In these newer fields the brethren have to contend with the language question as did our Pennsylvania churches many years ago. There follows the pioneer period, a time when conditions are settled and the churches increase by natural growth. Perhaps, in times gone by, that was all the growth that Mennonites could hope for, but our Eastern churches are today face to face with the problem of doing more than just holding their own. Competition is keen among Protestant churches, there is no use toning down the term, it is a serious struggle that compels us to see that our youths are not drawn away to other communions and there seems to be an idea among rival denominations that there should be only a survival of the fittest in the brutal sense of the term. The churches that cannot keep pace with the growth of larger communion have no right to expect that the big ones will not look upon them as their legitimate prey.

It is not our purpose in this article to confess weakness or to take a gloomy view of the future but we must continue to be aggressive and grow if we do not expect to be swallowed up. Our church still has a real and living message to the world. It stands for the peace the Lord came upon the earth to proclaim and establish. It emphasizes the rights of the individual church to work out its own destiny. It is decidedly individualistic and therefore not bound into a solid general organization. It must therefore emphasize, as it always has, that in the life of a Christian it is of greater importance to be correct in morals and true in piety than to hold to a formal type of confession.

Again, the two mentioned churches were among the earliest of our General Conference churches and therefore were, from the first, filled with high ideals concerning our brotherhood and its mission to educate the youth and send missionaries to the heathens. The work that interested them must go on. We of the other churches, must take upon ourselves our share of the work and thus help to build solidly for the future.

THE WAYSIDE MINISTRIES

When Paul stood on Mar's Hill to speak to the Athenian philosophers about the Christian religion, he said: "As I passed by, and beheld your devotions, I found an altar." We know not what Paul was doing, or where he was going, except that his whole heart was aching because of idolatry, and he was seeking some way to counteract it. He was "passing by", going somewhere, on some mission bent. The great sermon to the Areopagites was the result of this wayside observation, and may be called one of his wayside ministries. These fill up the empty time of a useful man, and make his life more useful. They crowd in when one is on the way to do something else, and claim the time otherwise set apart.

Jesus' wayside ministries are as interesting and as benificial. as those he deliberately planned. He healed the palsied man when on the way to do something else. He cured the woman of the issue of blood when on another mission. Time after time it is recorded that he did some useful thing as he "passed by". He came in contact with need, supplied the need, and then went on to other tasks. The good things done incidentally seem to approach those he did by careful plan.

Jesus and Paul are good examples for us. First, they had a master purpose in life. This left no vacations—none but those spent apart from men that they might be spent with God. It might be an all-night vigil on the mount, or it might be a year in Arabia; but the purpose was to associate with God, learn his will, and receive his strength. Dissipation and amusement, vacancy and exhaustion, were not in the schedule of either man, and should not enter into the plan of any man today. This master purpose controlled. It led straight from Bethlehem to Calvary. Although the geographical path was zigzag, the moral course was straight as a die. It led also from Damascus to Rome. The geographical course retraced itself, but the moral course was forward always.

Second, they had time to consider other things. Paul could talk while he was going forward. Jesus could heal while he was advancing. The master purpose was inclusive of the wayside ministries, not exclusive. It provided for them, and would have been defeated if they had been rejected. They are the fine touches of good judgment and devotion. They reveal the man as truly as does the great and controlling purpose.

What is our life? It should have a clear and clean purpose, else it gets nowhere—a purpose to honor God and serve his people. That is the first consideration. But this single purpose fails without inclusion of the tender touches of life as we go along. The wayside ministries, the incidentals, prove that the master passion is real. When one is on the way to direct a funeral, he can cheer a depressed stranger he meets with a kind good-morning and a smile of interest. He can start on a business engagement a little sooner, and stop at the bedside of the sick and pray the Father's blessing. He can help a cripple by purchasing a lead pencil while returning from his work. He can speak to a casual aquaintance about spiritual things while giving him a lift in his automobile. The master passion ceases without these wayside interjections. They count. Do not neglect them.—Sel.

"HE MUST INCREASE, BUT I MUST DECREASE"

These words were spoken by John the Baptist, a humble man of God. At another time he said, "There cometh one . . . after me, the latchet of whose shoes I am not worthy to stoop down and unloose." There was something about John that attracted attention. It was not his clothing of camel's hair, his peculiar way of living, nor the eloquence of the language he used, neither was it his personality. It was Jesus whom he lifted up. John 12:32 says: "And I, if I be lifted up, will draw all men unto Me." This does not mean that all men will be saved, for they are crucifying Him in thought, word and deed every day after they have seen Him, and some after they have known Him. The thought in my mind is, Jesus being lifted up in the life of a Christian. There is nothing in all this world that will attract attention and leave an impression like seeing Jesus. To some it is a savor of life unto life, and to others of death unto death. Worldly things make a show and cause people to look, but it is soon gone and forgotten, but they cannot get away from an impression made by Jesus. But how does self appear when lifted up instead of Christ? It is repulsive and disgusting.

I once heard a remark in a sermon that I have never forgotten. "Every time we lift up Christ we nail self to the cross, and every time we lift self we nail Christ to the cross." Oh, what a wonderfully high calling the Christian has—the privilege of being made a spectacle to the world as we go through life lifting up Jesus to lost and dying souls. To do that "He must increase, but we must decrease." Our daily heart cry must be, "None of self and all of thee." One cannot go anywhere on the face of this wide earth without seeing the great and sore need of the millions of souls in distress and trouble and without hearing the cry of the lost, and the only possible way to get help to them is to lift up Jesus. When Jesus left this earth he left the key to the great storehouse of help for all those in need.

A cry comes from the depths of my soul, "Help thy church, O God, every one individually, to daily nail self to the cross." Thus we can lift Jesus up and draw never dying souls to Him.—Sel.

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Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

The readers of The Sower have had the privilege, and we hope it was a real pleasure, of "listening-in" on the half-hour Young People's programs at the General Conference at Berne. You have enjoyed station BLFTN's contribution and others.

Today the "Y's" of station BTHL have kindly consented to make their contribution. Wave length same as b4.

* * * *

THE BETHEL "Y'S"

I

The purpose of a Young Women's Christian Association on a college campus is to give each girl an opportunity to live at her best. Living at one's best means that she has an opportunity to grow—growing in all ways, living the well-rounded life. We take Christ's own life as an example: "For Jesus grew in wisdom and stature, and in favor with God and man." In wisdom we have the intellectual, in stature the physical, in favor with God the spiritual, and in favor with man the social. Any reasonable person will see that all four of these phases must be developed and that if anyone of the four is left undeveloped you have an unbalanced personality.

Let us take a brief glimpse at each of these four in the following order, physical, social, intellectual, and spiritual, and see in what ways the Y. W. attempts to fulfill its task of being a well-rounded help and guide to the girls.

The Y. W. stands for perfect womanhood. The body must therefore be as nearly perfect as possible. The simple life, with sensible and systematic living habits, is encouraged.

Socially, the association creates an atmosphere of fellowship. It tries to make a girl overcome her self-consciousness, to develop her poise (for the organization gives much opportunity for self-expression) and help her to be able to meet people, for in serving, a person must be able to meet people. It gives her the feeling that she is a part of one large group, all working toward the same goal, and as such, her work will not be in vain.

Perhaps the greatest intellectual work done by the Y. W. is to develop a broad-minded spirit in the girl so that she will be able to see the other girls' point of view. The study of other people is emphasized, especially peoples of other lands. The Y. W. to some extent guides the minds of the girls to think of various problems of national and international importance. For example, the problem of international peace is continually kept before the girls' minds. An atmosphere for peace must be built up before very much active work can be done. The association encourages the reading of worth while books. It studies various lines of work and shows the girl that there are many fields of true Christian service.

Important as these three phases of Christian living may be, our emphasis is always on the fourth phase—the spiritual. In our weekly association meetings, in our discussion groups, in our Mission and Bible study classes, in our regular cabinet meetings, we are always strjving to learn the way by which we can become better Christians, make our lives count for more, and better serve our fellow-men—those closely related to us and those farther away. It gives each girl an opportunity for self-expression while she is absent from her home church.

As I stated before, the aim of our organization is to give each girl an opportunity to live at her best. We try to discover the girls' individual talents and then show the girl in what way her talent may serve a useful purpose for the organization while she is in school and then for the community and church of which she should become a vital part.

Not until we stop and think that the Y. W. C. A. is the only Christian organization in the college which includes the great majority of the women students, do we fully realize the wonderful opportunity and great field of service which the organization really has.

The Y. W. C. A. is that organization on the college campus which fosters the spirit of fellowship and cooperation and, in other words, tries to put each girl in the environment where she can live at her best.

Douglas Malloch has expressed in most fitting words the thought of living at your best with his poem:

Be the Best of Whatever You Are

If you can't be a pine on the top of the hill,
Be a scrub in the valley—but be
The best little scrub by the side of the rill,
Be a bush if you can't be a tree.

If you can't be a bush be a bit of the grass,
And some highway some happier make;
If you can't be a muskie then just be a bass—
But the liveliest bass in the lake!

We can't all be captains, we've got to be crew,
There's something for all of us here.
There's big work to do and there's lesser to do,
And the task we must do is the near.

If you can't be a highway then just be a trail,
If you can't be the sun be a star;
It isn't by size that you win or you fail—
Be the best of whatever you are!

Ruth Kliewer.
Newton, Kansas.

II

The Y. M. C. A. or Young Men's Christian Association, of Bethel College, is just what the name implies. It is an organization of young men who have consecrated their lives to Jesus Christ. Its purpose is to train these young men for Christian leadership.

The work of the Y. M. C. A. is significant for two main reasons: first, because of the importance of the organization itself in college life; and second, because of the importance of the consecration and purpose of the young men who make up the organization.

The Bethel Y. M. C. A. is therefore significant because its duty is to create the religious atmosphere in college life. It is there to create sentiment for Christ. Through weekly fellowship meetings, cabinet meetings, conferences, Bible discussion groups; through a student employment bureau a vocational guidance department, the supervision of social activities, and deputation work—through all these means the work of the Y. M. C. A. is forwarded.

The Y. M. C. A. strives to permeate the social life of Bethel with the pure and ennobling spirit of Christ. And more than that, it makes the young college men re-think their religion. It makes them face the real issues of life from a Christian standpoint. It presents to the young men **Christ** as the **Savior**, and not merely the social reformer who walked the shores of the sea of Galilee 2,000 years ago.

The Y. M. C. A. of Bethel is also significant because of the importance of the consecration and purpose of the young men who make up the organization. First, think of the importance of consecration. **Above all**, there must be a devout consecration of each Mennonite youth, for after all, Christ is the personal Savior of every young man. He is the elemental source of all power. He is the ultimate goal of every Christian's life.

The Y. M. C. A. wields its influence upon the young men just at the time they are solving problems; just at the time when they are busy deciding for themselves their own destinies.

The high soul climbs the high way,
The low soul gropes the low,
And between on misty flats
The rest drift to and fro.

But to everyone there openeth
A high way and a low.
And every youth decideth
The way his soul shall go.

And yes, Christ is willing and anxious to give us the power to go the high way. But, oh, we young people so often live under mistaken ideas. Sometimes we think that some day God will call young men in order to make them spectacular leaders. But no, God doesn't do that. God called Moses, not to give him "success", not to make Moses a spectacular leader He called Moses to meet a particular need: to deliver the children of Israel out of Egypt.

Then, when we see that we've been mistaken, when we see that God is only interested in what we can actually **do**, we feel discouraged. But our fathers, our teachers, our religious knowledge assures us that there is some job for each one of us. We are not all able to be, nor supposed to be Martin Luthers, Wycliffs and Wesleys. God only made one Menno Simons, one Felix Manz, one Christopher Dock. The rest of us have different tasks. All Christ wants us to do is to be conscious of some real need, to test and train our ability to meet that need, to do our level best, and to call upon Him for guidance and help. This sentiment is expressed vividly in Edgar A. Guest's poem, "True Nobility":

Who does his task from day to day
And meets whatever comes his way,
Believing God has willed it so,
Has found real greatness here below.

Who guards his post, no matter where,
Believing God must need him there;
Although but lowly toil it be
Has risen to nobility.

For great and low there's but one test;
'Tis that each man shall do his best.
Who works with all the strength he can,
Shall never die in debt to man.

And finally, let us hurriedly review some of the purposes or possibilities of the Young Men's Christian Association.

Four centuries ago; our Mennonite fathers laid down as principles of their life the peace-pursuing aims of Jesus Christ, the Prince of Peace. Not until the last century has the world in general been enlightened by the same principle of peace that awakened our forefathers. It took faith, far-sightedness and Godliness for those pioneers to see the light which the rest of mankind did not see until after 350 years of envy, strife and bloodshed. Is it now time for us to sit in our easy chairs with a feeling of satisfaction and pride, with a belief that our task has been accomplished? No! The great work lies before us. The time has arrived for us to work as we have never worked before to make peace an actual reality. And that, friends, is one great purpose of the Young Men's Christian Association of Bethel College.

We also believe that we as Mennonites, should help others. If we are not careful we will withdraw too far from the world. Christ didn't sin with the sinners, but He ate with them talked with them, and died for them; and we are a part of that group for whom He died. We dare not sink to the life of the monks of the dark ages and think only of ourselves. We may thank God that we are not doing so, we have a goodly number of young men and women ready to go out and serve Christ in the foreign mission fields as soon as the finances can be obtained.

Finally, with the same stabilizing, unifying Young Men's Christian Association working in all of our Mennonite colleges, is it to much to say that perhaps some day we'll have three of four Mennonite divisions instead of seventeen or more? In the past, we've thrived not because of, but in spite of division.

Is it not true that the young college Christian men of today are the potential religious leaders of tomorrow? And if tomorrow, the Mennonite faith is not what it is today, it will not be because of the frivolity, negligence or carelessness of youth. The blame will have to be laid at the door of those men who have a superstitious fear of the progressive religious organizations of our Christian colleges; it will be the fault of those who neglect and even discourage organized religious

training of the Mennonite youth.

Therefore, may we, the Mennonite young people of today, looking with gratitude upon the faith, the honesty the far-sightedness the Godliness of our Mennonite fathers, and being conscious of our tremendous duties, strive on with new vigor and new zeal to do the work which God has waiting for us to do.

Using the Y. M. C. A. as a means to an end, conscious of your interest and encouragement (speaking to the Mennonite fathers and mothers), bless ed with the power of God and the perfect leadership of Jesus Christ, the Prince of Peace, may we, the young people, do our part in establishing His Kingdom on earth.

Willis Rich.

Newton, Kansas.

THE S. S. LESSON

November 21

Joshua Renewing the Covenant.

Josh. 24:14-25.

Golden Text: "Choose ye this day whom ye will serve. . . . : but as for me and my house we will serve the Lord."—Josh. 24 15.

The last words of a man, particularly a great man, are always impressive. They are an index to his character and portray the influence he has had with those he left behind. Joshua, now an old man, realizing that his days were numbered, left a parting message with his people rehearsing the story of God's marvelous deliverance of Israel out of Egypt and his leadings from that time to the day in which he was speaking when Israel was in possession of the Promised Land. He knew, and wanted Israel to realize that when God had done such wonderful things in the past for them He would continue His faithfulness if they would but be faithful to Him. Our whole Christian experience is very much like that of Israel. We have been redeemed and brought up out of the house of bondage of sin and established in the delightful Christian life which holds to us promise of greater future happiness and bliss. As with Israel, our future blessedness depends upon our faithfulness to our God and Redeemer. The past trials and battles of our lives through which God has led us victoriously are an assurance that He will be with us in ou rfuture trials.

There was no element of doubt or question in the mind of Joshua. He knew that the reason he and Israel were safely in the Promised Land was God exercising His goodness. He could say: "By the grace of God I am what I am". Now that he had come close to the end of his life Joshua could realize the victories that faith wins. He was an outstanding man of faith when all Israel, but Moses and Caleb, doubted. He remained constant in the faith and now saw its reward. "Faith is the victory that overcomes the world." It is the only thing upon which we have to rely in the face of the world and its powers of wickedness.

Joshua reminded Israel that they were a redeemed people Their fathers before Abraham's time had been idolators and in Egypt they had learned to serve the gods of their oppressors while in the wilderness they had fallen back to idols. Abraham was called out of idolatry, Israel was taken away from the Egyptians and was forgiven when they lapsed in the wilderness. There was nothing except the goodness and grace of God to explain the special favor of His love. So with us. We were in sin, in bondage, time and again we have transgressed. We deserved God's severest condemnation, nevertheless, He has led our lives in pleasant places and showered blessings upon us. We have been won from sin and it is reasonable that a spirit of gratitude should prevail in us so that we will be faithful to God all our lives.

Israel was called upon to choose. There is nothing that God compels us to do with our love and affections. He has made us in His image and therefore we have free wills. We may will to accept and follow Him or we may will to reject and disobey Him. We are the masters of our own destinies. If we elect the path that leads from God we may go that way—and suffer the eternal consequences and, if we elect to turn our faces toward Him and keep in His way, He has nothing but the greatest joy and happiness to offer us for all eternity. Every day of our lives there are things to be chosen whether we will or not. We may choose the things that offer us no comfort or future if we so will, but we have also the privilege of taking to ourselves that which is good for us. Men and women, when they accept Christ as their Lord and Master, do so not under compulsion, but of their own volition. In choosing Him they have made the best and most lasting of all good things their own. It is the duty of Christians, be they ministers or laymen, ever to urge men and women to make Christ their choice. Having tasted and known the love of God, through Christ they will make it the great desire of their lives to have others share this happiness.

The decision Joshua called Israel was for "Now". There was to be no hesitation or delay. If their hearts were right with God there could be no reason for a minute's delay. Many are lost because they do not come to a decision. Mr. Moody used to tell of the girl who wrote in her diary one evening before retiring: "Tomorrow I shall become a Christian". It was the last entry she had made in her journal and her friends found her dead in bed the next morning. Tomorrow to the one under conviction of sin very often never comes.

Joshua had little faith in the promises Israel made that day He challenged them to keep their word and they in the enthusiasm of the moment repeated their pledge. It meant that they were committing themselves to the Lord and deserving of any punishment their future misconduct would bring upon them. With Joshua the whole thing was settled. No matter what Israel might do he and his house were for Jehovah. There was no going with the crowd with him. He had stood alone before and he was ready to be true if all went wrong. We have the lesson to learn that the right thing to do is to be out and out for the Lord even if we have to stand alone.

THE C. E. TOPIC

November 21

How Praise God from Whom All Blessings Flow?

Psa. 116: 12-19; Luke 17: 11-19.

Every prayer should contain an expression of thanksgiving since all that we have, are, and will be comes from God, the gift of His grace. Every act of worship should also be an act of thanksgiving since there can be no coming to God without a feeling of gratitude. We are God's children and as a poet once said "Sharper than a serpent's tooth is an ungrateful child". There can be no proper attitude on the part of children to parents except it involves a sense of obligation. As Christians the only proper way to live the Christian life is to be ever conscious of the gift of God's grace—His Son, our Lord and Saviour. Thanksgiving is a means by which every one no matter what his condition in life or what his or her abilities may be, may praise God from whom all blessings flow.

The people of the United States set aside a day each year which they call Thanksgiving Day. The day had its origin centuries ago in the hearts of God's people and came to be a day for all to participate in almost as soon as the Pilgrim Fathers set their feet on the shores of bleak New England. As a national feast day it shows that America is not altogether irreligious and indicates that we are a Christian nation. There is however a great difference between being a Christian nation and being a nation of Christians. Unfortunately, the latter is not the case. We as Christians must feel that we have particular need of indicating that we really are Christians full of the spirit of praise to our Heavenly Father.

God's children will so order their lives that they will be a living witness to His goodness and love. They will be living witnesses known and read of all men. There is a saying that the only Bible the world will read is the life the Christian will live. To live the godly life is to show that God is good and merciful and delights in being kind to His children. We therefore should be good to our fellows, showing them love where opportunities offer. As He is Love, so we should love, even to the extent of forgiving our enemies and doing good to those who have wronged us. Our particular care should be for the distressed and miserable and our desire shown by our efforts should be that those who are with Christ should be led to know and love Him. The world will only know Jesus as they see Him in the lives of those who confess Him as their personal Saviour.

Praising God is more than a form of words. There are those their duty when they take an occasional part in a religious service and sometimes talk piously Testimony is a thing requited by our Lord. He tells us that if we will not confess Him before men we cannot expect that He will confess us before our Heavenly Father. But words and acts must go together. The preaching of Jesus Christ will save the world if with that preaching there is Christly living. The inconsistent testimony of men and women has done more to hinder the course of the Gospel than anything we know.

The creature world gives expression to its joy which is its way of praising God. The birds sing and make all things around them glad. We should rejoice in the Lord ever. Joy is contagious. To be happy makes others happy. Our rejoicing is a way by which God is praised. We have much in which to rejoice. We have health, comforts, providential protection, friends, etc. We have more. We have a Saviour whose life was an inspiration to us whose death procured for us our salvation whose resurrection gives us the assurance that death does not end all and there awaits a joyous eternal reunion with our Lord and the dear ones who have gone before and whose coming again is to be the great climax of our hopes. We cannot be silent about these things. As the bird sings because it is happy so we should give continual expression of our joys so that others may share them with us and God be praised.

A Chinese missionary was describing the Christ to a crowd in a strange city he had never visited before and about which he knew little. After he had finished, one of his hearers said: "I knew that man, he lived in our village". A little questioning revealed the fact that a Christian had lived in that village. What a compliment! The Christian had evidently so lived the Christ life that "The world saw Jesus in Him". That is the very best kind of praise we may bring to the glory of our Christ.

MARRIAGE

Flickinger—Sprunger. On Sunday afternoon Sept. 26, 1926 at the Salem Mennonite church, Sonnenberg, Ohio, Raymond Flickinger, of the Christian (Disciple) church of Massillon Ohio, to Miss Delpha Sprunger youngest daughter of the late Philemon Sprunger, of Sonnenberg Ohio, member of the Salem Mennonite church, Sonnenberg, Ohio, by Rev. A. R. Keiser pastor of the bride.

DEATHS

Zuercher— On October 30, 1926 at his home on Sonnenberg, Ohio, after several years of suffering from senility, Christian Zuercher, charter member of the Salem Mennonite church, Sonnenberg, Ohio. On Nov. 1, funeral services were held at the home of the deceased and at the said church conducted by his pastor, Rev. A. R. Keiser, assisted by Rev. Rufus Wingert, D. D., of Orrville, Ohio, a friend of the family. Father Zuercher was born in the settlement, March 16, 1841 and became a member of the old Sonnenberg church in his youth. the church of his parents, in 1886 he was one of the small group of progressive members of that church who united to organize the Salem Mennonite church. He was a very faithful and constant attendant of the services of his church as long as it was physically possible for him to do so, and a faithful supporter of its needs and activities. On March 25, 1871, he was married to Elizabeth Welty, of Moniteau county, Missouri, and then settled on the farm on which the couple lived a happy family life for over 55 years, sharing together the hard farm work and the care of a group of 10 children, of whom 2 died in infancy and, 8 are living 5 daughters and 3 sons, all married and 16 grandchildren. Besides these one aged invalid sister survives him. One brother and 3 sisters preceded him into the beyond, besides 5 that died in infancy. Father Zuercher's memory will be cherished not only by his bereaved widow and children, but also by his church and all who knew him.

Rich— Anna Rich, daughter of Peter and Barbara (Miller) Rich, was born Dec. 20 1869, in Washington County, Iowa. She passed away at her home in Washington Iowa, on Oct. 22, 1926 at 5:15 A. M. at the age of 56 years, 10 months and 2 days.

She was baptized in her youth at the Emmanuel Mennonite Church, near Noble, Iowa, which church she also joined at that time, and in which she remained a member unto the end.

She was united in marriage to Joseph G. Rich on Jan. 4, 1890. To this union were born three children. Charles, Bertha and Lina, all of whom survive to mourn her departure.

She is preceded by her husband on May 2, 1900; by her father, her mother, one sister and one brother.

She leaves to mourn the three children, one sister, three half-sisters, two half-brothers and a host of relatives and friends.

But ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

—J. L. McCreary.

Funeral services were held on Monday Oct. 25, at 1:00 P. M. from the home in Washington, and at 2:30 P. M. from the Emmanuel Mennonite Church near Noble. The services were in charge of her pastor, Rev. H. J. Schrag, and of Rev. Daniel Graber, of the Amish Mennonite Church. Interment was made in the Eicher Cemetery near the church.

Rittler— Barbara Rittler was born at Tavistock, Ontario, March 17, 1857, and passed away very suddenly Oct. 24 1926 in the home of her brother, John at Washington at the age of 69 years, 7 months, and 7 days.

She was the oldest daughter of Louis and Elizabeth (Weinberger) Rittler, with whom she came to Washington County, Iowa, when she was one year old later moving to Wayland, Iowa.

She was baptized in the Lutheran faith in infancy. In 1887 she united with the Mennonite church near Noble, which membership was transferred to the Wayland Mennonite church in 1901, where she was a consistent member until the time of her death. She was afflicted with asthma, but bore her affliction for so many years with the greatest fortitude. She was of a happy disposition and always greeted her friends and loved ones with words of encouragement and cheer.

She is preceded in death by her father, mother and one sister. Four sisters and three brothers survive.

Only a moment of dark,
A dream of the fleeting night,
And then the beautiful break of day
And the quiet peace of light:
And you found yourself where you longed to stand,
In the repose of the fatherland.

—Marianne Farmingham.

Funeral services were held on Thursday, October 28, at 9:40 A. M., from the home of Mr. and Mrs. Henry Mast and at 10:00 A. M. from the Mennonite Church in Wayland. The services were in charge of her pastor Rev. H. J. Schrag who was assisted by Rev. J. J. Pritchard of the Wayland Methodist Church. Interment was made in the Eicher Cemetery.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR OCTOBER, 1926.

Bethel S. S., Inman, Kan., $33.67; Elisabeth Voran, Colorado Springs, Colo., $6.00; Eden S. S Moundridge, Kan., $245.35; S. M. Musselman, trustee for Pannabecker debt. $500; Hutterdorf Ch., Freeman, S. Dak., $272.73; Friedenstal Ch. Tampa, Kan., $77.51; Anna and Julia Jantz, Tampa, Kan., $35 00; Maria U. Schmidt, Hillsboro, Kan. $30; Menn. S. S., Lehanon, Ill., $50 00; Menn. Ch., Pulaski, Iowa, $22 00; First Menn. Ch., Aberdeen, Ida., $98.09; Elise Wiebe, Whitewater, Kan., $30; J. E. Entz, Newton, Kan., $30; S. S., No. 33, Berne, Ind. $24 26; S. S. Borneman, Norristown, Pa., $75.00; Bethel Ch., Hydro, Okla., $29.00; Bethesda Ch., Marion, S. D., $42.00; Menn. C. E. Soc., Medford, Okla., $14.75; P. A. Goebel, Cimarron, Kan., $100.00; Hoffnungsfeld Ch., Moundridge, Kan., $36.25; M. Schrag, Newton, Kan., $5.00; member of Alexanderwohl Ch., Goessel, Kan., $30.00; Peter J. Stucky, Moundridge, Kan., $10.00; Menn. S. S., Upland, Calif., $30.77; Menn. Ch., Hutchinson, Kan., $18.67; Tabor Ch., Goessel, Kan., $114 82; J. H. and Anna Schmidt, Gotebo Okla., $50.00; Menn. Ch., and S. S., Wadsworth, Ohio, $50.00; Builder's Class Reformed Ch., Berne, Ind., $11.19; Agatha Claassen, Newton, Kan., $10.00; Bethel College Menn. Ch., Newton, Kan., $377.84; First Menn. Ch., Bluffton Ohio, $34; interest, (immigrant note), $7.50; Menn. Ch., Escondido Calif., $38.49; Herold Ch., Bessie, Okla., $23.24; Grace Menn. Ch., Bluffton, O., $73.03; Menn S. S., Monroe Wash., $13.23; interest (immigrant note), $7.50; friends, Bluffton, Ohio, $450.00; Bethel hospital sisters, Newton, Kan., $82.00; First Menn. Ch., Upland, Calif., $38.63; Menn Ch and S. S., Pratum, Oreg., $42 90; Second Menn. S. S., Beatrice, Nebr. $228.00; Bethel Ch., Fortuna, Mo., $48.70. Menn. Ch., Pretty Prairie, Kan. $112 00; Mrs. J. A. Hiebert, Ontario, Calif., $10.00; Mrs. Jacob M Waldner, Freeman, S Dak., $20.00; missi n friends, $59.50; Home Mission Board, $100.00; Bethesda Ch. Langham, Sask., $70.00; G. J. Voth, Choteau, Okla., $150.00; Salem-Zion S. S., Marion Jct., S. Dak., $42 00; Menn. Ch., Menno, Wash., $44 44; five S S. scholars, Brudertal Ch., Hillsboro, Kan., $30.00; John A. Dueck, Laird, Sask., $30.00; Mrs. J. C. Holdeman, Parlier, Calif., $30; Menn. Ch., Buhler, Kan., $30 95; church choirs, Beatrice, Nebr., $39.83; Menn. Ch., Arlington, Kan., $22.15; Menn Ch., Inman, Kan., $22.38; Menn. Ch., near Beatrice, Nebr., $522.97; Menn S. S., near Beatrice, Nebr., $528.86; Rosenort Ch., Laird, Sask., $23.00; Mary A. Bechtel, East Northfield, Mass., $40; Alexanderwohl C. E. Soc., Goessel Kan., $50; friend, Goessel, Kan., $80.00; Bethel C. E. Soc., Mt. Lake, Minn., $80.00; First Menn. and Emmanuel Churches, Aberdeen, Ida., $66.16; Bethel Ch., Mt. Lake, Minn., $125 00; Bethel Ch. and S. S., Wolf Point, Mont., $33.25; Gnadenberg C. E. Soc. Whitewater, Kan., $15.00; mission watch, collection, Herbert, Sask., $15.00; Bethel C. E. Soc., Inman, Kan., $18.50; C. H. Reiser, Elbing, Kan., $100.00; Goessel Menn. Ch, Goessel, Kan., $38.80; John Becker, Aberdeen, Ida., $40.00; Bethel S. S., Lustre, Mont., $5.75; Salem Ch., Ruff, Wash., $10.72; Helping Hand S. S. class, Noble, Ia., $50.00; Brudertal Ch., Hillsboro, Kan., $132.72; First Menn. Ch., Monroe, Wash., $72.46; Bethel S. S., Fortuna, Mo., $6.02; Nebo Ch., Meade, Kan., $118.46; Garden Tp. Ch., Moundridge, Kan., $39.27; A. M. Ch., Milford, Nebr., $18 05; A. P. Neufeld, Inman, Kan., $50 00; Bethesda Ch., Henderson, Nebr., $182.85; C. E. Societies, Middle Dist. Conf., $722.64; Salem Ch. Marion, S. D., $400 00; Menn. Ch., Medford, Okla., $5.33; First Menn. Ch., Butterfield, Minn., $12.90; K. F., Burrton, Kan., $10 00; First Menn. Ch. and S. S., Philadelphia, Pa., $107.56; San Marcos Ch., Paso Robles, Calif., $50.00; Menn. Ch., Hillsboro, Kan., $55.00; Johannestal Ch., Hillsboro, Kan., $225 00; Second Menn. Ch., Beatrice, Nebr., $156.33; Menn. Ch., Lehigh, Kan., $11; Mr. and Mrs. Karl Friesen, Los Angeles, Calif. $10 00; A. D. Friesen, account, $1.23; D. W. Friesen, Altona, Man., $32 00; Jacob Heinrichs, Halbstadt, Man., $25.00; I. W. Wiens, Herbert, Sask., $23.27; Menn. Ch., Herbert, Sask., $157 70; Mary Janzen, Herbert, Sask., $50.00; Bergtal Ch., Manitoba, $277.00; C. E. Soc., Altona, Man., $40 00; Sew. Soc., Steinbach, Man., $50 00; Menn. S. S., Gretna, Man., $19.25; C. E. Soc. Laird, Sask., $8.00; interest from Weisenamt, net, $20.78; Jac. J. Enss, Teddington, Sask., $60; Bergtal Ch., Manitoba, $366.97; Tina P. Peters, Winkler, Man., $31.00; C. I. Wall, Waldeck, Sask., $67.00; Bethel Ch., Inman, Kan., $221.35; Emanuel Ch., Aberdeen, Ida., $165; First Menn. Ch., Mt Lake, Minn., $29.20; H. A. Penner, Lincoln, Nebr., $100; Eastern District Conf., orphan fund $35; Hoffnungsau Ch., Inman, Kan., $47.00; Bethany Ch., Quakertown, Pa., $55.00; Hereford Ch., Bally, Pa., $182.50; Bethel Ch., Lustre, Mont., $75.00; H. P. Goertz, Canton, Kan., $15 00; Peter P. Schrag, Pretty Prairie Kan., $20.00; Gnadenberg Ch., Whitewater, Kan., $56.26; West Swamp Ch., Quakertown, Pa., $173.70; Jacob Thimm, Plains, Kan., $5.25; Menn. Ch., Boyertown, Pa., $25; Hebron C. E. Soc., Inman, Kan., $37.50; Christian Ch., Moundridge, Kan., $354.57; Western Dist. Conf. collection, Moundridge, Kan., $307.35; Franz Banman, legacy Canton, Kan., $100 00; Women's Bible Class, Bethel College Menn. Ch., Newton, Kan., $30.00; Jacob Dyck, Elbing, Kan., $20; Hutterthal Ch. Bridgewater, S. D., $442.49; L. F. Sprunger, Berne, Ind., $30.00; First Menn. S. S. class, Berne, Ind., $90.00; Ben Sprunger's S. S. class, Berne, Ind., $55.00; friend, Hillsboro, Kan., $30.00; First Menn. C. E. Soc., Berne, Ind., $104.70; mission boxes, Berne Ind., $67.60; Careful Gleaner's S. S. class, Berne, Ind., $35.00; S. S., No. 29, Berne, Ind., $8.00; Eva Ramseier, Los Angeles, Calif., $100.00; First Menn. S. S., Shafter, Calif., $30 00; Y. M. S. S. class, Fortuna, Mo., $25.00; Friedensberg S. S., Springfield, S. D., $50.00; Ladies' Ex. Com. of Sew. Soc., (Mrs. J. G. Regier), $952.46.

Total, $13,898.15.

Balance in Bank on October 1, 1926 $1 345.37.

Gifts for General Fund, $11,883.57.

Gifts for Orphans, Teachers, etc. $901.50.

Gifts for China Station. $154.19.

Gifts for India Station, $305.89.

Gifts for China Building Fund, $7.00.

Interest, $15.00.

Gifts for Sundries, $630.00.

Total Receipts during October, $13,898.15.

Money borrowed during October $2 000.00.

Paid on Orders during October, $17,174.40.

Balance in Bank on November 1 1926, $69.12.

On November 1, 1926, our Board has a debt of $24 200.00.

Also $10 378.75 unpaid October orders.

Gratefully acknowledged

J. G. Regier, Treasurer.

Newton Kansas.

JOTTINGS

The Board of Education of General Conference held a meeting in Kansas this week.

An addition is being built to the First Mennonite church of Newton, Kansas. Members of the church have been busy during the past weeks in getting the ground ready for the building.

A mission program was given in Bethel College church on Oct. 29 under the auspices of the Ladies' Organization of that congregation. Mr and Mrs. S. J. Goering, now on furlough, appeared in Chinese costume and told of their many interesting experiences. They also exhibited a number of Chinese articles.

Of the 269 students attending Bluffton College this year, 151 are Mennonite. Eleven states are represented in the student body, 188 coming from Ohio, 17 from Pennsylvania, 18 from Indiana, 22 from Illinois, 9 from Iowa 8 from foreign countries, 3 from California and 1 each from Minnesota, Nebraska, South Dakota and Missouri.

In a vesper address giving an account of his visit to Europe this past summer, Dr. C. H. Smith of Bluffton, described his visit to the burial spot of Menno Simon and his birth place in Witmarsum, Holland. The Mennonites in Holland, he said are a wealthy and influential class. They are among the leading financiers of the nation and presidents of seven of the ten banks in Amsterdam are adherents of that church.

The Mennonite Church of Montezuma, Kansas is planning a series of Evangelistic meetings upon the completion of the addition being made to its building.

Rev. W. H. Grubb, of Normal, Ill., has been selected by the Publication Board of the Central Conference to edit the Missionary department of the Christian Evangel.

The North Star church, near Drake, Sask., held a successful mission festival on Oct. 24. The speakers were Rev. Benj. Ewert of Manitoba, Rev. S. S. Baumgartner of Oregon and Rev. W. S. Gottschall of S. Dakota.

The Salem Mennonite church, Dalton, Ohio, rejoices in the fact that six young people were received into its membership on Oct. 24, by the rite of baptism. Salem Church is working on an Oratorical Peace Contest. There are eleven entrants. The State offers a bronze medal to the winner and the church offers money prizes to the best three. Rev. A. R. Keiser is pastor of the Salem Church.

The Universal Week of Prayer, Jan. 2 to Jan. 8, 1927, is as follows: Monday, "Thanksgiving and Humiliation", Psa. 95:2,6. Tuesday, "The Universal Church", The Church of God which He hath purchased with His own blood," Acts 20:28. Wednesday, "Nations and Governments—He hath made of one every nation- - - that they should seek God," Acts 17:26-27. Thursday, "Missions—All the world . . . . Every creature," Mark 16:15. Friday, "Our Young People—The promise is unto you and your children," Acts 2:39. "The Home Base," Rom. 10, Psa. 94, I Cor. 16:1-9, II Cor. 9.

Many Russian Mennonite refugees are living in Lancaster Co. Pa., where the (Old) Mennonite church is stronger than in any locality in the East. The Russian brethren hold services once a month in the New Holland meeting house.

The students of the Moundridge, Kan., High school were addressed last week by Rev. H. T. Unruh of Halstead on the subject: "A Good Character." Among other things Rev. Unruh said There are three essentials of a good character. They are truth, purity and love. One must attain these essentials by living them.

The Dorcas Band of the Carlock, Ill., Central Conference Mennonite church spent a delightful evening in the home of Bro. Dan Raber on Oct. 7. The occasion was the celebration of Bro. Raber's 50th birthday and the dedication of his home as a Christian home. The service was in charge of Rev. Warren Shelly and Rev. J. H. King offered prayer.

REST

To step out of self-life into Christ-life; to lie still and let Him lift you out of it; to fold your hands close and hide your face upon the hem of His robe; to let Him lay His cooling, soothing, healing hands upon your soul, and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child, with a Father's gentle bidding to heed and fulfil; to lay your busy plans and ambitions confidently in His hands, as the child brings its broken toys at its mother's call; to serve Him by waiting; to praise Him by saying, "Holy, holy, holy," a single note of praise, as do the seraphim of the heavens, if that be His will; to cease to hurry so that you lose sight of His face; to learn to follow Him and not run ahead of orders; to cease to live in self and for self, and to live in Him and for Him; to love His honor more than your own; to be a clear and facile medium for His life tide to shine and glow through—this is consecration and this is rest.—Tract.

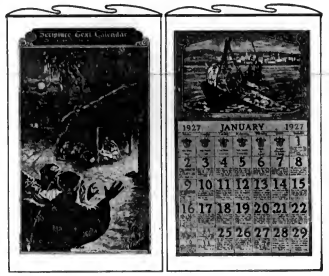
CONTRIBUTIONS

FOR PUBLICATION

Bethel Church, Fortuna, Mo., $13.70
Gratefuly acknowledged,
Mennonite Book Concern.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1928 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Scripture Text Calendar
For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the homa.

An Art Gallery of the World's Most Famous Sacred Paintings, German or English, same price.

Prices: Single Copies, 30c; 5—$1.40; 12—$3.00; 25—$5.75; 50—$10.00.

Christmas Services for Sunday School

One Starry Night (L)	'Tis Christmas (L)
The Angel's Serenade (L)	The Lord is Come (L)
Christmas Echoes (L)	Hope of the Ages (L)
Worship the King (L)	Festal Bells (L)
King Divine (L)	Modern Christmas Carols (L)
When Joy-Bells Ring (L)	Hail to the King (L)
Starlight and Song (L)	The Starlit Way
Christmas Voices	The Guiding Star (R)
Under the Christmas Skies (L)	The Christmas Angels (L)
The Babe Divine	The Angels' Song (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Day Treasury No. 35—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc. 25c
Christmas Treasury No. 36—Recitations, Exercises, Dialogues, Drills, etc.... 25c
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A Christmas Candle.—A Christmas Service of Song and Story..... 25c
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No. 4.—Recitations, exercises and dialogues..... 60c
No. 5.—30 Recitations, exercises and dialogues..... 60c
No. 6.—34 Recitations, exercises and tableaux..... 60c
No. 7.—36 Christmas recitations and dialogues..... 60c
No. 8.—31 Recitations and dialogues for Christmas..... 60c
No. 13.—Recitations and dialogues..... 60c

MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, NOVEMBER 18, 1926 No. 45

THANKSGIVING PROCLAMATION

By the President of the United States of America

As a nation and as individuals we have passed another 12 months in the favor of the Almighty. He has smiled upon our fields, and they have brought forth plentifully; business has prospered; industries have flourished, and labor has been well employed. While sections of our country have been visited by disaster, we have been spared any great national calamity or pestilence. We are blessed among the nations of the earth.

Our moral and spiritual life has kept measure with our material prosperity. We are not unmindful of the gratitude we owe to God for His watchful care which has pointed out to us the ways of peace and happiness; we should not fail in our acknowledgment of His divine favor, which has betowed upon us so many blessings. Neither should we be forgetful of those among us who through stress of circumstances, are less fortunately placed, but by deeds of charity make our acknowledgment more acceptable in His sight.

Wherefore, I, Calvin Coolidge, President of the United States, do hereby set apart Thursday, the 25th day of November, next, as a day of general thanksgiving and prayer and I recommend that on that day the people shall cease from their daily work, and in their homes or in their accustomed places of worship, devoutly give thanks to the Almighty for the many and great blessings they have received, and seek His guidance that through good deeds and brotherly love they may deserve a continuance of His favor.

In witness whereof, I have hereunto set my hand and caused to be affixed the great seal of the United States.

Done at the city of Washington the 30th day of October, in the year of Our Lord, one thousand nine hundred and twenty-six, and of the independence of the United States, the one hundred and fifty-first.

By the President:
CALVIN COOLIDGE.
JOSEPH C. GREW,
Acting Secretary of State.

NOTES AND COMMENTS

A Minnesota woman says that the hired girl of the family next door gets sixty dollars a month for doing exactly the work that she does in her own home, while she does not get a penny from her husband besides bearing and rearing his children. She has appealed to court to command her husband to pay her wages. Some men are so mean that they really expect their wives to be their drudges, as well as the mothers of their children and think it unreasonable that these wives should expect consideration when they ask for a share in the use of the family income. The married state should be regarded as a partnership affair, with equal rights to both, and a wife has the right to have her efforts considered as contributions to the family income with the privilege of enjoying equal benefits from it with her husband. On the other hand, there are wives who keep their husbands in continual hot water because of their foolish and useless waste of means produced by his earning power. The selfishness of some wives, who take advantage of the good nature of their husbands, is one of the appalling things of our American life.

We doubt whether the Minnesota court is in a position to solve the woman's problems any more that it would be to prevent the extravagances of the wife. The only satisfactory way of regulating problems of household finance is to be found in the institution of the Christian home where love prevails and mutual considerations are the rule. If there is an atmosphere of this kind in the home there will be no occasion for serious difficulty in connection with the family finances.

The "cave man stuff" in some people is sure to crop out. A Chicago woman has just returned from the Arctics bringing with her the hides of twenty-six polar bears she shot while on her trip. It seems that some people will stop at no end in order to gratify their lust to kill, just for the fun of killing things. Polar bears will hurt no one who keeps away from them and as they are mostly found in latitude where few people have the means or the inclination to go, they might be left severely alone and no one would be the worse for it. Aside from the means wasted in going all that way to secure a "bag", the economic waste in killing creatures in a land where the inhabitants must depend upon them for their food supply is nothing short of criminal. Game for those to whom it legitimately belongs in the Northland is scarce enough without imposing the dangers of starvation upon the natives just so that that a passion for so-called sport may be satisfied. People who want to get thrills at the expense of other people's lives had better be placed under restraint. The incident is but another one where the possession of wealth seems to offer the shortest cut to the ethics and morals of the cave man. Wild animals have their uses, no doubt, but they have long passed the stage where they are dangerous to the great mass of humanity. Our modern civilization is not flattered when there remain plenty of men and women who, in the name of sport, delight in spreading unnecessary pain and death among God's wild creatures.

An example of the inefficiency of our high schools has recently been uncovered in the preliminary law examinations in the State of Pennsylvania. In the last examination, only one of seventy high school graduates succeeded in passing. Yet these examinations are not difficult, 60% of the high school graduates who go to college pass the college entrance examinations or are accepted on certificate. The trouble with our high schools is that there are too many fads and frills in their courses. The pupil can only get a smattering of anything and essentials are frequently sacrificed in the interest studies that cannot be put to practical use when it comes to making a living, or even pursuing higher studies. The pupil for example, may learn to draw well but the field for that kind of an equipment is decidedly limited, or, the pupil may be taught to be able to talk about the length of a grasshopper's entrils and he may also develop into a noisy rooter for football, but, how, pray, do such things qualify him for the job where real brain work and exact knowledge of essentials is the stern requirement?

Dr. James M. Anders, one of Philadelphia's most noted physicians and a professor of medicine with a world-wide reputation, who, by the way, began his scholastic career in our old Wadsworth School, in an address on "Aids to Growing Old Gracefully" said that the span of life has been increased from 39 to 55 years in the last half century. He takes issue with the theory that old age is a desease, a thought first expressed by Seneca, ancient Roman philosopher. Dr. Anders declared that old age "is a natural and psychological occurrence. We begin to grow old when the chemoco-vital forces in our bodies begins to slow down, that is, when the bodily machinery begins to wear out."

Among the aids to a graceful old age, as cited by Dr. Anders, are: a philosophical and agreeable temperament: practice of the Golden Rule and periodic examinations. Speaking of the life span he said: "A child fifty years ago had an expectancy of life of 35 to 39 years. One born now has an expectancy of fifty-five. Fifty years ago 25% of all the children died before the end of the first year: now less than 7% die in that period."

Zealous Government agents are often absurd in their efforts to enforce a law to the extent that they hold themselves and the law up to ridicule. A case in point is that of a Fresno, Calif., girl of fourteen who has developed a talent for preaching and was invited to address a congregation in one of our eastern cities. We are not sufficiently familiar with the work the girl is doing to estimate its value or importance, but when agents of the Department of La-

bor and Industry and of the Society to Protect Children from Cruelty begin to investigate, with the object of discovering whether, her speaking in public is a violation of the State law that forbids children from working at night, they are simply making dunces of themselves. Why not investigate the unnecessary home work that our schools are piling upon the children to the peril of their health? Why not endeavor to discover whether there is any cruelty in permitting children of tender ages spend hours each week in crowded movie houses, unattend by their parents at a time when they should be in bed instead of filling their impressionable minds with stuff that makes perverts and criminals? Why not also give a little attention to the children of tender age upon whom heartless parents impose household duties far in excess of their physical strength?

The people of this country are beginning to wonder what the Senate is going to do with Senator-elect Vare of Pennsylvania when he presents himself for admission to the august body. He, one of the weakest, if not the weakest of all men that Pennsylvania ever sent to the national House of Representatives, has succeeded in buying his nomination by spending money, that, for amount, is as far from the comprehension of the average man as the moon is from Timbuctoo. How the people of any Commonwealth can stand for a man of his like is to be explained only on the ground that corrupt politicians have succeeded in manipulating things in such a way that defeat of opposition may easily be secured through the control of great masses of irresponsible voters who are without intelligence or honor or without both. The situation is similar to that in Russia where a few thousand Bolsheviks have gained a control that keeps many millions in subjection. We cannot blame politicians of the type of Vare for the situation as it now exists, for where the carcass is the buzzards will gather. The blame rests with the indifferent citizen who does not take his citizenship seriously enough to vote intelligently—or what is worse—to vote at all.

We are not defeatists. We believe that Prohibition is here to stay, and that, though confronted with serious and dangerous opposition, the law will vindicate itself. However, Vare, and men of his type gain much of their strength by appealing to the "Wets" by discrediting the law and by promising to open the gates that will set free a deluge of "booze". Let every one whose idea of good government is a state where every righteous citizen votes as—O, what's the use?

THE CONFERENCE TO BE HELD ON OUR INDIA FIELD

Champa. C. P., India,
September 29th, 1926.

Dear friends in the Home Land: We have men and women in our churches in dear America who can pray. We have heard some of them. With others we have seen the results of the secret intercession. And still some others have repeatedly asked us for subjects for prayer. Here we bring you a subject which we hope you will make the subject for public and private intercession.

D. V. all of your workers in India will assemble in Champa for our semi-annual Conference on Monday, November 22d. Preparations, though undoubtedly not on such an extensive scale as those in Berne are already under way to receive our fellow-missionaries. On the afternoon of Monday, we begin with a prayer meeting which is continued in the evening. The forenoon of Tuesday is also used as a preparation for the work of the two or two and one-half days of conference. These preliminary meetings are not observed merely because conferences are supposed to be begun with some sort of religious exercises, but they are observed in order to prepare us for the arduous work of the coming days; that we pass only such resolutions as will be in the best interests of the work; that the spirit of unity may not be ruffled; that the Indian church may see that we are working with this aim in view to make them assume a larger measure of responsibility in the work, etc., etc. So please remember these preliminary prayer meetings. Then please pray for the two days of actual Conference. The churches perhaps are inclined to think that we go on passing resolutions and pressing for increased budgets without thinking of the enormous sacrifices that are being brought at home for the cause of Missions. Let me assure you that often, very, very often, we in our conferences speak of the load resting upon our Board and the churches. We are not indifferent to the conditions as they exist at home. But we nevertheless need your prayers in order that our resolutions that shall be passed will be in accordance with God's will. On the one hand, we try to cut down our budgets to the lowest figure; and on the other, we have to look to a healthy development of the work at all stations.

After the Missionary Conference we will have two days set apart for lectures, rather addresses on the book of Job and the letter to the Romans. These two documents have been studied for six consecutive weeks at each of the five stations. The addresses are to form a kind of a summary of what has been taught during the six weeks. We hope that many of our best workers will be present, perhaps all can be here. Next comes the Indian conference, at which important questions pertaining to the Indian church are freely discussed. The resolutions are then passed on to our missionary conference for favorable consideration and action. This conference will increase in usefulness and power as the years go by. The time is bound to come where the Mission will have to give more power to the Indian church. And right here it might be well to notice that the Indian Church of India is going to show Western Christianity what unity means. They will abolish all first names of the Christian churches at home. They will not be known as the Mennonite Indian Church or the Methodist Indian Church, nor yet, the Congregational or any other name. The Church of the future India will be simply the Church of India. I wonder whether the Master had this in mind when he said: "The first shall be last." There is too much denominationalism and not enough of unity. The Indian Church will show us the way, through mistakes and blunders, perhaps, but it will show us the way.

The close of our feast will be four days of Semi-jubilee activities. The 2nd of Dec. will be entirely in the English language. We have invited all the missionaries of the area as well as all the missionaries of the Brethern Mission of South India. If they all come, we will have a fine crowd of missionaries. Right here we insert an invitation to all who read this to be here and enjoy the blessings of the day. Addresses will be delivered giving a statement of the beginning of the work in India, its present condition and the future outlook. The last three days will be given to our Indian Christian community. Addresses, music, songs, etc., etc., will form a good part of the program. On Saturday we will, perhaps, have a common meal of curry and rice. Sunday, the last day, we will, in all probability, observe communion. Altogether, we believe that rich blessings are in store for us. We ask your intercessory prayers for all of these meetings.

The meetings will be held in a large mango grove near Champa, since we have no building large enough to accommodate the people we expect to be present.

With hearty greetings, I am,
Yours for India,
Member of Committee

CORRESPONDENCE

Flatland Church, Lower Richland, Pennsylvania, November 8. —With gladness I am giving news from our church, which has only a few members and none were added for a number of years until October 24. Five precious young people, upon their public renunciation of sin and profession of faith in Jesus Christ were received into the church by Rev. Seward M. Rosenberger, our pastor. He baptized two being assisted by Deacon Allen Bleam, of the West Swamp church, our deacon, Daniel M. Landis of Philadelphia being sick.

Having now promised to live Christian lives, we know that Satan is busy tempting them, hence, we must pray for them to help them on victoriously to overcome all temptations. These are the new members, Helena Frei, John Frei, John L. Ahlum, Helen C. Ahlum and Harry Huss.

Rev. Seward, M. Rosenberger, Mr. and Mrs. Daniel W. Landis attended the General Conference.

Mr. Landis gave an interesting account of their trip soon after their return.

Our Harvest Thanksgiving services were held on Sunday afternoon September 12, when a splendid variety of fruit and vegetables were displayed before the altar, which were presented to the pastor.

Daniel M. Landis has again regained his health so as to be able to work and travel.

Rev. Rosenberger is on a trip covering several weeks in the interests of a committee meeting in Kansas.

On Sunday November 7, Rev. Jacob Snyder of Roaring Springs gave the message.

Rev. Allen M. Fretz of Perkasie was also present and assisted.

Pray for us.

Flora L. Fellman.
Quakertown, Pa.

Never take responsibilities which do not belong to you; but never dodge those that do.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

THE MORALS OF THE TWENTIETH CENTURY

R. S. Nicholson

Are the morals of the present day superior or inferior to the morals of a few decades ago? This a direct question that is being asked and answered in two different ways. There are those who say that the morals are now the highest they have ever been, and there are those who are of a far different opinion.

However, in this day of advanced education, and the greater advantages which one has, he or she may have higher and loftier ambitions because their vision has been enlarged, but when it comes right down to a firm basis of moral conduct, are the morals of this country as high as those of the preceding century? I am sure they are not.

The habits of the Twentieth Century life are on a far different plane than those of the Nineteenth Century. The mode of life, and its influence upon the youth, is alarming. It seems that the present immorality is heading toward that of Israel, in the days prior to her downfall. Of course, it is unpopular to say anything against this method of life, but it is becoming more and more intolerable. I would to God that every preacher and every Church paper would cry aloud and declare the whole truth and the lurking dangers and hidden traps of the enemy in the way of this awful "Twentieth Century."

Recently a physician discovered a new disease. "Americanitis," caused by the fast life of the American people. The persons who are interested enough to study the question at first hand are alarmed over the condition. There are those who call such work a waste of time, but is the time wasted when it is spent studying ways to expose and warn the youths from the pitfalls of the enemy?

After having been away from the United States for a year or two while on duty in foreign countries, I was alarmed at the degeneracy which I found so prevalent on my return to the "States." That was three years ago, and now I see that the United States is growing worse and worse as the years pass. I am a loyal citizen of my country and have confidence in her, but I feel that she is going to lose some of her great power and dignity as a result of the ever increasing crimes which are daily making their appearance. Our loyalty to our country ought to cause us to cry aloud and warn the youth of the dangers lurking ahead of them.

You say, "Show us where we are growing lax." Investigations are throwing light on the Prohibition situation, and enforcement inspectors are finding that the high school boys and girls of the modern high schools are imbibing liquor as freely—if not more freely —than the students of the universities. This is a very alarming situation, and ought to be suppressed, and would be if the proper influences were brought to bear upon the matter. Parents are very slack in regard to their making an effort to ascertain where the high school boys and girls are going at night. They frame an excuse that they must go to a social, and then they may be found to be in some Booze Party. The "Roanoke (Va.) Times" recently carried a list of some of the "carryings-on" at these meetings and some of the so-called "frat" meetings.

Parents are responsible, to a very large degree, for the laxity in the home. If they would only rule their home with love and firmness, they would solve some of the problems. I have been at places and saw the children go out on long rides with acquaintances, often unknown to the parents, and be gone for a long while, and their whereabouts unknown, and upon return they would perhaps inform their parents that they were out for a "joy ride." Yes, and some of these so-called joy rides have worked destruction to the morals and characters of the younger people of today.

There are thousands of ruined girls and boys who, if the truth were known, would attribute their downfall to some "joy ride" or "booze party." I know there are those who are adverse to such articles as these, and scorn them, but be careful about how you pass these warnings by, for they are out of the heart of one who has seen too many wrecks made of character and morals by these things.

Sin is lurking around every corner, and in this Twentieth Century, when the morals are so jeopardized as today, it is becoming to anyone to stop-look-and-listen to the warnings and danger signals. There are thousands of innocent girls ruined by some fiend in disguise, who is allowed to do as he pleases, and he usually pleases to wreck every home that he can. Let me beseech you, each who read this, to be more careful than ever before along these lines. There have been those who have remarked that their children were immune from these things, and then later on, somewhere down the line, they found that the enemy of their child's character and morals had ruined that boy or girl.

Every day there may be seen some new and astonishing crimes committed, and these are tending to lessen the morals of the world, for the youth gets the idea that all the world is practicing this evil, and that he, too, may do so; and he feels perfectly safe in so doing. I am sure that it is time to call a halt and see if there aren't those who can devise some plans for the suppression of the vice and crimes that are damning souls and ruining the character and morals of the young people.

There are those who, when they read this, will let it pass away and soon forget the dangers and perils of this until it comes a bit nearer and nearer. Let every minister of the gospel sound a warning, that they might save the morals and character of the youth of today, for if the present rate of degeneracy keeps up, "Where are the morals of the next generation to receive their beginning and where will they end?"

Israel's immorality and adultery was the cause of her downfall, and as it was then—spiritual adultery—so it is now. The Church and the world are going hand-in-hand, and leading to devastation and damnation innumerable scores. Let us who bear the name of Christian do all within our power to warn and portray the perils of the fast life, and see if we can't be the means of saving some mother's and father's boy and girl from the life of an outcast.

There are thousands of places where the germs of vice and low morals are hatched, but the chief places are those of the movies, dance, car rides alone, and vicious books, evil associates, and the "present low morals" of this, the Twentieth Century, in Christian America.

"Cry aloud and spare not," for you may save a soul from a life of shame.—Wesleyan Methodist.

THE LIQUOR HABIT

We marvel that the Greek people ever gave credence to the existence of such monsters as the Chimera, a fire-breathing dragon with the head of a lion, the middle of a wild goat and the rear part of his body a great serpent. But it is believed to have existed and may indeed be a race-memory of prehistoric beasts which once ravaged whole kingdoms and shut up kings in their strongholds. Finally, however, Bellerophon, in a great battle, slew the monster and set the land free. But something similar is actually occurring here in America where an evil of more terrible form than the Chimera is preying upon the physical, moral, economic and spiritual life of the nation. This is the outlawed liquor traffic, which in the days when we were preoccupied with the task of subjugating a virgin continent infected great masses of our people with its subtle poison; made its lairs in our very government; fastened its paralyzing hold upon politicians and oficers of the law; and with its immense wealth and political power ran its underground ramifications into the very citadels of law and justice. Anyone who can visualize this condition will not laugh at the Greek story; that may have been a childish myth; this is not. And our refuge is not in some miraculous Bellerophon, but a God-infused wisdom and courage that shall take possession of our apathetic people and arouse them to the menace.—Expositor.

WALDENSES IN ITALY

The annual report of the Waldensian annual meeting, gave an optimistic account of the progress of Protestantism in Italy. The removal of the theological seminary from Florence to Rome was effected by a gift from Mrs. John S. Kenedy of New York, who supplied for the completion of the new buildings in Rome enough money to supplement the proceeds of the sale of the old buildings in Florence. The Waldenses take particular satisfaction in the recognition which they secured during the year from the government of Signor Mussolini. The minister of education, as a measure against atheistic socialism, decreed that the crucifix should be reinstated in every schoolroom in Italy. This caused Waldensians great concern, for they were not willing to have in their school a symbol so distinctly Romanist. A delegation was organized to present the Waldensian point of view to the government, which as quickly as the matter could be explained issued a supplementary edict: "The Waldensians will be free to choose whatever emblem they wish." This put a new responsibility on the chief officers of the church, which they met handsomely by purchasing for every room in every Waldensian school an impressive picture of Christ blessing little children. The King and Queen continue to show distinct personal favor toward the Waldensians.—Selected.

THE MENNONITE

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EDITORIAL

WHY SHOULD THE MINISTER BE THE EASY MARK?

A friend came to our study to talk things over with us some nights ago, as he often does. He not only has an intelligent grasp upon conditions as they are in our church, but he is also familiar with the work of other churches in the community. We had a delightful evening, of course because we have common interests which we may discuss as among friends. Among other things mentioned that evening was the name of a minister, not a minister in our church, whose services in the work of the Lord cover many years of efficient service, but financial support never exceeded the wages of an unskilled laborer. The trouble with that man, said the friend, is not lack of sincerity or industry, but lack of spunk. Too many people take him for an easy mark and his church would be in a position to take better care of him if he would do as others do and demand it. The words of St. Paul then came to our minds: "In whatsoever state I am I have learned therein to be content." It is this sentiment that so many ministers miss and therefore they become dissatisfied with the living their people provide for them. Some men are so constituted that they can adapt themselves to limited circumstances, others, under the same conditions chafe so much as to impair their efficiency. It is not a fault but a grace to be able to take the humble place in life and still be occupied with the loftiest things that have to do with the saving of souls and the building up of the kingdom of God. Oliver Goldsmith's picture of the country minister is a beautiful ideal that should appeal to the minds of consecrated ministers, but in opposition to this ideal, the country is full of abandoned churches which are empty and useless because there are not enough men of God consecrated enough to fill the humble places. The minister who wears himself out in such service is not the goat, but the Shepherd who will enter into his rich reward on that day when the Great Judge shall call him, "Blessed of my Father".

There is a type of hangers-on in every community who do think that the minister is an easy mark and they work him for all they are worth, or rather for all he is worth. A young man of ordinary ability with whom we went to school professed religion and made quite a parade of it. Some time later we met and asked how he was progressing His reply was, "It is all off." The reason he gave was that he had written to Rev. Russel Conwell asking him to have him placed in a good job with the Pennsylvania Railroad, but the job was not forthcoming and Conwell was the cause for it. If the ministers could not do a little thing like that for him he was through with their churches. And this coming from one who had not the qualifications for the highly technical job he wanted. Almost any minister has had experiences of this kind, not always so unreasonable as the one mentioned, but often very nearly so. We do not know of any church that makes a contract with its minister to act as an employment agent, but many do assume that it is his business to go out and hunt for the jobs that they should be hunting themselves.

Another type of impostors consists of those who feel that they have a claim on the minister for financial assistance. To be sure if the minister has the spirit of his Lord he will share what he has with the needy, but his responsibility does not go so far that he is expected to make his family suffer and default on his bills in order that others may use his cash without security or the obligation of even paying interest for it. It is a notorious fact that ministers are poor business men and that they are led into assuming risks that they do not know how to get out of. They should learn something of the psychology of the borrower and protect themselves from impositions. The trouble with so many is that they let their hearts run away from their heads, not a bad fault, but a very inconvenient one. Let them get the advice of some good business man in their congregation before they enter into financial adventures that no one else will have anything to do with. It is not a good use of the means that God places into one's hands to allow them to be needlessly wasted. Caution, at least, is a reasonable course to pursue.

DIVORCE STATISTICS

An analysis of the divorce statistics in the United States is presented in Current History Magazine for September. A study of the Census Bureau report for 1922 shows, says the writer, that although in 1890 there was one divorce to every sixteen marriages, in 1922 there was one divorce for 7.5 marriages. The Middle Atlantic states have the fewest divorces of any section of the country, the Pacific division the largest. Within the last few years there has been a decrease in the proportion of divorces granted for adultery, desertion and drunkenness and an increase in those granted for cruelty and failure to provide.

About two-thirds of the divorces granted in 1922 were granted to couples married less than ten years. The proportion of divorces granted for adultery and cruelty is high during the early years while that for desertion is low. The proportion for drunkenness is low during the first four years and high afterward, and that for failure to provide high during the first four years. A little over one-third of the total number of divorces granted in 1922 involved people who had children, while from 1887 to 1906 about two-fifths of those divorced had children. Where there are children the percentage of wives seeking divorce is about double that of the husbands.

CONGREGATIONALISTS TAKE STAND ON WAR

The National Council of Congregational Churches which met at Washington, D. C., October 20-28, adopted a new statement of Christian social ideals, presented by the social service commission, which asserts that the gospel implies "the supremacy of the service motive rather than the profit motive in the acquisition and the use of property" and "that the unlimited exercise of the right of private ownership is socially undesirable." On the war issue the statement declares "that the church of Christ as an institution should not be used as an instrument or agency for the support of war" and for "the abolition of military armaments by all nations except for an internal police force." A particularly lively debate preceded the adoption of the statement devoted to international problems, and the paragraphs declaring for the abolition of military armaments and against the participation of the church in the business of war were accepted only after a vigorous protest from the minority. Former Governor Sweet, of Colorado, took the floor in defense of this part of the committee's report and explained that while it did not attempt to bind the conscience of the individuals it did set a new standard of conduct for the church.

THE BIBLE AS LITERATURE

To create the love of literature is a salutary object of education. Nor is anything else needed than to discriminate clearly between what is literature and what is not. Taste comes from discrimination. The mind trained to a love of literature will turn with fastidious distaste from writing which does not approach the standard. The five beauties of prose-writing—viz., poetry which eschews metrical form, the construction of gems of thought or expression, the utterance of genuine and worthy emotion, clearness in style, exactitude and fulness in statement—are found in a remarkable combination and harmony in one English book. The Bible contains much poetry, though the metrical form is obscured in translation, Job, Psalms, and Lamentations, and even passages of the Prophets, are literary poems. But the Bible taken as a body of prose, is unequalled in our literature. It has passages of concentrated poetical expression in the Pauline letters or in the Apocalypse. It abounds with gems of thought and expression which have passed into common speech and have done more than anything else to enrich our language. No writing ever throbbed with deep and noble feeling than Deuteronomy or the Gospels. Lucidity of expression has never been better attained than in the historical narratives, in the Book of Proverbs, or the writings of John. And though so much matter, and so great a tract of time are compressed within the one volume, it contains passages of minute and exact statement, as in the Law, or in Ezekiel, or in the teaching of Jesus, which constitutes a supreme literary beauty. Thus a man of one book, as John Wesley claimed to be, might know all that needs to be known for literary purposes, and should certainly have the unerring instinct for literary excellence.—Robert F. Horton, D.D., in Great Issues.

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Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

SEEDS

Behold a Sower from afar,
He goeth forth with might;
The rolling years
His furrows are,
His seed the glowing light;
For all the world
His word is sown;
It springeth up alway;
The slender blade
Is hope's young dawn.
The harvest,
Love's new day.
—Washington Gladden.

THE NEED OF A MENNONITE SUNDAY SCHOOL STANDARD.

(Paper prepared for the S. S. program at the General Conference, Berne, Ind., Aug 22, 1926.)

The Sunday School as a religious institution has been adopted by practically all Protestant denominations, and even by some heathen religious bodies for the propagation of their religion. Christian Sunday Schools aim to bring their pupils to Christ, to teach them God's Word, and to train them in Christian life and service.

Sunday School workers of today have a great advantage over Robert Raikes. When we read of the methods employed by him to meet the needs he saw, and then compare his work with ours of today, we see that there is a vast difference both in methods and results. Sunday School history in general shows a steady progress toward efficiency. To what may we attribute this progress? I believe it is due to the persistent search by faithful, consecrated Sunday School workers for the best methods and equipment that will meet the spiritual needs of their community. This general interest has produced an inter-denominational and international relationship and cooperation that is rivaled only by the history of missions and the more recent Christian Endeavor movement.

The conventions of Sunday School workers that are held by all denominations and by inter-denominational organizations, place before the public mind the very latest and best thoughts, methods, and results on the work. We are bewildered by the multitude of books, periodicals, and reports printed on the various phases of Sunday School work. We know that there are rich findings in this literature, but we do not have the time and patience to study them and sift out that which fits our needs.

All the larger denominations, and especially the state Sunday School organizations have a standard of efficiency to which they strive to have their schools measure up. I do not advocate the adoption of a Sunday School standard merely to imitate other denominations, but in comparing our needs and conditions with theirs, we find them very similar.

Several years ago there was considerable agitation in our church papers and at our Conventions about a standard for Mennonite Sunday Schools. One does not hear much of this at present, possibly because those that were interested have adopted a standard, and the uninterested ones have peacefully gone to sleep again.

In view of the fact that other denominations with needs and conditions similar to ours have found a standard of efficiency valuable in their work, and also in view of the fact that many of our schools have individually adopted a Sunday School standard, is it not time that we as a General Conference consider what would constitute a suitable standard for our own peculiar needs?

Let us briefly enumerate these needs in general terms:

Within the school we find pupils whose mentality varies because of difference in age and development. They are not all equally capable of grasping a Bible truth presented in the same terms to all, unless it is presented in the simplest terms. Therefor the manner of presenting the truth should be graded according to the mentality of the various pupils. The more carefully this grading is done, the less chance there is of any pupil being neglected, and the better opportunity there is for each pupil to derive the greatest possible benefit from the lesson and other exercises.

A well rounded Sunday School course should include, in addition to the Bible study, supplemental studies in missions, temperance, present-day problems of the Christian life and of community life, and so on. These subjects are thoroughly treated by other denominations from their point of view, but naturally, we Mennonites do not always agree with that point of view, consequently the study of these subjects is usually neglected or avoided in our Sunday School's. We need a standard and literature of our own along these lines.

Another source of weakness in some of our schools is the lack of an efficient system for recording the attendance. If we intend to do business for our Lord in our Sunday Schools, let us endeavor to do it systematically, efficiently, and thoroughly, even in so small a matter as keeping the records of those who attend. In line with attendance records are conference reports. The strength of any denomination may fairly be guaged by the enrollment of its youth in the Sunday School. If our Conference reports show a comparatively small enrollment, we have reason to be anxious lest we lose the support and loyalty of our Mennonite youth. Attendance records and Conference reports should by all means be included in our standard of efficiency.

Another very serious handicap in making our Sunday Schools strong and efficient is the lack of trained teachers. This particular weakness exists in almost all of our schools to a less or greater extent, and must be remedied soon if our Sunday Schools are to do their share in the upbuilding of our denomination. There are many and various Teacher Training courses and some are better than others. A suggestion from our Educational Board as to which would be the more practical for our schools would doubtless be welcome.

The growth of a Sunday School should be measured not only by its internal progress and efficiency, but it needs to extend beyond the walls of the Sunday School rooms. There are shut-ins and home-guards in every congregation and community. These must not be deprived of the benefits of the Sunday School, and may be reached through the Home Department for the older folks, and the Cradle Roll Department for the babies under three years. It is remarkable how the interest in the work of the school grows after the organization of an active Home Department and Cradle Roll. The Extension work need not be limited to these two departments, but may be carried on in other forms as need arises.

An essential feature of success is a worker's conference. If the officers and teachers of a Sunday School do not periodically confer regarding their work, there will be lack of interest lack of unity, and sometimes conflicting lines of endeavor followed by different workers. Consequently not much progress can be made. A monthly or quarterly worker's conference brings to the attention of each officer and teacher the aim of the school, the present weaknesses and how to overcome them, the possibility of increased efficiency, new opportunities for service and so on. The workers' conference should be to the other features of Sunday School work, what cement is to bricks—a means of binding them into a solid piece of work that answers the purpose for which it was erected.

The aforementioned needs do not cover the whole question of the need of a Mennonite Sunday School standard, but they suggest the reason why this question was put on our program for discussion. A Sunday School standard is not a panacea for all ills. A standard suitable for a denomination which has congregational government, such as ours, should be laid on such general lines that the individual congregations can harmonize each point with their congregational customs and rules without losing the vital significance of a single point. There should be a minimum of essentials, definitely stated, aiming to cover in a general way the vital life of a normal Sunday School. It would be profitable to make a survey of those of our schools that have adopted a standard, and to consider the aim and the measure of success attained by each.

The working out of our Sunday School standard might be assigned to the Educational Board, or it might be assigned to a special Sunday School Committee, which is representative of our six Conference Districts.

In view of the past history of our church, and the customs and teachings we hold sacred, I am confident that whatever action is taken to meet our Sunday School needs, only such methods and programs will become permanent features of our Sunday School work, as recommend themselves by their own merits and ability to meet our peculiar needs. May God bless our Sunday Schools and make them a power for good in their communities, and an honor to **His name.**

Anna G. Stauffer.
Los Angeles, Calif.

SEEKING AND FINDING
John 5:39.

"Search the Scriptures, **for in them** ye think ye have eternal life; and they are they which testify of **Me."**

We are living in a day and age where people are searching something out of everything. What ought we as Christians, to search for? Our verse says: Search the Scriptures. What caused Jesus to say this? In previous verses we read of a sick man at the pool at Bethesda whom Jesus had healed on the Sabbath day. This healing on the Sabbath day was against the Jewish law and therefore the Jews sought to do away with Jesus. Nor was this the only reason for their hatred of Jesus, because Jesus also said: "My father worketh hitherto and I work" v. 17, making Himself equal with God the Father.

Then Jesus goes on to speak and gives to the Jews a fourfold witness of Himself trying to prove to the Jews that He really was Jesus sent of God the Father.

The first witness we have in v. 33-5; the second in v. 36; the third in v. 37; the fourth in v. 39, which reads: Search the Scriptures **for in them ye** think ye have eternal life and they are they which testify of **Me.**

All the Scriptures given to us in the Holy Bible are given by inspiration. "All Scripture is given by the inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." II Tim. 3: 16.

The Scriptures are given to us that we may use them and whereby we may receive light for our soul, and have our eyes enlightened, and whereby we can have hope in God, and in our Lord Jesus Christ.

"The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple: The statutes of the Lord are right rejoicing the heart: the commandment of the Lord is pure enlightening the eyes." Ps. 19:7-8. "For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

The Scriptures are to be received with meekness which is able to save our souls so that we may serve the Lord with gladness. "Therefore lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted Word, which is able to save our souls." Jas. 1:21; "Serve the Lord with gladness; come before his presence with singing." Ps. 100:2.

The Scriptures are not to be read as any other book, after having read it, put it aside then forget about it but we are to search the Scripture; compare one passage with another and see what the Bible has to say to us; for woe unto us if we receive not the Scriptures, search not the Scriptures and meditate not on His Word.

Jesus says in regard to receiving His Words: "He that rejecteth **Me**

and receiveth not My words hath one that judgeth him; the word that I have spoken the same shall judge him in the last day." Jno. 12:48. After having received God's Word we should meditate upon His Word, this, if it is done in His Spirit, will bring us nearer to Him.

Joshua, the leader of Israel, was asked of God to meditate upon the law given by God. How much more should we meditate upon His Word written down for us. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous and then thou shalt have good success." Josh. 1:16.

So let us not put the Scriptures aside but rather search more earnestly in them so that we may have a clearer understanding and know just what the Bible is teaching. May we not all be as earnestly seeking for the truth given to us in the Holy Bible as a young lady who was very anxious to read and get a Bible for herself. This young girl dearly loved the Bible, but the only chance she had to read it was by walking two miles to the house of a relative. By hoarding chance pennies until she was sixteen years old she saved enough to buy a Bible for her own.

The price at that time would be $6.25 in our money. She walked twenty-eight miles along difficult and lonely paths to the only place she knew where Bibles were sold and found that Mr. C. in charge of the place had sold his last copy. Stirred by her tears, he gave her one which had been laid aside on order of a friend and this lady walked the long miles home.

Are we as earnest and sincere in our Bible reading, in our searching the Scripture as this young lady was?

A Reader.

WAYS OF PRAYING

Some time since we indicated seven different ways of giving: "The selfish way, equal way, proportionate way," etc. It has often occurred to us that the Word of God hints many ways of praying also, and their mention may show their defect and necessary lack of prevailing power. For instance:

1. The formal way—when prayer is a mere form of words with little or no heart; or when it is simply due to the force of a habit which has lost its real motive power.

2. The hurried way—hastening through it as a disagreeable and irksome duty—a duty indeed but not a delight, and to be dismissed as quickly as may be.

3. The selfish way—when the real motive is to consume the coveted blessing upon ourselves—in some way to promote our own selfish advantage or pleasure.

4. The impulsive way—praying as the feeling prompts, and when we feel so inclined—without any definite plan of prayer in our lives, or devout habit.

5. The faithless way—with no real dependence on the promises of God, or confident expectation of receiving what we ask or seek.

6. The thoughtful way—seeking to meditate upon God, and intelligently understand both the nature of prayer and the good we seek.

7. The earnest way—with the attention of the mind and the desire of the heart absorbed in asking, with a determination to persevere.

8. The trustful way—coming in the spirit of a child; first believing that God's promises justify prayer, and then that we are coming to a Father, both able and willing.

9. The consistent way—that is, living as we pray, and so walking with God as to be in the way of blessing, and by fellowship with God inviting it.

10. The spiritual way—so cultivating aquaintance with the Holy Spirit that he can and does breathe in us first the desires we breathe out in prayer.

It is easy to see why we so often fail, and how we may succeed.—The Missionary Review of the World.

THE EXPERIENCE OF MANY

This perpetual hurry of business and company ruins me in soul if not in body. More solitude and earlier hours! I suspect I have been allotting habitually too little time to religious exercises, as private devotion and religious meditation, Scripture-reading, etc. Hence I am lean and cold and hard. I had better allot two hours or an hour and a half daily. I have been keeping too late hours, and hence have had but a hurried half hour in the morning to myself. Surely the experience of all good men confirms the proposition that without a due measure of private devotions the soul will grow lean. But all may be done through prayer—almighty prayer. I am ready to say—and why not? For that it is almighty is only through the gracious ordination of the God of love and truth. O then, pray, pray, pray!—William Wilberforce.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1928 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

THE C. E. TOPIC

Nov. 28.

Christian Endeavor Around the World.

Phil. 2:1-13.

Christian Endeavor dates from the time when, in 1881, a small society was organized by Rev Francis E. Clark in a church in Maine in order to open a field of activity for a number of young people who had come into the church as a result of revival efforts. From that beginning the C. E. movement has gone around the world, establishing itself in many countries and drawing the various bodies of Protestant Christians into closer relationships than anything ever before had done.

Christian Endeavor does not attempt to run the church or to create an organization that is apart from the church. Its motto aptly expresses its object: "For Christ and the Church." Loyalty to Christ and His church is the secret of its marvelous success. It avoids the mistake that has so often been made in new movements in leading away from old church connections and brings about the binding of all Christians in a fellowship that does not call for or suggest the breaking of old ties that hallow association with our own churches.

In the home land the C. E. movement has found a way for using the material in the church, for it realizes that a living church must be an active church. It has created a social atmosphere that has been blessed by the happy fellowship of young Christians everywhere. Young people have found that the best and safest place in which to make and cultivate friendships is in the C. E. Society. Prayer meetings for young Christians, a feature of C. E., has resulted in making the prayer meeting a cherished inpatronized them ceased to be young. The missionary interest of the C. E. when it grew amounted to a missionary revival in all the churches. All these and many other features of the organization demonstrated that it was a fitting young people's organization for Christians wherever they were and in whatever country they lived. Daily prayer and daily Bible reading are duties that make no exception for high or low, wise or simple. When there once was a band of young people who had a vision of a whole world of Christians being regular in their devotions two things had to follow. They had to endeavor to make their vision come true and those to whom the opportunity was given of sharing this vision joined with the rest in their prayers and endeavors for making the C. E. movement a world-wide one.

There are many points of contact between the Endeavorers of the world. One of them is the Conventions that have attracted the notice of the world and amazed it with the enthusiasm that thousands of earnest young Christians bring. One who has never had the privilege of attending a great Christian Endeavor Convention has missed something. He or she should, if it is otherwise, impossible, make a visit to one of these conventions the great trip of their lives for which they are willing to save and make sacrifices. No one can fail to understand the power of Christian Endeavor who has been a visitor to any of its great conventions. Local conventions are good in that, beside doing their regular business, they give one an idea on a small scale of what the great conventions really mean.

The uniform prayer meeting topics are another tie that binds strongly. They mean something when we know that there are C. E. Societies in Africa, in China, in India, in South America and the European countries who, like us, are studying the same passages of Scripture, praying for the same things and singing the same songs. A youth from the heart of one of our great cities or from our rural districts would not be out of place in a C. E. prayer-meeting in Australia, in Germany, or in England. He would feel that he was among brethren interested in the same matters of the kingdom that he is interested in.

Again, the literature of the C. E. Society is a world-wide one. Papers and books issued in the name of the United Society of Christian Endeavor have a world-wide significance and interest. It keeps all Endeavorers in touch with the world in its widest aspect and with one another. It also assists members in making plans for farther usefulness. C. E. has been found especially useful on the missionary field. Some of the most remarkable societies are mission societies. The young convert finds work through this organization is the most useful in building up his Christian career and in fitting him for further spreading the knowledge among his fellows.

THE S. S. LESSON

Nov. 28.

Gideon and the Three Hundred.

Judges 7:4-8;19-21.

Golden Text:— "Be strong in the Lord, and in the power of his might." Eph. 6:10.

It was two hundred years after the death of Joshua, and although Israel had solemnly pledged to remain faithful unto Jehovah, we find that, time and again, they fell into sin. Indeed the whole story of the Book of Judges is one of sin, punishment, repentance and deliverance. When Israel fell away from God they had to bear the punishment of their sin, when they repented they were delivered. The time of this lesson is one of great distress. Israel had given way to the worship of Baal in many places and their punishment was the invasion of the Midianites. The Midianites were also descendants of Abraham, a half wild nomadic tribe rich in herds. They did more than invade the country of Israel. They swarmed over it. Their herds and camels consumed the rich grain fields of Israel and ate up everything in sight so that the inhabitants had to go into hiding in the mountains, living in caves and struggling against severe famine. Even their threshing had to be done in hiding lest they would be discovered by the enemy and their substance consumed.

Gideon was of the tribe of Manasseh which was not free of the worship of Baal. To him God revealed that he was to deliver Israel and gave him assurance of success through several miracles. Gideon showed his enthusiasm by destroying the altar to Baal in his own village and because of it was called Jerubbaal, a word which means a hewer. It was not an easy task for Gideon to undertake to drive out the Midianites for they were numerous and their hold on the country shows that they were by far the worst foe that the nation had to contend with since their entering into the land. However, we must remember that it was not Gideon, but God who did the fighting, using Gideon as His instrument as we see in the lesson we study. We have here emphasized that the weak ones, when they are under the direction of the Lord, have nothing to fear in the face of powerful enemies. It is not always to the strong that the victory comes and when we feel weakest, may be the hour when we are the strongest. Some Christians are discouraged because their churches are weak and small and the host of evil are numerous. Let them read the story of Gideon and his faithful few and how they won the glorious victory and they have reason for the greatest kind of encouragement.

Gideon and his followers were encamped on a hill, which gave them a point of vantage, also it enabled them to see how numerous the enemy was. It is right to respond to the call of God and set out against the forces of sin, it is also right for us to realize that the forces of evil are so great and numerous that they are not to be trifled with. The business of serving God is a serious one and we should realize its seriousness. Midian was in the valley. They seem to have been so self-conscious of their power that they neglected to take ordinary precautions for their defense. They appear not to have cared whether Israel saw them or not. Sin is always arrogant. It belittles and despises the forces of righteousness. It seems to feel certain that whatever opposition that comes from the side of righteousness is of no consequence. However, just at the time when sin feels itself strongest comes the opportunity for its overthrow.

Gideon had a large company with him. Thirty-two thousand raised so speedily from among a people scattered, weakened, hungry and discouraged, speaks well for the enthusiasm that could be aroused at that time. Yet there was danger, even in this. They were so numerous that God commanded the weakening of the forces so that their deliverance should be nothing short of a miracle. Gideon had been wishing that miracles of deliverance such as their fathers had seen would come to their help and God was preparing to do it with a handful of men. Though many had responded, they were without confidence in the outcome. They were twenty-two thousand of these. In any fight, particularly in the "good fight", confidence is the one thing needed above anything else. The elements of defeat are always present with those who have no faith in the outcome. God wants brave champions. He has no use for the coward. In the description of the Christian soldier given by Paul sufficient armor is provided for the one who faces the enemy. There is no armor for the back God has many other things to do besides defending the soldier who runs away.

Having separated the fearful another separation was needed Alert men were wanted. These careless ones who threw themselves off their guard by kneeling to drink would be a source of weakness. They were not watchful enough. The service of the Lord is such a serious matter that carelessness must have no place in it.

The surprise to Midian came through the three hundred men with pitchers, trumpets, light and shout. God did the fighting and turned the enemy against itself. In the battle of the Christian the equipment that Gideon had is suggestive. The light indicates that Jesus, the Light of the world, is ever victorious; the trumpet the heralding of the Gospel and the sword the ever conquering progress of the Gospel.

CONTRIBUTIONS

RECEIPTS FOR THE TREASURY OF THE BOARD OF EDUCATION

J. C. Regier, $5.00; First Mennonite church, Newton, Kansas, $14.50; Eicher church, $13.60; Pawnee Rock church, $29.30; Geary church, $5.00; Bethel church, Mt. Lake, $10.00; Friedensberg, $6.00; First Mennonite church, Philadelphia, $10.76; West Swamp, $7.00; Bethany, Quakertown, $4.00; Flatland, $1.00; Bethel church, Fortuna, $13.70; Miss Aletta H. Krehbiel, $10.00; Miss Mattie A. Krehbiel $10.00; Eden church, Oklahoma, $7.78; West Zion, $10.00; Second Mennonite, Beatrice, $5.00; Wayland church $14.64; Bethel College church, $19.70.

D. H. Richert, Treas.

REPORT OF THE TREAS. OF THE EX. COM. OF MISSION SEWING SOCIETIES FOR OCT., 1926.

India for Christmas:

Sew. Soc., Zion Ch., Elbing, Kan. $10.00; Bethel Sew. Soc., Mt. Lake, Minn., $25.00; Sew. Soc., Berne, Ind., Personal Gifts $30.00: Sew. Soc., Swiss Ch., Whitewater, Kan., $10.00; Sew. Soc., Brudertal Ch., Hillsboro, Kan., Personal Gift, $10.00; Mrs. D. A. Vogt, Pratum, Oregon, $5.00; Mrs. Martha Keller Bedminister, Pa., $1.00; Mrs. J. J. Voth, Goessel, Kan., $2.00; Sew. Soc., Bethlehem Ch., Richey Mont., $12.50; Sew. Soc., Kidron Ch., Taloga, Okla., $10.00: Sew. Soc. Buhler Kan., $5.00; St. John Ladies' Aid, Bluffton, Ohio, $10.00;

China for Christmas:

Sew. Soc., Zion Ch., Elbing, Kan., $15.00; Bethel Sew. Soc., Mt. Lake, Minn., $25.00; Sew. Soc., Bergtal Ch., Butterfield, Minn., $5.00; Sew. Soc., Berne, Ind., Personal Gift, $10.00; Sew. Soc., Donnellson, Iowa, $10.00; Ebenezer Mission Soc., Bluffton, Ohio, $5.; Sew. Soc., Swiss Ch., Whitewater, Kan., $5.00; Sew. Soc., Brudertal Ch., Hillsboro, Kan., Personal Gift, $5.00; Mrs. D. A. Vogt, Pratum, Oregon, $5.00; Mrs. Martha Keller, Bedminister, Pa., $1.00; Sew. Soc., Bethlehem Ch., Richey, Mont., $12.50; Sew. Soc., Buhler, Kan., $5.00;

Okla. for Christmas:

Sew. Soc., Zion Ch., Elbing, Kan., $15.00; Bergtal Sew. Soc., Butterfield, Minn., $10.00; Sew. Soc., Reedley, Calif., $5.00; Sew. Soc., Berne, Ind., $60.00; Sew. Soc., Donnellson, Iowa, $5.00; Sew. Soc., Bergtal Ch., Pawnee Rock, Kan., $15.00; Salem Ladies Aid, Marion, S. D. $10.00; Mrs. D. A. Vogt, Pratum, Oregon, $5.00; Menn. Ladies Aid, Geary, Okla., $5.00.

Montana for Christmas:

Sew. Soc., Zion Ch., Elbing, Kan., $10.00; Sew. Soc., Swiss Ch., Whitewater, Kan., $5.00.

Arizona for Christmas:

Sew. Soc., Zion Ch., Elbing, Kan., $10.00; Sew. Soc., Swiss Menn. Ch., Whitewater, Kan., $5.00.

Miscellaneous:

"Mission Workers", West Zion Ch., Moundridge, Kan., Dr. Caroline, India $100.00: Sew. Soc., First Menn. Ch., Beatrice, Nebr., Three Orphans, India, $90.00; Tabea Sew. Soc., Second Menn. Ch., Beatrice, Nebr., Orphan, India, $30.00; Philathea Class, Bethel College Ch., Newton, Kan., Orphan, India, $30.00; St. John Ladies Aid, Bluffton, Ohio, Biblewoman, India, $30.00; Salem Ladies Aid, Marion, S. D., Moni Bai, India, $55.00; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $25.00; Do., Clothes for Korba, India, $3.00; Bergtal Sew. Soc., Butterfield, Minn., Gen'l Mission Treas., $15.00; Tabea Sew. Soc., Tampa, Kan., Dr., $50.00; Dorcas Soc., Halstead, Kan., Do., $30.00; Sew. Soc. Reedley, Calif., China Bl'dg. Fund, $50.00; Sew. Soc., Berne, Ind., Do., $100.00; Bethel Sew. Soc., Mt. Lake, Minn., Do., $25.; Mission Soc., Bluffton, Ohio, Girls School, China, $14.67; Salem Ladies Aid, Marion, S. D., Chapel Fund, China, $100.00; Sew. Soc., Bergtal Ch., Pawnee Rock, Kan., Mennonites in Mexico to Canada, $15.00; Do., Russian Immigrants to Canada, $15.00 Sew. Soc., Zion Ch., Elbing, Kan., Postage Exp. of Ex. Com., $1.00; Sew. Soc., Berne, Ind., Do., $10.00; Do., Printing of Monthly letters, $10.; Do., Miss L. Burkhalter, Los Angeles Christmas, $10.00; Do., Rev. M. M Lehman, Chicago, Christmas, $10.00; Do., Rev. and Mrs. A. Habegger, Berne, Ind., Christmas, $20.00;

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

EMERGENCY RELIEF COMMISSION October, 1926.

For Russia: J. B. Epp, Meno, Okla., $54.00; John Epp, Whitewater, Kan., $27.00.

Gen. Fund: First Menn. Church. Upland, Calif., $40.15; Escondido Menn. Church, Escondido, Calif., $7.20.

For Siberia: First Menn. Church, Mt'ain Lake, Minn., $27.03.

For Canada: Peter J. Stuckey M'dge., Kan., $10.00; Alexanderwohl Church, Goessel, Kans., $33.00; San Marcos Church, Paso Robles Calif., $14.30; Hoffnungsau Church, Buhler, Kan., $35.00; First Menn. Church, Mt'ain Lake, Minn., $25.55.

For Mexico: Sewing Soc., Farnsworth, Tex., $55.60; Peter J. Stuckey, M'dge, Kan., $5.00; Christian Church, M'dge, Kan., $34.00; Alexanderwohl Church, Goessel, Ks. $33.00; Bergthal Church, Pawnee Rock, Kan., $40.-25; Bruderthal Church. Hillsboro. Kan., $41.85; Tabor Church, Goessel, Kans., $23.77; First Menn. Church, Newton, Kans., $86.46; Mennonite ch., near Beatrice, Nebr., $155.77; Bethesda, Church, Henderson, Nebr., $97.92; Sichar Church, Cornell, Okla., $10.52; Medford Church, Medford, Okla., $20.-79.

Syr. Orphan Home: Marie Regier, Elbing, Kans., $12.00.

Red Cross: Christian Church. M'dge, Kans., $57.00.

October 1st, Balance, $10.35
Received for Russia, $81.00.
Received for Gen. Fund, $47.35.
Received for Siberia, 27.03.
Receiver for Canada, $117.85.
Received for Mexico, $604.93.
Received for S. Orphan Home, $12.
Received for Red Cross. $57.00.
Total, $95751.
Paid out during Month. $949.25.
November 1st, 1926, Balance, $8.26.

Gratefully acknowledged,

C. F. Claassen, Treas.

FOR PUBLICATION

Lehigh Mennonite Church. Lehigh, Kans., $6.85.

Gratefully acknowledged,

Mennonite Book Concern.

JOTTINGS

The next session of the Northern District Conference is to be held at Doland, S. Dak.

Last week Rev. E. B. Steiner, of Bluffton, Ohio, was a visitor to the Berne, Ind., church. He showed stereopticon views of India.

Prof. J. E. Hartzler of Witmarsum, is booked to give the address at the Father and Son Banquet to be held in the town auditorium in Berne, Ind.

Salem church, Dalton, O., had special services last week when Rev. Lester Hostetler of Sugar Creek conducted services on Thursday and Friday evenings. Thirteen young people of this congregation took part in a Prince of Peace Declamation Contest held in the church.

Rev. David Ediger of Buhler, Kansas, did a very graceful and helpful ccurtesy for one who surely could appreciate his kindness when he took his Sunday School class to the home of Henry Unruh and taught it at the bedside of Mrs. Unruh, who has been a shut-in for years.

The Mission Workers of the West Zion church, Moundridge, Kan., held a meeting at the home of P. F. Regier, Oct. 30. Anna Koller was leader. Mrs. E. W. Rupp gave a talk on the General Conference which she attended at Berne, Ind., Mrs. O. C. Rupp told about her visit to Winona Lake, Ind., and Edna Regier gave an interesting account of her trip to the Pacific Coast. A solo was rendered by Elizabeth Dyck. After the program two comforts were knotted by the society for needy families in the community.

Jacob G. Rempel, a Mennonite refugee from Chortitza earned the gold medal offered by the Normal School at Prince Albert, Sask., for scholarship. With the medal goes a scholarship in the Saskatoon University.

The South Mennonite church of Buhler, Kan., was crowded at the meeting of the C. E. Society several evenings ago. It is refreshing that interest in young people's work is so attractive that a house can be filled when meetings are held.

The young people of the Zion Mennonite church, Moundridge, Kan., are practicing the cantata, "Noel", which is to be rendered this Christmas. The Christmas music of this congregation always meets with considerable appreciation. The usual thing is that they are requested to repeat their offering, this having been the fact for a number of past seasons.

In the issue of November 4th of the Mennonite, under Jottings, appeared the following item which needs correction, namely: "Rev. Benjamin Ewert of Winnipeg, Manitoba, who has been traveling among the Canadian churches under the direction of the Conference, was ordained to the eldership in the **Rosthern church**, near Drake, **Manitoba, October 15.**" The facts are: "He was ordained to the eldership in the **Nordstern church**, near Drake, **Saskatchewan, October 17.**"

On his recent trip to Berne, Indiana Prof. Smucker, of Bluffton College met with a generous reception. Over $16,000.00 was given to the College.

Evangelist John C. Kaufman of Freeman, S. Dak., recently went to North Dakota to spend some time in the interest of the Northern District Conference. Rev. W. S. Gottshall was in Canada on a preaching trip.

Prof. Jacob Quiring of Bluffton, Ohio, will give a series of Bible lectures in the First Mennonite church of Allentown Pa., under the auspices of the Local Brotherhood, Nov. 21 to 28. The time of meeting will be 7:30 P. M. Nearby churches of the Conference are invited to attend these lectures.

The Southern District of the Mennonite Brethren Conference, which includes churches in Oklahoma, Kansas, Colorado and Texas was held at Corn, Okla., on Oct. 28. A large tent was erected to accommodate the Conference visitors. It is estimated that 2500 persons attended. The total collection of the day for missions amounted to $825.00. Rev. and Mrs. J. S. Voth with seventeen years experience on the mission field in India, were present and gave inspiring messages.

The Skippack district in Montgomery County which was largely settled by Mennonites and still contains a large Mennonite population is very much exercised because that section has been selected as the new location for the Eastern Penitentiary. But what's the use of worrying about it. They should look at the situation in the way that the man who was asked to make a contribution for a wall for the cemetery. "Those who are in, can't get out, and those who are out don't want to get in."

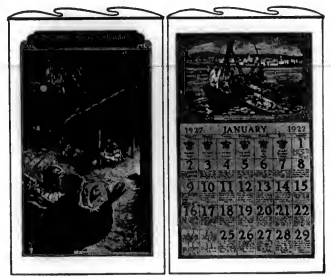
A number of German churches of different denominations (Reformed, Evangelical, Baptist, Mennonite and Mennonite Brethren) in Winnipeg, Manitoba, have been holding union meetings during the latter part of October and beginning of November, making the round in all the churches, holding evangelical services one week in each church, at which all the ministers of the different denominations participate. This is a unique campaign, carried on here for the first time. And the same have been carried on with success and with the Lord's blessing.

Rev. Benjamin Ewert, travelling minister of the Canadian Conference, recently made a trip of more than one thousand miles, visiting and preaching at a number of places and settlements in Saskatchewan, namely at Drake, Nordstern church. Lanigan, Guernsey, Jansen, Watson. Foam Lake, Codette. Nipawin, Lost River and Teddington, covering a time of four weeks. He returned home to Winnipeg on November 10th.

We never know for what God is preparing us in His schools; for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.

Scripture Text Calendar

For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the homa.

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Christmas Services for Sunday School

One Starry Night (L)	'Tis Christmas (L)
The Angel's Serenade (L)	The Lord is Come (L)
Christmas Echoes (L)	Hope of the Ages (L)
Worship the King (L)	Festal Bells (L)
King Divine (L)	Hail to the King (L)
When Joy-Bells Ring (L)	The Starlit Way
Starlight and Song (L)	The Guiding Star (R)
Christmas Voices	The Christmas Angels (L)
Under the Christmas Skies (L)	The Angels' Song (L)
The Babe Divine	

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Day Treasury No. 35—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc. 25c
Christmas Treasury No. 36—Recitations, Exercises, Dialogues, Drills, etc.... 25c
Christmas Treasury No. 37—Recitations, Exercises, Pantomimes, Dialogues, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars (L) 25c
Christmas Chimes.—Dialogues, readings, tableau, etc. (L)..... 35c
No. 4.—Recitations, exercises and dialogues..... 60c
No. 5.—30 Recitations, exercises and dialogues..... 60c
No. 7.—36 Christmas recitations and dialogues..... 60c
No. 8.—31 Recitations and dialogues for Christmas..... 60c
No. 13.—Recitations and dialogues..... 60c

MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, NOVEMBER 25, 1926 No. 46

NOTES AND COMMENTS

The papers just now are full of details concerning an evangelist in the West who is charged with going wrong and a murder trial in the East in which persons are charged with the killing of a minister and his paramour. It seems that the reading public likes to gloat over the filth that is here exposed. In both instances we are told that the court rooms are crowded with morbid curiosity seekers. Courts are for establishing justice and no doubt the officials of these courts are doing what they think is their duty in endeavoring to secure convictions. We do not see, however, why scandals of this kind should be paraded all over the country and occupy the front pages of our papers. News mongers makes no pretense at decency. They are in business to serve their customers and seem to be making a thorough job of it. In these two cases there are those who see the ministry greatly discredited. Well, where there are persons guilty of such crimes as those charged, there in plenty to discredit the parties involved. They have already discredited themselves. There are about twenty thousand or more ministers in the United States whose characters have not been soiled with scandal. We hear nothing of their efforts for righteousness and sacrifices made in doing what they believe to be their duty. These, and other cases like them, only go to show the injury one unfaithful life may do to these who do not get publicity for irregularities in morals and conduct.

An admirier of Cardinal Dougherty has presented him with a $250,000 house which is to serve as an Arch-episcopal residence. Not many parishes are so fortunate as to have even a modest home presented to them in which to house their minister decently. A cardinal is always a potential candidate for the papacy for one of the College of Cardinals alone may be elected to succeed the pope. One of the many titles that the Pope assumes upon election to the See of Rome is "Servant of servants". Quite a dignified and comfortable kind of a servant, one should think, one who is accustomed to living in a $250,000 mansion would be. In "Who's Who" he would probably be rated as one of the wealthiest of living apostles.

"A rose by any other name would smell as sweet." A caustic observer of modern fashions remarks that we call things "pigs" that roll around in the mud while today our "beauty parlors" smear mud all over women's faces and call it "beauty cream".

There are fads in everything, even in education. An interesting fad in the line of training young men and women for life's duties was the equiping of a palatial steamer as a University and sending it around the world on a cruise. The students are to see the world while pursuing their studies. It seems to us that money was as important a qualification for entering this floating university as brains. To be sure, it is the right of the rich to spend their money as they feel and, if they do go off into extravagances, it only means that more of their cash will get into circulation. The floating college does not appear to have had altogether clear sailing. Some of its students have been guilty of conduct that was not a credit to it. These are reported to have cut classes at a port in Japan and gone off on a noisy spree becoming gloriously (?) drunk, much to the scandal of the Japanese and the chagrin of the faculty. Nine of them have been expelled and sent home. All this goes to show that higher education and luxuries do not go well together, especially when the students have an abundance of cash to spend in enjoying themselves.

In a vote to select the twelve outstanding heroes of history, in which high school students of Europe and America participated, only two military heroes, Joan of Arc and George Washington, were included in those selected.

A candidate for a seat in the U. S. Senate running on a reform ticket and having the support and confidence of the element that stands for high ideals in statesmanship and politics, was defeated of course. Money and corruption seem to be having their day, especially in those states in which our large cities are located. In talking about the remarkable campaign he conducted he said that one of the surprising things discovered was that even churches sometimes demanded to be paid for the support they gave a candidate. A number of ministers appeared in his office and requested a generous contribution, because, they said, other candidates always have given us something. This candidate, however, was one of those who was not conducting his campaign with an open purse and so he refused, offering, instead, to come around and talk things over with them. At the meeting that followed he showed the inconsistency of fighting bribery with bribery. His speech seemed to have been impressive, even though it did not have a regenerating effect for after he was through, one of the brethren made the suggestion that they keep the money the other side had given them and vote for the reformer. Not all churches and their members are like those mentioned but the politicians are practical, if anything, and they see the power that may gain if they salve the consciences of those whose support may help with a little loose change. Our free institutions will not survive long, if the better class of citizens tolerate actions of the kind described. We wonder sometimes why the world holds the churches in contempt. Can any one expect any other kind of an attitude from the politicians who discover how easy it is to buy even the support of the churches?

The "big-city" church is predominantly a rural institution with scarcely an attempt at adaptation to its urban environment, according to a report of a study of Protestant churches in cities of over 100,000 population just issued by the Institute of Social and Religious Research. Fifty-eight percent of all the churches studied, the report finds, bore evidence of only the most meagre degree of adaptation to the perplexities of city life, while one quarter of them must be classed as wholly unadapted—nothing more or less than "transplanted rural churches." The report was written by Dr. H. Paul Douglass and is published under the title 1000 City Churches, was based upon a sample of 1,044 churches in seventeen cities on the "big-city" class. That the typical city church should be of the rural type is not, Dr. Douglass thinks, surprising in view of the continual infiltration of country folk into cities and particularly in view of the fact that the majority of the denominations are so largely rural in their constituencies: "By far the greater number are in little contact with the urban field. When the rural element of a denomination generally predominates it naturally fixes its atmosphere and determines its ecclesiastical law and usage. This tends to subject its city churches to rural standards and partly, at least, to dominate its ideals."

The Sesqui-Centennial held in Philadelphia this summer will close with a debt of over $5,000,000.00. From the beginning, when it was discovered that the political ring controlling the exposition were bound to go the limit it was known that the tax payers of Philadelphia would have to pay well for the little party that was pulled off. Rich land owners, for whom the exposition improved worthless land for the privilege of using it for the show, will make millions even if rents will go up and the cost of living will mount higher than it is even now. The show deserved to fail. It was opened with the solemn pledge that the Sabbath would be respected. Several courts pronounced the thing illegal, nevertheless, the outrage continued and the laws of God and man were defied. The shame of it is that all this was done in the name of patriotism. Instead, it is the kind of a thing that helps to breed anarchists.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1928 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

A GUEST AT THE ALSACE-LORRAINE MENNONITE CONFERENCE

Hotel Beau-Sejour,
Ringenberg, Switzerland,
November 5, 1926

The semi-annual Conference of the Mennonite churches of Alsace-Lorraine was held at Colmar, Alsace, on November first, all saints' day, or la toussaint, as the French call it. An invitation to be a guest at the meeting was extended through the courtesy of Rev. Fritz Goldschmidt, of Basel, traveling evangelist, and at the same time Chairman of the Conference. By previous appointment the writer met Brother Goldschmidt at Basel Sunday noon and a few hours later we were on our way to Colmar.

Having arrived at our destination, Brother Goldschmidt, on the strength of the far-famed Mennonite hospitality, persuaded me to accompany him to the home of Brother J. J. Wack, one of the ministers of the Colmar Church. As we entered the spacious home, we became aware at once that we were not the only guests. The writer's innate shyness, bordering on confusion on being thrust as an uninvited foreigner, into the very midst of an intimate circle of family friends was soon dispelled, when he saw the welcome entree Brother Goldschmidt enjoyed in this family group. Moreover, the cordial greetings quickly set aside all misgivings and I soon felt at home in the intimate circle.

In the group of friends was a tall, slender gentleman with quite familiar features, introduced as Monsieur Baechler, father of Mrs, Wack. Finally I risked, "Could you possibly have had some relatives in America, in Illinois? You remind me constantly of my late friends, Rev. Simeon Baechler of Fairbury and his sister, Mrs. Mary Rupp of Bloomington.". "My uncle and aunt!" he exclaimed, "but both have passed on." I could tell him that his aunt had passed to her reward at the ripe age of ninety-five, last October a year ago, and not three years ago, as he supposed, when her letters ceased coming. Often Grandmother Rupp had told me about the letters she received from her nephew, Christian Baechler, for she kept up her correspondence in French all through the war, and until two years before her death. I could tell him that I myself had spoken a few words at her funeral and offered the last prayer as her body was lowered into the grave to await the great resurrection.

And, finally, there was the sad news of the death of the daughter, Mrs. Mary V. Ropp, widow of John Ropp, which we had received by cablegram just a few weeks before, and which the relatives had not yet heard.

How strange it seems that the very first people we should meet on Alsatian soil should be the close relatives and friends of these very dear friends of ours, the Ropp family, benefactors of Bluffton College, who have now all passed on to their eternal reward, but whose memory shall be called blessed by many generations.

The meeting of the Conference was set for 9:30 o'clock Monday morning . The chapel in Colmar, seating about 250 was more than comfortably filled. The deliberations of the Conference, as also the devotional exercises were carried on in the German language. Like in many communities in America, where the language of everyday life is English, but the language of religion is German, so here the language on the outside of the church is largely French, while that on the inside is German.

The opening service was conducted by Rev. Benj. Peterschmitt, who read Psalm 33, and in a few well chosen words welcomed the guest and then led in prayer.

Rev. Fritz Goldschmidt, the Chairman, delivered the leading address of the morning, basing his message on Revelation 2: 1-7, the message to the church in Ephesus. As the Conference assigns no subjects for discussion, the second speaker, Rev. Schnebele, Thomas-Hof, Baden, editor of the "Gemeindeblatt," organ of the South German Mennonites, spoke on the same passage. Other speakers of the morning were Rev. Samuel Nussbaumer of Sternenhof, Dornach-Basel and Rev. Pierre Sommer, Montbeliard. All the speakers brought home to the hearer, practical, forceful lessons drawn from the key passage of the morning. Rev. Christian Guth, traveling evangelist of the South German Conference closed the session with prayer. The addresses were interspersed with excellent music by a mixed chorus, as also by good congregational singing.

The noon-day meal was taken in a large, near-by restaurant, which afforded opportunity for an hour and a half of enjoyable fellowship. A collection was lifted to pay for the dinner. The guests were informed that the minimum cost per person approximated ten francs, but as no maximum was fixed for the contribution, a surplus of over 500 francs was realized for the Conference Treasury.

The afternoon session was largely devoted to business and the activities of the Conference. Most of the work of the Conference is done through a rather large committee, somewhat similar to an executive committee. The findings of the Committee are always referred to the Conference for approval, modification or rejection. As the committee is carefully and wisely chosen, their findings are usually accepted. In-as-much as the Conference holds semi-annual sessions, the method works well, greatly facilitating business transactions.

One was struck by the absolute democracy of the meeting. There is no attempt on the part of the ministers to control or dictate. They are brethren among the brethren, and every layman is granted an equal voice and footing. In fact, the minister regards himself as a layman, rather than an ecclesiastic. So they look rather askance at an educated ministry, not because they fear education, but because they shun ecclesiasticism. Some of the brethren in America who are drifting into an ecclesiasticism and episcopacy, more Catholic than Mennonite, might profit by the spirit of our Alsatian brethren.

Two important activities, both new departures, were before the Conference for approval, and both are of great significance for the future of the Church.

The first is the sending out of a missionary to Java, under the Holland Mennonite Society. Thus, for the first time in their history, these churches have sent out their own missionary from amongst their own people. The missionary, a Brother Schmidt from South Germany, set sail for Java last week. His support is assumed by the South German, the Alsace-Lorraine and the Swiss Mennonite churches. The full significance of this step may be best understood, perhaps, by one who vividly recalls the sending out of the first missionaries by the General Conference as does the writer.

The second of importance is that steps were taken by the Conference to engage an itinerant evangelist for the French churches. These churches are isolated, with a scattered membership of 1400, and have no conference bond of fellowship. The churches of Alsace-Lorraine, having enjoyed the blessing of fellowship and cooperation, are anxious that their brethren should enjoy the same blessings by forming a conference of their own. The further object is to establish new churches where needed, and that finally all may cooperate in the larger work of the kingdom. Let us pray that the good seed sown this day may have fallen on fertile soil.

During the course of the afternoon the writer was asked to tell about the work of education among the Mennonites in America. Rising to speak, he faced an audience whose features reminded him so strongly of certain congregations in Ohio, Illinois and Iowa, that it seemed like talking to familiar friends. And, after having been introduced during the day to a number of friends by the name of "Peterschmitt", he fully understood, for the first time in his life, how it was possible for both his paternal and maternal grandmother to have the very same maiden name, "Barbara Peterschmitt". But on being told that he could not deny his origin, on the spear side of the house, because of a striking resemblance to two related families in the Repaix Church in France, a relationship transplanted to the new world three and four generations ago, he almost felt that he owed the audience an apology for having remained away from home longer than a century.

How like, how very like a large family is the Mennonite church. There is a bond, stronger than the tie of relationship and friendship that binds us together, a bond stronger than that of nation, or race, or language. The writer counts his friends in many branches of the Mennonite church, and they speak six or seven different languages. Since coming to Europe we have attended at least nine Mennonite services in widely separated districts. But, regardless of barriers of language and country, one finds everywhere common marks of character, be they in personal bearing and conduct, or in religious practices and service, that immediately establish a feeling of kinship. We belong to one family.

Our common heritage lies in our conception of our personal relationship to our God, a fellowship established through our redemption in Christ Jesus, without theoligical creed or doctrine, without priest or ecclesiastical institutions, each for himself as he is led by the Holy Spirit of God. Fellowship with God issues in Life. The Love of God in the heart of a regenerated believer is the bond of fellowship among brethren. "We know that we have passed out of death into life, because we love the brethren."

Right relationship with God, fellowship with the brethren and a mission to the unsaved, was the keynote of the Conference of the Alsace-Lorraine churches. Everywhere, partly as a result of the anniversary celebration last year at Zurich and Basel, there appears to be a growing desire of closer fellowship with the brethren. A resultant complement of active fellowship and cooperation, already in evidence, is the fading out of age old divisions. "I am a 'Haftler'," said a good brother here to the writer, "but I have never seen any one wearing hooks and eyes. No, I must take that back, a brother came from America a few years ago to visit us and he wore hooks and eyes." What a pity that we from America should furnish exhibit No. 1 of a division most everyone would like to forget!

As further evidence of a family-like relationship and possibilities of fellowship in churches of like origin the following experience may serve.

On the last day of my sojourn in Colmar I found myself in a group of five men representing widely divergent interests—the host, a minister in the Colmar church, is a Government Forester, a fellow-minister, a well-read, much traveled businessman; a French business-man from Nancy, a Mennonite; a Swiss, traveling-salesman from Zurich, a "Neu-Taeuffer", disciple of Froelich who caused such great havoc in the Emmenthal churches ninety years ago, whose followers we call "New Amish", as we know them at Morton and Peoria, Ill. Minnesota, Akron, Ohio, and many other places, and, finally, an American college president.

On asking the Swiss for his correct name he replied, "In Zurich they call me 'Mischel' my German friends call me 'Michel', but in America they call me 'Mike'. And some, judging from our noses, I responded, might not take us for Irishman at all, but for sons of Abraham."

After the exchange of a few such pleasantries we soon discovered we had friends in common among the New Amish in Peoria, Ill., for my great-grandfather, on the distaff side of the house, was a leader among them in pioneer days in Iowa. On the mention of Dr. Pierre Macey, Professor of French at Bluffton College, my Swiss friend exclaimed, "A school-mate of mine," and the Frenchman said, "I went to school with his sister." How strange that meeting for the first time, by chance, as it were, one should find so many points of contact.

But we soon found that in things of the Spirit, we had much more in common. The "Neu-Taeuffer" joined in the family devotions with the others. Even today none of my numerous "New Amish" friends in America would invite me to participate in family worship or to say grace at table. But a new day is dawning for them too.

The significance of this little group meeting lies only in this: fifty years ago, or even twenty-five, such a meeting would have been impossible and unheard of. Today it is not only possible but it can take place among strangers without suspicion or mistrust. The possibility of it is evidence of the growing desire for fellowship.

In the face of this growing desire, did not our General Conference err gravely in dropping her traveling evangelist, for the time being, because of lack of funds. The writer regrets this step, which seemed necessary, very much. To him it seems that today, if ever before, the General Conference needs an itinerant mission of fellowship, above all for her own membership, and in the second place, to those desirous of a wider fellowship among the brethren.

I came away from Colmar, with the feeling that two very rich and colorful pages had been added to the book of life's experiences. My second thought as I came away, was, how much more American Mennonitism might contribute to the enlargement of the Kingdom and the more abundant glory of God, if there were more genuine fellowship among the brethren.

S. K. Mosiman

CORRESPONDENCE

Los Angeles, California—Dear readers of the Mennonite: With summer vacation over, schools going their regular routine and everybody settled back at work, it is only proper to again send in a short report from this place.

Here in the city the difference between the three summer months and the other nine months is more marked. During this summer vacation period, many people leave and that leaves our church short of helpers in the Sunday school and other phases of the work. Nevertheless, the attendance at most all meetings was real good.

With the coming of the fall months, many happy welcomes were heard from the various returning vacationists. Rev. A. Claassen, who represented this church at the General Conference, went with Mrs. Claassen, their children and Miss Levina Burkhalter in their automobile to Berne. En route they visited many places, enjoying their trip immensely and returning home safely. The congregation had arranged a pleasant and very successful surprise-reception for them, at which time they were welcomed home in various short talks, in song and by the general spirit of the occasion.

During the summer months, another Vacation Bible school had been arranged and the success and attendance of the undertaking was very gratifying. Interest in this school which had been aroused a year ago showed itself in the increased attendance. This also warrants greater activity on our part in this respect next summer.

Rally Day was again observed and special efforts were made to give an invitation to every home in the district and to which a goodly number responded. Mr. W. A. Hillis of the Bible Institute gave a message that was especially interesting to the children, who had all remained for the entire service.

We were glad that Miss Marie J. Regier made it possible to stop off here, if only for a short little visit, on her way to Vancouver.

Fall always brings us many pleasant surprises. Among the new faces that have appeared here are Missionaries H. J. Kliewer and Karl Friesen, who are attending the Bible Institute and are assigned to help in our Sunday school. We are looking forward with pleasure in working together with them and are confident that we will be blessed through them.

Corr.

Ransom, Kansas — November 14, 1926. Dear Mennonite readers: As the Thanksgiving season draws near, we lift our hearts in praise to God for the many blessings which have been bestowed upon us the past year.

Indeed, sorrow and grief have come to many of us the past year, because of the death of loved ones, yet we can but humbly submit to God's will and say that "He is good".

Our minister, Adolf Friesen, is no longer with us. You will remember by my last letter that he was teaching in one of our district schools and also served as pastor here. Since the country schools are so far from town and the city schools secured the same teachers as they had last year, it was not possible for him to secure a position as teacher here again this fall. We were indeed sorry to lose Bro. Friesen and his wife, as they did much for us May God richly reward them for their untiring efforts of service at Ransom.

Our attendance has been good the past year. The young men's class, under the leadership of its teacher, Joe Oppliger, is gradually growing in interest and is usually largest in attendance. This class was newly organized MENNON. 4 JERRY last spring. We now have eight classes in our school.

A number of programs have been given on special occasions, such as Mothers Day, Children's Day, etc. On November 21, we are planning to give a Missionary program and also take an offering for mission work.

Rev. Frey of Newton visited us in the early part of August and again in October. Rev. Friesen and wife also gave us a short visit last summer. We appreciate these visits.

On closing, we wish to send our greetings to all and may all be blessed through the approaching holiday seasons.

Sincerely yours,

Gertrude E. Ummel.

THE POWER OF THE CROSS

From whichever side we regard it, whether as God's gift or as man's gift, the Cross is all of "grace." It is something we could never have devised, something we could never have achieved, something that comes to us from above, renews our wills, and enables us to be and do what God requires of us. When once we see the Cross, we start life afresh—the life of self-forgetful service of God and man. The burden of self and of all of our unavailing efforts after righteousness falls away, and we are left with nothing of our own—humbled in the dust, yet joyful and confident in the power of another's love. That is how the Cross makes us new creatures. But it is not only the burden of self that Christ takes from us by the Cross, but the burden, which to some of us is still heavier, of the sin and suffering of the world. He lifts the curtain and shows the world's greatest sin changed by His obedience into means of the world's redemption, its most frantic discord changed to harmony. Behind all the agony and chaos and seeming malignity of "this unintelligible world" he shows us the yearning, suffering, redeeming heart of God. That, he assures us, is the inmost core of reality; the deepest nature of things is love. Love has the power, and it will avail, to change the warring wills of men into the harmony with the will of God, to bring peace on earth, and the human brotherhood for which we sigh.—Edward Grubb.

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EDITORIAL

Thanksgiving Day has become a national institution. It is one of the evidences that we are still a Christian nation. It is based on the pious practices of the Pilgrim Fathers, although with them a special day for thanksgiving was not unique. Ever since the establishment of the Christian faith, and before that time, in the Jewish nation there were special days observed for national thanksgiving. We fail to see how any people that makes any pretense at religion at all can ignore special occasions for united thanksgiving. Each Thanksgiving Day brings with it some new and peculiar circumstances for for which, under Providence, it is our privilege to give thanks. Today, we are reminded that we are at peace with all the world. There have been times when peace between nations and even between our and others hung by a thread. We have passed through severe epidemics of dangerous diseases, in times past, but now we have been strangely preserved from such dangers. In other lands there is political disquietude, the end of which no one can guess. Here we settle our differences quietly and without disorder. The Church has been preserved through the most dangerous period of its existence. It is no more hated and persecuted but ignored and that makes its danger all the greater. We might be glad if we knew that men were angry because a voice is raised in the interest of righteousness, but we know that they simply do not care. In this dangerous period, the Church has nevertheless functioned as a great missionary body, as an evangelical force and as a power for benevolence. Our future as Christians still lies before us.

A matter of regret today concerning Thanksgiving Day is the fact that the religious element is not sufficiently emphasized and sports and other amusements are the order of the day with many people. Why not again plan for days of thanks in the house of God with all the people of God assembled to join in praise and gratitude as expressed in solemn service?

A newly married couple was showing the aged father and mother of the husband through the new home they had made for themselves. It was a different kind of a start that the old people had. In those days, a good broom took the place of an electric sweeper, a stone crock took the place of an iceless refrigerator, a plain wash board the place of a mechanical washer. Rag carpets were the best floor covering they could raise to change the house into a home. The china, of which they were proud, was built for utility, instead of for beauty and could be let fall on the floor any number of times without breaking. These early housekeepers could not reach to a switch and turn on the juice for whatever power was required. Nature had given them plenty of elbow juice and that had to be their power. Who would wish that young people of our day should be compelled to go back to the drudgery of other days in order to keep their home going? Naturally, the father is pleased when his son's earning power is more than double his own, and certainly mothers are happy when their daughters can preside over homes that begin where they left off. It is a commendable thing when the greatest interest of young people is centered in their homes and when they make great efforts to make them beautiful and comfortable. There are so many distractions that the club, the theatre, sports and a dozen other things offer that seem destined to work the ruin of the home. When young people center their interest in a home of their own, they are on the way toward making substantial and useful citizens of themselves. The danger to this country and to our entire civilization in fact, lies in a shiftless population that will not show enough earnestness in life to accumulate at least enough for a home. Unfortunate circumstances such as sickness, accidents and poor judgment do sometimes make it impossible for some people to get along and makes demands upon friends for assistance, but such cases are small compared with those who are in a position to get along. Young people starting in life should aim to have a home of their own as soon as possible. It may take years to reach the goal, but the effort is worth while and is a discipline in good citizenship.

In the case of the fortunate young people about whom we began this article, there was evidence of a commendable effort to start right. However, there was a note to which they had to listen that all home makers should heed. The father after passing through every room of the beautiful home turned to the son and said, "Son, there is one thing lacking in this house. There are no signs by which one may know that this is a Christian home. I know you have a Bible, because your mother gave you one and you assure her that you read it, but why is its place in the bureau drawer when it might be where one might see it and know immediately that this is a Bible reading home. You have beautiful pictures on the wall. They help you to live with beautiful things, but where are the subjects that treat of holy things?" What the father said was not in the spirit of cant. It was simply the demand for an atmosphere in which a Christian should live. We hope that our readers will agree with us that the Christian home should have the marks that will instantly show that it is the house in which God is honored.

TO GET THERE, RUN!

The fable of the hare and the tortoise has done a great deal to justify, in the eyes of many people, the inch-by-inch mode of procedure. Perhaps there is truth in the assertion that the race is not always to the swift, but a man with a game leg could beat Nurmi only if the Flying Finn dawdled by the roadside as did the hare. The plodder, when he wins, usually wins by default.

This is in line with a statement made by Cyrus H. K. Curtis, the Philadelphia publisher, in a recent interview in the Collier's Weekly. "The impression of ability in man," says Mr. Curtis, "is principally derived from watching him move fast and accurately, do things right and quickly. A plodder may be reliable, but he's rarely noticeable."

Mr. Curtis, who sold newspapers as a boy in Portland, Maine, and who, by his own efforts, has become wealthy, influential and successful, advises young men ambitious to follow his example to have a hobby, marry young, live a balanced life, be thrifty, and to "keep on moving forward regardless of doubt and disappointments."

"The young chap who cannot save cannot hope to succeed," he believes. "Write that down as an axiom. A bank account is a living asset, not only a basis of credit, but a foundation for business character. All the men who have made good with me have been men who saved. I could never interest myself in a man who did not."

Religion is a prime necessity for the man who wishes success, according to Mr. Curtis, for "character goes hand in hand with men of ability who get the big jobs. And for character development a young man should have religion."

OPPORTUNITY NEGLECTED

There was a time in history when an opportunity waited for the man, and the man failed to recognize the oppurtunity. With Christian disciples in the latter part of the fourth and beginning of the fifth century, when the yoke of ceremonialism had begun to gall the necks that bore it, and the elaborate ritual growing up, and the equally elaborate hierarchy becoming dominant, made God's people yearn for a reformation which might restore and revive the primitive simplicity of the apostolic age, it was only needful to find some man who would sound the trumpet and rally the faithful to his side. The age furnished the man capacitated in every way to become the leader. He was revered to the point of almost worship; he was believed to be at once the purest, wisest, holiest of men, who mingled firmness and fearlessness with mildness and prudence, ability and humility. His eloquence was commanding and his piety conspicuous. His influence upon his own age cannot be well exaggerated. It was Augustine, Bishop of Hippo. It has been well said that the destiny of ages hung on his decision. Had he led the way in reform, the Papal church might have died in infancy. But he hesitated and then gave the weight of his character and influence in favor of the growing superstition, and from that hour the cause was lost and the reformation waited from 416 A.D., to 1516, a period of eleven hundred years, until Martin Luther dared to do what Augustine did not.—Arthur T. Pierson.

The wonders of God are more numerous than the beauties of nature.

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Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

HOW DO U C IT?

I.

Teach me to do the best I can
To help and cheer our fellow man;
Teach me to lose my selfish need,
And glory in the larger deed
Which smooths the road and lights the day
For all who chance to come my way.
—Edgar Guest

II.

JES' BE WHAT YOU IS

Don't be what you ain't,
Jes' be what you is.
If you is not what you am,
Then you am not what you is;
If you is jes' a little tadpole,
Don't try to be a frog.
If you'se jest a common tail,
Don't try to wag the dog.
If you'se jes' a little pebble,
Don't try to be the beach.
You can always pass the plate
If you can't exhort and preach.
Don't be what you ain't,
Jes' be what you is;
For the man who plays it square,
Sure's a-goin' to get "his."

III.

A SIMPLE LESSON

There's only one method of meetin' life's test;
Jes' keep on a-strivin' and hope fur the best.
Don't give up the game and retire in dismay
'Cause hammers are thrown when you'd like a bouquet.
This world would be tiresome; we'd all get the blues
If all the folks in it held just the same views;
So finish your work; show the best of your skill,
"Some folks won't like it, but other folks will."

If you're leadin' an army, or buildin' a fence,
Do the best that you can with your own common sense.
One small word of praise in this journey of tears
Outweighs in the balance 'gainst carloads of sneers,
The plants that we're passin' as commonplace weeds
Oft prove to be jes' what some sufferer needs.
So, keep on a-goin'; don't stay standin' still;
"Some folks won't like you, but other folks will."
—Christian Standard.

IV.

OH, FOR A PERFECT TRUST!

Oh! for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith that never doubts:
Thou choosest best for me.

Best, though my plans be all upset:
Best, though the way be rough;
Best, though my earthly store be scant
In Thee I have enough.

Best, though my health and strength be gone,
Though weary days be mine;
Shut out from much that others have
Not my will, Lord, but Thine!

And though disappointments come
They too, are best for me,
To wean me from this changing world
And lead me nearer Thee

Oh! for the peace of a perfect trust
That looks away from all;
That sees Thy hand in everything,
In great events and small!

That hears Thy voice—a Father's voice—
Directing for the best;
Oh! for the peace of a perfect trust—
A heart with Thee at rest!

V.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. 4:6.

Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in Jehovah for ever; for in Jehovah, even Jehovah is an everlasting rock. For He hath brought down them that dwell on high, the lofty city: He layeth it low, He layeth it low even to the ground; He bringeth it even to the dust. The foot shall tread it down; even the feet of the poor, and the steps of the needy. The way of the just is uprightness: Thou that art upright dost direct the path of the just. Is. 26:3-7.

WONDER WHY?

A nationally known publishing house gives this advice to salesmen: "No first-rate salesman, of whatever age, ever smokes when approaching a home, nor when in sight of it."

Why? Who will send us the answer?

A CRY FROM THE SHORE

"Come down, ye graybeard mariners,
Unto the wasting shore!
The morning winds are up. The gods
Bid me to dream no more.
Come, tell me whither I must sail,
What peril there may be,
Before I take my life in hand,
And venture out to sea."

"We may not tell thee where to sail,
Nor what the dangers are:
Each sailor soundeth for himself,
Each hath a separate star.
Each sailor soundeth for himself:
And on the awful sea
What we have learned is ours alone;
We may not tell it thee."

"Come back, O ghostly mariners,
Ye who have gone before!
I dread the dark, impetuous tides:
I dread the farther shore.
Tell me the secret of the waves;
Say what my fate shall be—
Quick! for the mighty winds are up
And will not wait for me."

"Hail and farewell, O voyager!
Thyself must read the waves:
What we have learned of sun and storm
Lies with us in our graves;
What we have learned of sun and storm
Is ours alone to know.
The winds are blowing out to sea,
Take up thy life and go!"
—Ellen Mackay, Hutchinson

At the Western Dist. Conference held at Moundridge, Kan., Aug. 20-21, the Young People gave part of an evening program before a crowded tent seating 2000 people—By the way, we noticed the statement in both the Bundesbote and the Mennonite that 1200 people attended this conference. This hardly does the hospitality of the entertaining churches justice, for there were over 1300 guests fed at our noon day meal, over 1700 people wrote their names into the register and it is estimated that 2500 attended the meetings. Repeatedly the tent was overfull, as was the case on the evening the young people participated in the program.

Miss Dyck of Halstead was kind enough, upon request, to give us her paper for publication.

WHY I LOVE MY CHURCH

I love the church of the living God, the holy general or universal church. I love it because I think it is one of the greatest investments man can make—it is the best way to work for the cause of the Christian religion and the greatest institution for the building of strong Christian characters.

I love my own denomination or Mennonite Church for several reasons which I will enumerate.

1. I love my church because of its practical Christianity. Its teaching can be lived and adapted to our every day life.

2. I love my church because of its democratic spirit or democratic church policy. My denomination is not governed by over-heads, but each church or congregation is its own head and has its own rules. I can live with my God as I wish, interpret the Bible as I please—it is all up to the individual. My church has, as I said before a democratic spirit.

3. I love my church because of its History. Its History is indeed not a path of Roses. The early founders under went more ridicule and persecution than any other Protestants, they were driven from their homes, persecuted and tortured but some brave ones always stood by—steadfast until today we have the Mennonite Denomination.

4. Because it has always emphasized religious education—a practice which is everywhere being carried on today. Our church has always had Religious Education in some form or other for the reason that our ancestors felt it made them truer church members.

5. I love my church because it is not built on emotionalism and sudden conversion but rather on the firm basis of careful training and gradual conversion.

6. Great principle of Peace, which the whole world is now upholding. Our people have stood by through ridicule and torture rather than take up arms. They have stood by the principle of peace for years, and now all the churches are joining their ranks. Has it paid? Besides this, our church gives much to support of missions, establishes schools and sends missionaries into the field to bring the message to those who have not heard.

For all these reasons and more I love my church—Don't misunderstand me; I am in sympathy with other denominations, I will not say that their teachings are not as good as ours. I simply am relating a few reasons why I love my own church in particular. I am sure every Mennonite loves his church. Everyone here loves his. The Mennonite Church has stood for some real principles but because of lack of leadership these principles have not become known. The Mennonites have been too much to themselves. Now and right now is the time to let them know our stand. Let us put our church on the map. It is up to us young people to take a hold and show our interest. Each church has some task to perform—Our church also has—so let's be alert and ready and when we have a chance to help let us be up and doing. We can do a great deal toward the world Peace Movement. We need leaders—we have been quiet too long. Our church is progressing, we can see that by the reports from the last conference at Berne, Indiana. We do have some real leaders so let's back them and stand firm in our convictions to make the principle which we feel God has always stood for be a reality. We love our church and we love God, so let us show our colors.

Helen Dyck.

Halstead, Kan.
Y. P. Prog., Oct. 21, 1926.

DR. BAUMAN BUNGALOW FUND

The Young People of the Eastern District Conference are in a campaign to raise $5,000.00 for the erection of a bungalow for Dr. and Mrs. Harvey R. Bauman, in India. This work is taken up by the Christian Endeavor and the Sunday School Conventions of the Conference. Each Convention has its special Mission Committee, and these committees have been hard at work in their respective fields gathering the needed money.

The Mission Committee of the Sunday School Convention is deeply impressed by the willingness and readiness of the Schools in responding to this worthy Fund. The campaign is only in operation for about a year and almost $2,000.00 are in hand already. The committee has urged the forming of a Mission Committee in each local Sunday School. This committee is to direct the gathering of funds for this cause but it is hoped that these committees, or some member of the committee will continue in the work and from time to time give helpful and inspiring Mission News to the School.

That the undertaking of such a task required faith in God and men, is evident when we find out that the entire Conference numbers less than 2800 members. The leaders in the different Churches have been urged by the Convention Mission Committee, not to divert general Mission offerings to this Bungalow Fund, but to send those in their regular manner to the Mission Treasurer. The plan is to awaken new and deeper Mission interest among all our people, young and old, by this special appeal. It is encouraging to see how the checks come in. Some of the larger schools send large contributions, others send regularly a smaller check every two

months, and the other day we received a check from one of our Mission Sunday Schools, that showed real sacrifice and devotion.

We would encourage all our Schools to utilize the coming Christmas Season, and the Thanksgiving, and make appropriate appeals for General Missions and for the Bungalow Fund. As soon as half of the money is contributed the erection of the Bungalow in India can be started.

While the Young People of the Eastern District Conference have undertaken this task, and they intend to complete it; still if there are such in other Conferences, individuals or Schools, who would also want to help in this needed cause, send money direct to Treas. of Foreign Mission Board marked for "Bauman Bungalow Fund."

Mission Committee for S. S. Convention: **W. S. Oberholtzer.**
Ada M. Landis.
A. J. Neuenschwander.

SECRET SOCIETIES IN ITALY

In reading about Facism and the reforms that the Mussolini is promulgating it was interesting to note that secret societies do not fit into the program. One wonders by what rule they should fit better into other state programs.

"International Conciliation", Oct. 1926, speaks thus on the subject: "Secret Societies—the bill was passed by the Chamber on May 19, 1925 and by the Senate on Nov. 20, 1925. It was promulgated on Nov. 26, 1925. It brings secret societies under the control of the state and forbids government employees belonging to them.

"It provides that all associations, organizations and institutions established of operating in the kingdom and in the colonies are to be obliged to communicate to the police their charters, statutes and internal regulations, the list of their activities, and of their members, and all other information pertaining to their organization and activities whenever in the interest of order and security it is requested by the authorities.

"Violation of this law is punishable by imprisonment of not less than three months and by a fine of from 2000 to 6000 lire. The offender is furthermore ineligible for office for five years.

"In all case of failure to make a declaration or of making false or incomplete declarations, an association may be dissolved by the order of the Prefect.

"All functionarics, employees, and agents of the State of every grade and order, both civil and military, are dismissed from their position or employment, if they belong even as ordinary members to associations, organizations, or institutions established either in the kingdom or outside of it which operate in part in secret or to which the members are bound in secret. The same ruling applies to functionaries, employees, and agents of the provinces and communes, or institutions under laws and tutelage of the State, the provinces or the communes.

"Functionaries, empolyees, civil and military agents, are required to declare whether they belong or have belonged even as ordinary members to associations, organizations, or institutions of any kind, established or in operation in the kingdom or outside of it—the declaration to be made, in the case of dependents of the State, to the Minister, and in all other cases, to the Prefect of the province. . . . . Although no specific mention of the order was made in the bill, it was directed mainly against Freemasonry."

THE FABLE OF EVOLUTION

A. T. Pierson

There are a great many fables in this world, and one of the greatest is that of evolution. Scientific men would sneer at this, but it is his conviction that it would yet be seen to be a pure figment of human folly. The substance of evolution is that everything can be traced to a primitive germ, from which all has developed; that all the forms and potencies of life are contained in matter; and that these need only time to develop into all that we see about us in the universe of God. This logically lands us in Atheism. It makes matter self-existent and eternal, and banishes the Creator from His universe. Dr. Pierson explained that he was speaking not of modified forms of evolutionary philosophy that Christian men think they can hold in perfect consistency with Creative intelligence, but of the system as a whole, and in its bearing on spiritual truth.

This fable of evolution includes others. (a) One about creation. It denies the whole argument from design, upon which Paley, Butler, and others based their systems of evidence. It makes all the marvelous adaptations in plant, animal, and human life to be the result of two things—(1) a desire for some new or improved organ or function, and (2) habits which tend to cultivate or develop some new organ.

(b) This philosophy would make man himself to be a product of evolution. (c) It makes the Bible another such production declaring that it only marks a stage of development—the best book so far, but by no means the final word upon moral or spiritual themes; that so we have no final court of appeal for doctrine or duty; that the Book is full of errors, imperfections, and defects; and all infallibility in its teaching becomes, of course, impossible.

(d) It makes Christ only a product of evolution, the best of men so far, but not the final product. The human race is working on toward its last and most perfect consummation of manhood. Dr. Pierson frankly declared that he did not understand how a man could be a Christian and believe such nonsense.—The Methodist.

MAKING GOOD

The difficulties presented by life in a strange country, lack of funds, an unfamiliar language, and the effects of war and revolution have been surmounted by many of the young Russian refugees who have come to America to prepare themselves for the future. Seventy-five percent of the students aided by the Student Fund, which lends money to Russian men and women who wish to study in colleges and universities, are above average in their courses. The scholastic records for 131 students for the first term of 1925-1926 showed 28 with superior grades, 70 rated as good and 25 as medium, and only 8 poor or below passing.

The majority of the students aided by the fund are planning to return eventually to help in the rebuilding of their native land. In view of this ambition, courses in engineering and business are popular. So are medicine, dentistry and pedagogy.

But more than technical knowledge is being gained by these young Russians in America. They are learning to know and understand the way of the new world, and—just as important—they are giving America the opportunity of becoming better aquainted with Russian thought and temperament. One young man writes:

"Nationalism without appreciation of what the foreigner can give becomes narrow, and ends in praising itself and despising everything else; while nationalism that appreciates and admires the excellencies of the foreigner is raised to its own highest power and burns with its purest and brightest flame."

Another comments on the part played by religion in the life of American students and says:

"Membership in the Y. M. C. A. gives a good opportunity to get acquainted with the Christian life of the American people. Most foreigners know little or nothing about this side of American life. Close observations of the lives of the students shows that religion is a very important part of their lives."

THE C. E. TOPIC

December 5.

Character: How Form it? What Affects it?

Prov. 22:1 8:1-11; I Cor. 15:33 (Consecration Meeting).

The idea of character comes to us from the ancient seal a man used as his signature. It stood for his individuality. His seal represented what the man was and what he had made of himself. Usually, we mean character in its best sense when we speak of character, although there are good and bad characters. The character of the Christian means all that is involved in the name Christian. To be a Christian means to be Christ-like. The world must see Jesus in us if we are to have a character that rings true.

Although character is what we make of it, there are influences that help it develop in the right direction. We often say of a child that he or she takes after one or the other of the parents. We mean to say that there is something in that child that comes from one or both of the parents. No doubt, God has given us a wonderful advantage in the Christian life when He decreed that we should be born in a Christian home and of Christian parents. We have a noble inheritance and we should live up to it. Much that is good in us has come from our ancestors. The way to appreciate this advantage is to pass it on to those following us. We should set a good example in the Christian life. That is the superior way of preaching that makes for character. We are grateful to our fathers and mothers for that in their characters that led them to make the greatest sacrifices for us. No character is really worthy if sacrifice is not a large part of its make-up. Therefore, we too should learn to sacrifice. The whole scheme of Christian character is built up on sacrifices. Our Christ was the great sacrifice for us, we should ever be ready to give and endure for Him and, if we are really doing that, we will be ready also to make sacrifices for our brethren, who, like us, are the children of God.

Character is something that grows. Nothing of importance is stationary. The body grows, so does the mind, and spiritually there are the greatest kinds of developments possible for us. We are to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. As the body needs exercise in order to grow, so the spiritual development is only possible as we exercise our faculties St. Paul advised Timothy to exercise himself unto godliness, using the same word from which we get the idea of gymnasium. The "do-nothing Christian" is impossible. It is not for what we have not done that we develop a character that God approves but for what we have done. Christian is not a negative religion and positive characters is the thing it stresses.

Character is the most valuable treasure one can bestow on the world. It is not the money we leave behind us, or the battles we have won or the honors others have bestowed upon us, but the characters we have built that

add to the sum of the good there is in this world. Some persons may be great now but alltogether forgotten a hundred years from now, while others may be insignificant now but appreciated by coming generations. The difference is that on the one hand there was lacking the finer things of character, while on the other there was present character which is immortal. The greatest immortality that may be attached to any one's character is that which partakes of the nature of Jesus Christ.

Character not only grows but it may be improved. We improve our bodies by living right and getting the right kinds of exercise and rest. We improve our minds by continually using them in useful pursuits and by strengthening and feeding them with intellectual food. Our characters also improve by earnest endeavor. None of us should feel that we have lost ground since last year or yesterday in the development of our characters and every Christian should feel that he is advancing more and more toward that standard set by our Lord and Saviour, Jesus Christ.

Character is affected by its surroundings. Our companionships have much to do with what we are. "Tell me who your friends are and I shall know what you are." Habits make character. They are the little foxes that destroy the grapes and they are also the giants that come into our lives as midgets only that they make us their slaves with no hope of breaking away from them. Prayer makes character and affects it for good. You can soon see what a Christian has ceased praying. He does not need to tell you. Bible study helps character by keeping one nearer to a knowledge of the will of God.

THE S. S. LESSON

December 12

The Boy Samuel

I Sam. 3:1-10, 15-19.

Golden Text: "Speak, Jehovah, for Thy servant heareth." I Sam. 3:9.

The times were evil. Israel had been turning away from God to idols time and again and was ready to fall back into sin even though God came and rescued them from their oppressors. Reading the general history of the nation as recorded in the Book of Judges is like reading the papers of today. Only the failures in national and private life seem to be emphasized. However, the many who do not get into notice on account of their wrong doing are after all, the substantial backbone of the nation. We have a few glimpses of the quiet, pious lives of a few individuals and we find them in the case of the characters in the Book of Ruth and that of the parents of Samuel. Samuel was blessed with godly parents. No one can estimate the value of the Christian home. It is the salvation of the nation and the whole world. No great movement for God has ever blessed the world without the blessing of a godly home behind it. Parents may feel that their's is a small part in the world. It is the greatest part. They may bless the world in many ways but the greatest thing they can do is to bring up their children in the fear and admonition of the Lord.

Samuel was the child of prayer. He was desired and hoped for. What a calamity it is when children come into the world unwelcome. There are many gifts of God that we may enjoy, but they sink into insignificance compared to the wonderful gift of parenthood. But parenthood is a responsibility. No one has the right to bring children into the world who has no concern about their future usefulness in the kingdom of God.

As a child, Samuel was consecrated to the service of God. No wonder he became such a mighty man of God. We know of other good men whose parents consecrated them to God even before they were born. God has seen fit to use them in the mighty things that go for faith and righteousness.

The picture of the spiritual condition of Israel at the time of Samuel's childhood is a pathetic one. It was a time when the Word of the Lord was scarce (precious) and when there was no vision. The voice of the prophet was not heard. A nation without the Word and without vision is sure to perish if these things do not speedily appear. But God has a man ready, even for the darkest times. Samuel was being prepared for a great work. Eli is a strange character. He could be a good teacher to Samuel but he could not control his own sons. He was not unlike some others whose children do not walk in their footsteps, but but he was not altogether guiltless of this fault and had to bear the punishment for his neglect. It is a singular thing to note that in after years, great and good as was Samuel, his sons also walked in the ways of the sons of Eli rather than in the footsteps of their father. Good parents are an advantage to those who are blessed with them, but there is also a personal responsibility that every one must work out for himself.

Samuel's call came early in life. We must not despise the spiritual experiences of children. The absurd notion that children are too young to confess Christ or realize the responsibilities of the Christian life has been responsible for the loss of their souls and their future disregard of spiritual opportunities. Rather, parents should do all in their power to lead their children to the knowledge and service of the Lord as early as possible.

The call that came to Samuel was an unusual one. It came to him in the darkness of the night. It was several times repeated before he realized what it was and from whom it came. Eli was the means by which he was led to realize that the call came from God. It was a call that involved a personal relation to God, and it was a call that made of him a prophet, that is, one who speaks for God. There are different ways by which people are called, but when the call does come it is to active service and to witnessing for God.

The message that Samuel brought to Eli was a severe one. The servant of the Lord must be ready to deliver His message without fear of favor. He is but the instrument through whom God works. God selects the kind of work to be done.

Samuel's readiness is instructive. "Speak, Lord, for Thy servant heareth". God is often speaking but those to whom He speaks are not always so ready to hear.

PROGRAMM DER PREDIGER KONFERENZ

Abzuhalten den 12ten Dezember, 1926, um 2 Uhr nachmittags im Freeman College Auditorium

1. Einleitung vom Vorsitzer—Rev. D. W. Tschetter, Bridgewater, South Dakota.
2. Gesang von der Salem-Zion Gemeinde, Marion S. D.
3. Thema, "Wie soll ich Jesum predigen? Als Ideal oder als Heiland"—Rev. J. M. Tschetter, Carpenter, S. D.
4. Deklamation, Stahl's Gemeinde.
5. Gesang, Huterthal Gemeinde. Quartet.
6. Thema, "Welche Stellung sollte die Gemeinde nehmen gegen die moderne Modesucht?"—Rev. J. A. Tieszen, Dolton.
7. Gesang, allgemein.
8. Thema, "Wie kann der Prediger mehr Missionss'nn in der Gemeinde erwecken?"—Rev. D. A. Schulz, Avon.
9. Gesang, Church of God—Marion.
10. Kollekte fuer Notleidende.
11. Eingereichte Fragen.
12. Schlusz.

20 Minuten fuer jedes Thema und 10 Minuten fuer freie Besprechung.

Abendsitzung um 7 Uhr

Allgemeiner Gesang, geleitet von Br. J. C. Neufeld.

1. Einleitung von einem Prediger-Bruder.
2. Beantworten der eingereichten Fragen.
3. Gesang von der Bruederthaler Gemeinde.
4. Thema, "Was ist Modernismus?"—Rev. W. S. Gottshall.
5. Gesang, College Quartet.
6. Thema, "Was meint Jesus in Matth. 25:13?"—Rev. Cremer, Marion.
7. Gesang, Salem Kirche Maennerchor.
8. Kollekte.
9. Schlusz.

Program Committee: W. S. Gottshall, M. A. Kroeker, Jacob I. Walter, Peter J. Stahl.

DEATH

Baumgartner—Anna (Suter) Baumgartner was born January 25, 1865, and died after an illness of 8 days of pneumonia, October 29, 1926, at her home near Pandora, Ohio, at the age of nearly 62 years. In 1891, she was united in marriage to Solomon C. Baumgartner. This marriage was blessed with eight children, of whom two preceded their mother in infancy. She is survived by her husband, one son five daughters, two grandchildren, one sister, Mrs. P. C. Basinger, and two brothers, Peter C. and Adam Suter. The sister was a faithful member of the Grace Mennonite church, in which the funeral services were held on November 1, conducted by her pastor, Rev. J. M. Regier.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR SEPT.-OCT.

General Fund

Christian church, Moundridge, Kansas, $20.00; Pratum, Ore., ch. and S. S., $29.05; Garden Tp. ch., Moundridge, Kans., $46.24; A. P. Neufeld, Inman, Kans., $25.00; Gertrude Ummel, Ransom, Kansas, $5.00; First Menn. church, Upland, Cal., $101.32; Johannestal S. S., Hillsboro, Kansas, $140.87; Canton, Kansas, church, $27.-08; Herold church Bessie, Oklahoma, $11.18; B. F. Welty Est., Tacoma, Wash. $34.31; Grace church, Pandora, Ohio, $44.79; C. E. Society, $4.00, Mission Boxes, $68.05, Berne, Indiana; First Menn. church, Mt. Lake, Minn., $50.00; Rev. and Mrs. T. A. van der Smissen, Bluffton, Ohio, (refund) $160.00; Rosthern, Sask. church, $25; Jacob Froese, Inola, Okla., $25.00; Zion S. S., Donnellson, Iowa, $41.00; Zoar church, Goltry, Okla., $18.82; Bergthal church, Pawnee Rock, Kansas $21.16; St. John church, Pandora, Ohio, $50.00; Menn. church Drake Sask., $121.00; Rev. S. S. Baumgartner, Portland, Ore., $33.00; Arlington, Kansas, church, $8.20; First Mennon. church, Reedley, Cal., $52.18; Salem church, Marion South Dakota $150.00; Hoffnungsau church, Inman, Kansas, $39.00; Bethesda church, Henderson, Nebraska, $64.68; Pulaski, Iowa, ch., $11.00; First Menn. S. S., Aberdeen, Idaho, $21.00; Germantown church, Phila., Pa. $35.00; Salem Zion church, Marion Jct., S. D., $50.00; Butterfield, Minn., church, $6.80; First Mennonite church and S. S. Phila, Pa., $43.02; Altoona, Pa., garage rent, $20.00; Interest, $2.13; Interest on orphan fund, $27.00.

Total Receipts $1,636.88
Bank balance, Sept. 1st. 1,997.92
Total Expenditures 2 571.15
Bank balance Nov. 1st. $1,063.65

Gratefully acknowledged,

J. E. Amstutz, Treas.
Trenton, Ohio.

JOTTINGS

Dr. and Mrs. Pannabecker, missionaries to China, are reported to have arrived safely at their destination on November 3.

The Mennonite Ministerial Association is booked to hold its meeting in Freman College Auditorium on Sunday, December 12. The program for this meeting appears on another column of this issue.

Rev. J. H. Jansen of Waterloo, Ontario, pastor of the Refugee church, conducted a series of meetings in Bethel church, Mt. Lake, Minn., last week. From Mt. Lake, he went to Henderson, Nebr., to conduct another series of meetings.

As a result of the Personal Visitation Campaign in which it participated, the First church, Philadelphia, received 48 persons into its membership on Sunday, November 14. Others are expected to be added to this number. Rev. A. J. Neuenschwander was taken seriously ill at the time but managed to attend the morning service.

The new Memorial Building of Freeman College is nearing completion and will be ready for dedication in about a month. President Regier of Freeman College attended a meeting of the General Conference Board of Education which was held at Wichita, Kansas, on November 8. Ten of the Freeman students attended the Y. M. and Y. W. C. A. at Madison, November 12-14. They gave a report in the chapel last week. Missionary Goering addressed the Y. W. and Y. M., giving an inspiring talk on November 12.

Prof. D. H. Richert of Bethel College gave an interesting address on the subject of "Peace" in the Buhler, Kansas, Mennonite church on Sunday evening, November 7.

Rev. J. J. Balzer of Mountain Lake, Minn. has just returned from an extended visit West. He visited congregations at Frazer and Wolf Point, Montana, and Lostwood, N. Dak.

The Christian Endeavorers of Mt. Lake, Minn., planned a joint C. E. program in Bethel church on the evening of Thanksgiving Day, in which all the Endeavorers of the community were asked to participate.

H. A. Toews, a member of the Bethel Mennonite church, Inman, Kansas, who is attending Moody Bible Institute, Chicago, has been appointed associate leader of a group of students who carry Christian comfort and cheer in Gospel message and song to the patients in Cook County Hospital every Tuesday evening.

Rev. J. E. Hartzler of the Seminary at Bluffton preached at the Trenton, Ohio church on October 31 in the morning and in the evening gave his informing lecture on "The Regeneration of Europe". The Trenton church celebrated the Lord's Supper on November 7th and received twelve new members on the same occasion. Ten of these were received by the rite of baptism and two by the right hand of fellowship. On Sunday afternoon, November 14, Dean Byers, Acting President of Bluffton College, gave a splendid address on peace at the Trenton church.

Forty Sunday school teachers are enrolled in a five-days' teachers' training course held in the High school in Bluffton, Ohio. Meetings are held in the evenings, occupying two periods. Profs. Hartzler and Quiring and Mrs. Sanday are the instructors.

Dr. J. W. Kliewer, President of Bethel College, conducted a series of meetings in the First Mennonite church of Aberdeen, Idaho, November 7 to 14. During these days, he gave his inspiring messages on the ten commandments and a thorough study of the letter to the Phillipians.

The Annual Harvest Home and Mission Festival of the Bethany Mennonite congregation of Freeman, S. Dakota, was held November 15. Missionary Samuel J. Goering and wife, Rev. Aug. Cremer of the Presbyterian church of Marion, and Rev. Jacob Bodeman of the Reformed church were the speakers of the day. The services were very well attended and a good offering was lifted.

Preparations are being made for the celebration of the 200th Anniversary of the beginnings of the Mennonite church in Milford, Bucks county, Pa., which will be observed in the West Swamp Mennonite church, Rev. S. M. Rosenberger pastor. The meetings will begin November 27 and continue over the following Sunday. The program provides for a Thanksgiving Service, Mission Festival Community service, Conference service, Young People's Anniversary, Anniversary Sermons and Sunday School Reunion.

Before leaving for their new field in Tibet, Rev. and Mrs. Ezra Steiner were at Grace church, Pandora, O. on November 7. They shall sail from New York on the S. S. "City of Lahore."

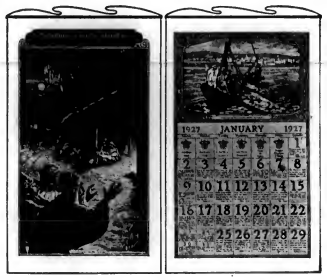
The Ebenezer, Defenseless, St. Johns, Grace, Missionary and the First Mnnonite churches of the neighborhood of Bluffton, Ohio, will hold their annual Sunday School and Young People's Convention in the Bluffton church on the afternoon of Thanksgiving Day.

Dr. Elmer Johnson, pastor of the Hereford church, Bally, Pa., is booked for a series of lectures in Grace church, Pandora, Ohio, November 29 to December 5. His subjects will be: "Europe at the Dawn of the Modern Era"; "Political, Economic, Social"; "Religious and Educational Conditions Under Whose Influence the Reformers Were Trained"; "Cardinal Reform Movements of the 16th Century"; "The Rise of the Anabaptists"; "The Development and Significance of the Mennonites in Europe to the Time of Their Migration to America"; "The Advent of Mennonites on the American Continent"; "Whither Are We Racing?"

On November 14, Rev. W. S. Shelly, of the Witmarsum Seminary, preached in Grace church, Pandora, Ohio, while the pastor, Rev. J. M. Regier, spoke to the children gathered in the church basement. In the evening, the second annual Prince of Peace Contest was held. First place was awarded to Elizabeth Hilty, who will later represent Grace church at the county contest.

Scripture Text Calendar

For 1927



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By Rev. H. J. Krehbiel

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, DECEMBER 2, 1926 No. 47

NOTES AND COMMENTS

In five years 60,000 laws have been passed in the United States and 65,000 decisions have been rendered by the courts. Just how justice or reason can find a way through such a labyrinth is beyond the power of speculation. Somehow, we manage to live through it, but if there were simpler and fewer laws we might be spared much of the long drawn out legal processes that clog our courts and make it difficult for even simple cases to be settled. Law never made any one good. Goodness comes from within and not through the multiplication of laws. The better way for settling differences in this world would be to live by the law of love that our Lord gave his life to implant. The attempt at regeneration of the world through manmade laws has been going on ever since the beginning of civilization, but with no success. That kind of regeneration will never succeed.

Mr. W. M. Danner, general secretary of the American Mission to the Lepers, has been instrumental in the organization of a Chinese Mission to Lepers with Chinese officers for the purpose of dealing with leper problems throughout the Chinese Republic. It is estimated that one million of China's 400,000,000 have leprosy. Mr. Danner made three attempts to visit a new colony for lepers on an island in the South China Sea: one on a government boat used exclusively against pirates and smugglers: another on a boat which a year ago had been pirated and looted by armed robbers, in the guise of passengers, and which is now protected by barbed wire and steel plates, with armed Sikhs patrolling the decks and the third one captained by a burly ex-pirate, now engaged in conveying small commercial vessels. All three attempts to reach this particular leper island were thwarted by heavy typhoons, which caused even experienced mariners to make for safe harbor. In Manilla Governor General Wood is taking special interest in the colony of more than 5,000 lepers on the island of Culion. General Wood welcomes the cooperation of the American Mission to lepers in helping to keep up the morale of this large body of sick people—the largest leper colony in the world.

The League of Evangelical Students is a witness bearing organization. It is a movement among Christian students to bear witness to the Christian Religion in its Biblical, supernatural, historical interpretation. Such a witness necessarily includes a defense against the wide-spread attacks of present-day radicalism. That there is a need of testimony before the world that there are thousands of students in institutions of higher learning who accept fully the fundamentals of the Christian Faith no one will deny. One of the great opportunities of the League is to present the claims of the true gospel ministry to college men. In too many educational institutions there is an idea that the purpose of the Christian ministry is simply the general uplift and improvement of mankind. This is important, but secondary. Over and against this view, the League hopes to present the distinct Calling of the Christian ministry to openly set forth Christ and Him crucified, the Saviour from sin and death through the atonement wrought by his shed blood. The Conference held by the League at Grand Rapids recommended the following effectual means of carrying out its purpose: (1) Promotion of the formation of chapters of evangelical students in seminaries, Bible schools, colleges and universities. (2) Holding of conferences for inspiration, fellowship and the discussion of common problems; annually of the whole League and sectional conferences more frequently. (3) Sending of deputations to present the evangelical point of view and claims of the gospel ministry. (4) Establishment of a bureau of evangelical leaders who will be available for addresses, especially at colleges. (5) Preparation of suggested reading for students with religious problems. (6) The publication of an official organ. (7) Issue of literature on the factual bases of the gospel.

In these days when the selfishness of individuals and communities is so much emphasized it is refreshing to hear of particular instances where a whole community cheerfully turns out to be of help to one in distress. A blizzard had blocked all the roads about the town of Rowley, Iowa, so that passage by auto became impossible. In the meanwhile five-year-old Willie McCauly was taken critically ill and an operation was immediately necessary but the hospital was twelve miles away. The fourteen merchants of the town spread the news to all they could reach by telephone. The blizzard was still raging, it was after 9 o'clock at night, and the farmers were in bed, but they all turned out with their teams and all the help they could raise and, with the business people from town, attacked the drifts. The automobile containing Willie followed close behind the workers. By three o'clock the road was opened all the way to the hospital and Willie's life was saved. No matter how great the demand, an effort to save life is always a noble endeavor. If this be true in regard to the life of the body, how much more true is it in efforts made to save souls? A saved soul is worth all the energy and effort that is thrown into the endeavor to secure its salvation.

Active plans to enlist 50,000 Protestant and Catholic clergy in efforts to save five million Jews in Eastern and Central Europe who face starvation were launched last week.

The movement is sponsored by the American Christian Fund for Jewish Relief, of which Dr. S. Parkes Cadman, President of the Federal Council of Churches, and Judge Victor J. Dowling, a representative Roman Catholic layman, are joint chairmen. Archbishop Hayes of New York has approved the fund. Owen D. Young, an authority on economics, who was associated with Vice-President Dawes in working out the Dawes Plan, and George MacDonald are vice-chairmen.

Pointing out that one-third of the Jewish population of the world is in desperate distress, and that in some parts of Europe the death rate among Jewish babies is almost 100 per cent., the call to the clergy urges all Christians to aid. Stating that American Jews are raising $25,000,000 and that even more help is needed, the call of Dr. Cadman and Judge Dowling says in part:

"There is no laughter in the streets in the Jewish quarters throughout Eastern and Central Europe.

"One-third of the Jewish population of the world is starving. Two and one quarter million Jews in Russia, two and one quarter million in Poland, one-half million in Galicia, Austria, Lithuania and other countries—five million in all— are in desperate want.

"Babies are dying for lack of milk. Typhus and other hunger diseases are claiming many victims. Orphan asylums are being compelled to close and thousands of Jewish children roam the streets, running wild, with no shelter, no guardian. The whole cultural and social life of the Jews in these countries has been broken.

"In these great sections from 30 to 50 per cent. of the children have tuberculosis. The death rate has climbed beyond belief. Crop failures during the last two years have brought famine in Bessarabia. The death rate among babies there has reached almost 100 per cent.

"For twelve years since the beginning of the Great War, the greater part of the Jewish population of Central and Eastern Europe has faced continued destitution. In large districts 75 per cent. of the school children are absolutely dependent on charity. In great cities 90 per cent. of the Jewish population is destitute. In towns and villages conditions are as bad and more hopeless. Men and women who until recently were prosperous and supported relief funds are in want themselves.

"For the tremendous task of saving these people, the three million American Jews are now raising $25,000,000. Since 1914, when the war began, they have given $62,000,000 for the relief of their brethren overseas. This is in addition to the money they contributed to the general war funds in America and much vaster sums sent overseas to relatives and friends. We are asking the Christian Clergy of the country to aid in this work of mercy.

"This is not a temporary crisis, but a continuing tragedy. Years will be required to fully meet the situation. Readjustments will be hard and bitter in many cases, but with help, peace and plenty and happiness will come."

OUR TASK IN THE PROBLEMS OF THE MENNONITE CHURCH

Why are we Mennonites? What gave us the idea of joining this denomination? These are questions for the individual. The individual alone can answer them. Perhaps we are Mennonites because our parents are. Perhaps because it is the nearest church to our home. At any rate, if we belong to this denomination, we have a great task before us.

In the World War our young men took a firm stand against fighting. Were they wrong? No. Is not the Mennonite Church strictly opposed to war? Does she not have the policy of non-resistance? Yes! Every loyal son of this congregaiton would do the same. But, should we resist the call to arms because the policy of our church is such? Is that the reason? Here, here is where our task begins. Here is where our individualism begins. Here is the question that arises when the next war comes. (Let us pray to God that it will not come.)

The young people of our church are beginning to realize the need of a great awakening, a great forward movement, a peace movement. If my country would call me to war tomorrow, what would I say? If I would not heed the call to arms because I was a Mennonite, what reasons would I give? I could say, "it is against the belief of my denomination, we believe in non-resistance", but that should not be the reason alone. I should be able to back my statement with some definite cause for my refusal to arm. We follow Christ as His true followers. We should be able to state why we have been keeping this peace policy for four hundred years. In Matt. 5:9 we read: "Blessed are the peacemakers for they shall be called the children of God". Christ also bids us to love one another. Do I kill a person because I love him? Well, I should say not. We must have some more proof than the fact that we are Mennonites, to verify our statement that we are a peace loving people. Very little did I think that there was something more behind our non-resistance idea than the idea itself. Now, through various discussions I am beginning to wake up. I venture to say that there are others who had as little thought on this subject as I had. Friends, it is time to wake up.

If "war is hell", what are we doing to get rid of it? There is no minute's time for delay. We must start at once. The great statesman said at the verge of war, "We must fight, I repeat it, sir, we must fight." I tell you friends, tonight **we must fight.** Not with arms should we fight but with spiritual force against the war which is fought by arms.

We dare not wait till war breaks out to begin our peace movement. We must begin now. If we won't, someone of another creed will. We have carried the peace movement on our church program for four hundred years, and have not let others hear from us. When somebody else puts it across, we say: "This has been our policy for four hundred years." Well, what of it? A policy will do no good if it is not carried out. Letting things go as they are going now will cause the wiping out of our denomination as one of peace promoting influence, in a flash. But, perhaps I should not say peace promoting. I can't see that we are doing any promoting, we are hiding our light under a bushel. After all, is this not our light? Is not peace with our neighbor and with the world in general the outstanding characteristic of our church? Surely it is. We have Christ as our leader, we strive for the Master above all. Doing this in a Christian way, as it is done, creates peace among ourselves, but does not go far away unless we take it away. We must **teach** and **preach peace.**

We are severely criticized because we do not let others know of ourselves. We send men and women to other lands to spread Christianity, but that is not spreading our faith among those at home. Our influential men will dispute for hours over the lawfulness of bobbed hair or moving pictures but will not allow a minute for the discussion of this vital problem. You nor I know when the next war will break out. We must be ready to fight or not to fight. If we do nothing to prevent war, we have no right not to fight, because we can give ourselves a partial blame for its origin. On the other hand, should we use our force of mind and speech, yea, our influence against this "outlawry of war" we are justified in refusing to take up arms.

Every one of you young folks who read this knows that it is one of the hardest things in the world to persuade the older people to bring about a new movement in the church. The task of carrying out this four hundred-year-old peace program is left for us to carry out. We dare not let it pass. We must do it. The others had lots of time and didn't do it. Our church does not have as large a membership as the Presbyterians or Methodists, but if we combine our interests with our peaceful brethren the Quakers, we can receive national and international recognition. They received credit for their stand in relief work during the recent struggle. One of the leaders confesses that we helped them. Now, the war is over and so is our work. Is it? Wait! no, start now to start it up again, and keep it going.

Train the children in the homes what peace means. Tell them what war means. Carry out the Mennonite program of faith and peace and they will know what church to join. Peace must be taught at home, at school, in the Sunday School, in the C. E., in the Church. It must be declared from the platform everywhere before the world will listen earnestly. Help to bring this about. We must stand up for Jesus and our belief or we will be lost. If we young people will not do our share, if we will not place leaders in our church we will gradually and then suddenly lapse into silence. It is time we do something, don't you think so? We must work for our faith and keep it. Let's go to the very heights and conquer what our ancestors feared or rather neglected.

Paul Stauffer

PRAYER AND FIFTY NEW MEMBERS

That prayer is the vital power of God in the work of the Church was manifestly demonstrated in the recent Visitation Evangelistic Campaign. Some time after Easter we had a glorious conversion of a father of one of our young members. It happened in a hospital, and a few days later the mother also accepted Christ as personal Saviour. In the fall of the year we expected to receive them into the Church, by the rite of Baptism. During the months we prayed to God that he might lead us to find others who were still outside, to accept Christ's Lordship and to make them ready to openly confess Him as Saviour and join with the Church.

During the fall months we were invited to join with other Churches in a united Evangelistic Campaign by Personal Work. It seemed to us that the way was opened and our Church Council agreed that we enter into this work. Dr. A. Earl Kernahan, a leader in this method of Evangelism, was secured to direct the united effort. Each Church was to prepare a "prospect list". This prospect list was to be made up of such who have had some contact with the Church before. They may have been visitors, they might be parents of some of the Sunday School pupils, or in some way they had showed that they preferred our Church as their choice. This list was gathered and it was found that we had about 180 prospects. We urged and emphasized prayer as the one and only true guide in this work.

The next task was to secure personal workers who would go out and definitely speak to these prospects about their personal relationship with Christ. We secured over 25 such workers, who promised that with God's help they would go out and seek to win new converts for Christ. Before the Visitation Campaign started we asked the members of the Church to pledge themselves to pray definitely during the time the workers would be out doing their Visitation work. Many did so and surely the power of prayer was felt in all our work. The prayers were that God might prepare hearts and souls so that when our Visitors would come they might be ready to accept and not reject their best Friend; and also that our workers might have grace and wisdom in presenting the claims of Christ to men.

The actual Visitation Evangelistic work was done in one week. On Sunday afternoon the first work was done. The Visitors were sent out in teams of two. Jesus sent his workers out by twos, and there is good ing His way. One worker gives courage and strength to the other one and the fact that two

men should come to a man outside the Church, makes a marked impression on him. On each evening during the week after the workers had supper together, during which period they were instructed and inspired, they went out to visit their assigned prospect. With a fervent prayer that the Lord might lead and give victory, the workers would leave their supper for their work.

We are told that there is joy in heaven for one sinner that repenteth. Surely there must have been much joy over the many that repented, and accepted the only Saviour, but to be a helper in spreading this heavenly joy was the blessed experience of our workers. All our workers were permitted to share in this heavenly joy, for each one was instrumental in winning some one to Christ.

Our Church was full on the Sunday November 14th when these were received into the Church and although only casual visitors before, they were immediately greeted and welcomed into the Church, by those who had visited with them before. Our task is not over. Our prayers and personal work must continue, so that these "babes in Christ" might become rooted and grounded in the principles of the faith, and might grow strong in their love and service to their Saviour.

Paul says in his Epistle to the Corinthians, "I planted, Apollos watered but God gave the increase." We, in First Church, feel like Paul, we simply planted the seeds but God gave the increase. Unto Him who guided us and led us to pray for more when we had two converts to start with, unto Him be all the praise. Prayer does change things.

A. J. Neuenschwander.

THE SECOND COMING

By Daniel Gerig, Pastor of Smith's Corner, Pa., (Mountain Mission) Church

Text: Titus 2:13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Theme: The second coming of Christ, or the return of our Lord.

Here in this verse of Scripture we are asked to look for that blessed hope, which belongs to every true believer in the Lord Jesus Christ. But some one might ask, "What is that blessed hope?" It is the second coming of Jesus Christ. That is the only hope for this dark sin-cursed world of ours. Some people are trying to make us believe that this world is getting better, and I have even heard preachers preach it from the pulpit. But they fail to give us any proof, and besides it is contrary to what the Bible teaches. In Luke 18:8, "Nevertheless, if the Son of man cometh shall He find faith upon the earth?" Matt. 24:37, "But as the days of Noah were, so shall also the coming of the Son of man be." These verses and many others show us very plainly that this world is not getting better, but as the end of this age is drawing near, it is getting worse. In John 16:11 we see that Satan is the prince of this world, and he knows that his time is short, and therefore he is very busy seeking whom he may devour. We all know that as long as Satan is the prince of this world, that he will see to it that this world will not become any better but worse. Therefore, the only hope for this dark world of ours is the second coming of Jesus Christ, for when He comes, then Satan is going to be bound for a thousand years. (Rev. 20: 2, 7). There are three great comings foretold in the Word of God. 1. That Christ should come, that has been fulfilled, when Christ was born on Christmas Day.

2. That the Holy Ghost should come, that was fulfilled at Pentecost, when the Holy Spirit came into the world to convict men of sin, righteousness and judgment. 3. The return of our Lord from heaven. For this we are told to watch and pray, till He comes. This doctrine is taught in the New Testament as clearly as any other doctrine in it. In Matt. 26:46, you will find there that it was this very thing that caused His death. When the High Priest asked Him who He was, He replied. "I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64: That was enough, the moment they heard that, they accused Him of blaspheming, and condemned Him to death, just because He told them that He was coming again. If we neglect to preach and teach the second coming of Christ we do not preach and teach the whole Gospel, because the Gospel does not only tell us of the death and resurrection of Jesus Christ, but of His coming again. One writer says that the second coming of Christ is mentioned over three hundred times.

There is hardly any church that does not make a great deal of baptism, but in all of Paul's writings he only speaks of baptism about thirteen times, while he speaks of the second coming of Christ about fifty times, and yet the Church has nothing to say about the second coming of our blessed Lord and Saviour Jesus Christ. Mr. Moody says he can see a reason for that, and that is this, "that the devil does not want us to see this truth." I believe there is nothing that would wake up the Church more than this truth will. When the Church once realizes how short her time is to save the lost before the Lord returns to receive His own unto Himself. We know that only those who have accepted the Lord Jesus Christ as their personal Saviour are the ones who are going to have part in the first resurrection, according to I Thess. 4:13-18. But some one might ask the question: "How is He coming?" We are told that He is coming. Do you remember when the disciples stood looking into heaven at the time of His ascension, there appeared two angels who said unto them: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." (Acts 1:11). Notice what He said before He left: "Behold My hands and my feet, that it is I Myself; handle Me, and see, for a spirit hath not flesh and bones as ye see Me have." (Luke 24:39). Then again we might ask the question. when is He coming? And here I will frankly say that no man knows. Although I know that there are some who claim that they do know, and they even go so far as to set a date for His coming, but let us not be alarmed by them, because Matthew settles that for us, when he says: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24:36). Here we see that the Father has kept this secret for Himself. In Luke we read: "The Son of man cometh at an hour when ye think not."

Now in closing let us notice what He is going to do when He comes. The first thing that He will do is to take the Church out of the world. He calls the Church His bride. Before Jesus left His disciples in that upper room, He said unto them: "In My Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, ye may be also." (John 14:2-3). Here we see that Jesus is coming Himself to bring us who belong to Him by the new birth, to that place where He has gone to prepare for us over two thousand years ago. But some one might ask the question: "Who belongs to His Church?" And again I would say, all those who have opened their heart's door, and have accepted Jesus Christ as their personal Saviour, and who are not ashamed to confess Him before men. In John's Gospel, we read as follows: "But as many as received Him to them gave He the power to become the Sons of God." (John 1:12). And in Romans we read these wonderful words: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:9-10). Here we see plainly that believing with the head is not sufficient to be saved, but we must believe with the heart. Therefore, let us be sure that we belong to those who believe with the heart. One thing we must remember and that is this, that none of us can join the Church of Jesus Christ, but we must be born into His Church. Jesus said to Nicodemus: "Marvel not that I say unto thee, Ye must be born again." (John 3:7). In the Book of Revelation we are told: "Blessed are the dead which die in the Lord." (Rev. 14:13). Paul, writing to the Thessalonians, tells them: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." (I Thess. 4:17). Then in the second place, the Lord shall come back to reign upon the earth for a thousand years with His Church, which is called the millennium. Thank God that this is that blessed hope that the true believer in Jesus Christ has, when He comes back to receive His bride.

May He find us watching and waiting when He comes. "Blessed is that servant, whom His Lord when He cometh shall find so doing." (Matt. 24:46). May this be true of each one of us who bear His name. Well has the poet said:

"Jesus is coming to earth again,
What if it were today?
Coming in power and love to reign,
What if it were today?
Coming to claim His chosen bride,
All the redeemed and purified,
Over this whole earth scattered wide,
What if it were today?"

Yours in His blessed service,

Daniel Gerig.

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

An interesting series of lantern slides relating to the Mennonite Church and its activities is being made and will shortly be completed. These slides include scenes, books, documents and portraits collected from various places in the world where there are Mennonites or where there are Mennonite interests. It is the hope of the makers, who are doing the work under the direction of the Eastern District Conference, that the slides will have a wide circulation. They represent many months of patient effort and could hardly be replaced at any price. It is believed that these pictures will give a personal touch to the subjects illustrated and will arouse greater interest in our history and various activities. The slides should particularly be made available in a way that young people may profit by them. It is expected that they will be first shown shortly after New Year

Not far from where we write, a large church was destroyed by fire late one Saturday night. For some, this would mean that at least one service would have to be omitted until people would get their bearing, but in this case, the flames were still raging when the announcement was displayed that the congregation would hold services with another church of another denomination close by. This arrangement continued for a number of weeks and it showed that after all, denominational lined are not so important that they must interfere with worship. Perhaps the day will come when Christians will realize that their great task is to build up the kingdom of God and the special peculiarities of their denominations are not so important that they must stand in the way of fellowship and service to the glory of God.

An interesting article contributed by the pastor of the First church, Rev. A. J. Neuenschwander, gives an account of a revival effort that has resulted in many additions to the church. We may all rejoice with the First church of Philadelphia and its pastor in this wonderful accomplishment under the direction of the Spirit of God. Personal work and prayer are the answer to the question: "How was this brought about?" Some of us may be limited in finances, equipment or talents, but the results of any work for God do not depend upon such things alone. He gives the increase and it is possible for all to work and pray, no matter what the limitations may be.

It might be interesting to some of our readers to know that the Saucon Mennonite church, near Coopersburg, Pa., of which Rev. Linford Foulk is the pastor, has lately undergone repairs and has been reconsecrated with a special service. The Saucon church is one of the oldest in Pennsylvania which in the early days of the Eastern Conference had quite an influential place. Removals and other causes have told on the membership of this congregation, nevertheless, services continue as heretofore. Sometimes weak old churches have very discouraging things to contend with, but when the loyalty of the remaining membership continues, there is no reason why churches should not continue doing effective work for the glory of the Lord.

The celebration of the 200th anniversary in the West Swamp, Pa., church reminds us of the important part the congregation in this place had in the history of the Eastern District and General Conferences. It was the church of John Oberholtzer, who more than any other man was responsible for our General Conference. It was the membership of this church that supported the publication enterprises undertaken by Oberholtzer. In this church, several General Conferences were held and sons of this church have become ministers and missionaries. Here the late Rev. A. B. Shelly labored for many years as pastor. The first Mission Society of Mennonites in America was organized in this congregation. We congratulate the West Swamp church on its long and wonderful record.

MENNONITES IN CANADA

According to the last census of 1921 the total number of Mennonites in Canada is 58,797. Of this number are said to be 13,645 in Ontario, 21,295 in Manitoba, 20,544 in Saskatchewan, 3,125 in Alberta, 172 in British Columbia and 16 in the rest of the provinces. Of this number about 3,500 have emigrated to Mexico during the last five years. But during the same period, or rather during the last three years, about 15,000 Mennonites have immigrate from Russia to Canada. And adding about 5,000 of natural increase during the past five years, this would give a total of about 75,000 Mennonite souls in Canada at the present time. And according to indications and according to reports there are many more thousands of Mennonites from Russia to come to Canada in the near future.

At present and for some time past a group of Mennonites in Manitoba and Saskatchewan are thinking of emigrating to Paraguay, South America. In fact the first ones are leaving during this month of November; and other groups will follow at intervals of two or three weeks. According to information received about 300 families have decided to go to Paraguay.

The majority of Mennonites in Canada have come from Russia. The first ones, however, came over from Pennsylvania and settled in Ontario; the very first ones arriving there as far back as 1786 and 1799. A larger immigration followed during the years 1812-1815, and another during 1822-1826. The first large group of Mennonites from Russia came to Manitoba in 1874 and 1875. During the following years quite a number of Mennonites came from different states of the United States and settled mostly in Saskatchewan. A smaller group also came from Germany.

The Mennonites of Canada are divided into twelve branches; each being composed of a number of separate church organizations. Six of these branches meet at annual conferences. The other groups are not organized into conferences or otherwise, but the churches of each of these groups hold together by mutual understanding or by tradition.

Benj. Ewert

PAUL THE GREAT

History has again and again called certain men "Great." Thus we read of Alexander the Great, Carl the Great, Napoleon the Great, and so on. These men received this title because of some great work they accomplished, supposedly for the good of mankind. Viewed from the human standpoint, they did accomplish great things. Alexander conquered the world in a few short years. He was only thirty-two years old when he died. Carl the Great, or Charlemagne, was a great warrior and statesman in the first part of the ninth century. Napoleon overran a large part of Europe and set up the Napoleonic empire. But viewed even from this standpoint, Paul excels them all. While these and other great men subdued countries and held them under their conrtol during their life time, Paul started a work that has not only subdued countries, but whole continents; while their work lasted for a few short years, Paul's work is still going on. If any man is entitled to be called "Great", Paul certainly would be.

Nor is there anyone else among the apostles that so thoroughly merits this title as Paul. Peter would probably come next to him; but he never became the influence in the world that Paul became. Peter and the apostles at Jerusalem had to admit that Cornelius was equally recognized by God with themselves; but it appears as if after all they treated Cornelius somewhat as a special case. The Council at Jerusalem decided that the Gentiles should be admitted without first becoming Jews; but it is evident that a party of Judaizers rose up in Jerusalem who spread their beliefs far and wide that the Gentiles must become Jews, if they would be saved. Paul is foremost in the conviction that during this dispensation, converted Gentiles stand on the same platform as converted Jews. He seems to have gotten farthest away from the idea that there was special merit in being a Jew. See Eph. 2 for his teaching on this point. Someone said recently, that if it had not been for Paul, Christianity might today be a small Jewish sect, if it had not become entirely extinct. Next to Jesus Christ Himself, we owe the Gospel of Grace to Paul, the Apostle to the Gentiles.—Missionary Worker.

The Ladies' Sewing Society of the First Mennonite church of Aberdeen, Idaho, will have charge of the regular evening church service Sunday, November 28, at which hour they will render a Mission program.

The young people of the First Mennonite and Emanuel churches at Aberdeen, Idaho, are practicing the Christmas cantata, "Peace on Earth", by Heisen, which is to be rendered December 26 in the evening. A chorus of about 50 voices with organ and piano are working faithfully to make this rendition possible.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 654 E. 79th St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

BROADCASTING FROM INDIA

We are very grateful to Missionary J. Thiessen, Birra, C. P., India, for sending to Rev. J. M. Regier, Pandora, Ohio, a contribution to The Sower from a native of India, one of his helpers, Samson Walter, a teacher in their school.

Be sure to read the contribution. It is very much worth while. A credit to any 18-year-old boy or girl in any land!

Brother Thiessen writes in this connection: "I have been reading many letters, reports, and papers in The Sower, and I have wondered if the readers of The Sower might be interested to read something from the mind and pen of a young Indian Christian. I send you the 'Talk' which Samson Walter gave at our C. E. meeting here in our Mauhadih church about two weeks ago.

"Samson is one of our teachers in our Boys' school. He is eighteen years old. He has had some high school work, though not finished. He is a very fine Christian gentleman and really tries to live such a life as he writes about in this paper.

"The paper is entirely a product of his own thinking. I have made almost no corrections. You will notice the Indian way of expression is a bit different than ours, yet we can follow, especially if we are sympathetic.

"He speaks of 'my little wit', and he uses more illustrations than is homiletically permissible; yet that is the way truths are understood and brought home to the mind here in India."

Brother Thiessen writes further:

"We had a short vacation during the hot season this year. We went clear to the south point of India. It was a lovely place for us. Our kiddies had rosy cheeks in a few weeks. But now we are in harness again and the rosiness disappears from the boys' faces.

"We have again 93 boys in our boarding. In school, on the compound, we have about 150. Our task is to build up character in these young lives. Each boy has a garden. Each boy must plan how to earn a little money to buy his own pencils and other little things for school work. Each boy does one hour physical work for the Mission every day free, because they must learn to appreciate what the Mission does for them. We try to get more normal trained teachers who are trained in the Project Method. To look with respect upon physical work is a bit hard for the Oriental. But Christianity brings it along. It's coming.

"At present (August, 1926) we are surrounded by an awful siege of cholera. All around us many people have died. Yet the Christian community has not been touched fatally. It is really marvelous and we are thankful to God. We try to help the non-Christians where we can."

Here are my teachers of the Middle School. Part of the school house is in the background. Their names are as follows from the reader's left: 1. Joseph Asna, 2. Chien Singh, 3. Bijoy K. Chanbey (Acting Headmaster), 4. Samson Walter (The writer of the paper below). All are fine Christian gentlemen; none over 23 years of age.—J. T.

What the Christian Life Should Be Like

Dear friends:

I would like to begin with the definition of a Christian first and then I will take the real topic given above. A Christian is one who posseses the Christ, and if one possesses the Christ, then, there lies no doubt that he has the qualities of the same in him. He must have the following qualities:

1. Love—the same sort of love which God has shown to the world through Jesus Christ, our Saviour. Again the same kind of true love that Jesus Christ had and has for the sinners, the same kind of love which Jesus has shown through the cross.

2. Forgiveness—the same kind of forgiveness with which Jesus Himself forgave His enemies, the same forgiveness which Jesus has taught in the Lord's prayer, and the same forgiveness with which Jesus forgave the wrong doers on the cross.

3. Wellwisher—Jesus proved by His life that He was always thinking the good of others, and He never meant any bad.

4. Peace-Maker—Jesus always tried to put an end to every evil found in human beings in order to be of one mind; and to have the peace among themselves.

5. Helper—Jesus Christ was ready to help the helpless at every moment, and His service proves that He helped man without objection, though people objected much.

Now it is better, if I follow the topic for some time to gain something for ourselves. According to my little wit, I will say that:

1. Christian Life should be like a **swan,** who takes away only milk out of the mixture of milk in water. It is a fact that this bird swan, if given some mixture of milk in water, drinks up the quantity of pure milk, and leaves away the quantity of water. In the same manner, a Christian who leadeth the Christian life, gathers all the good from this world and leaves behind the evils. The good, he gathers, is according to the will of Almighty, and he, without any difficulty, gets the company of God through Jesus our Saviour.

2. Then Christian life should be the ever green trees found at a distance below the arctic region. There, the trees have no autumnal experience. They always receive good water, nice manure, they always experience suitable climate, and these altogether, give them time to remain green and blossoming. When people visit such places, only **they** can experience the joy they get there, and on their return, they increase the interest of others, who have not found the joy which they have obtained. The same case lies with the lives that follow the pure Christian life. One leading this life shines among thousands. People wonder to see him, they begin to think about him, and gradually they get the root. Then they wish to experience the same joy and beauty they have seen, in this way they find the root, that is God in Jesus Christ, and become one of His children. In this way, one becomes the light of other; and Christian life begins to shine everywhere we raise our eyes.

3. Again the Christian life should be like the tree which stands by a river side and gives forth nice and tasty fruits at its proper season. The reason of its good fruits is **the river.** The river renews its manure every year, it sweeps away the dirt from its roots, fresh air always touches the tree, small ruining insects are washed away by the water, and the result is that the tree gives cold shadow to one who happens to sit under it, it gives nice fruits to the passers, and reaches to its full height and prosperity. So is the condition with one who is influenced by the Christian life. People get good fruits, the fruits of Holy Ghost. They get peace and joy for their souls. Then they try to find out the real source or the stock where they can get the necessities for their souls like the other. And in the end we see that they reach nearer and nearer to Jesus, and get what they want. Like the river, Jesus washes them; and they then become like the same tree, which stands by the river; they then shine forth among their fellow creatures, showing Jesus through their lives.

4. Then again the Christian life should be like the **cane tree.** The strange quality of this tree is that it bends itself according to the way the storm blows. We find when a great storm takes place, a number of strong and big trees are uprooted, but this weak and lean tree is not uprooted. The reason is, though it is not as strong as others are, yet it possesses the firm and very strong root, and so the storm can not harm it. In the same way, though one is not very wealthy, has not big titles of the world, has no great power, but if his root is Jesus Christ, then none in the world can vanish him. The people of the world, the distresses of this world, the hardships, and the plans of Satan can never uproot him. As the people wonder to see the cane tree standing straight after a great storm, similarly they astonish to see him going on well with his aim, and gradually they find out the reason from him, and get closer to Christ who is the firm and strong root. They then believe in Christ and put good examples before other hard hearts like the cane tree before the strong tree.

5. Once again it should be like the calm water of the bottom of the great Pacific Ocean. We know a number of ships make their way in that great ocean. We know that strong storms take place from time to time. A good deal of water animals get their living every day. Though the water ruffles every now and then, yet the underneath water remains calm and quiet, and the effect is that in a while, the upper water comes to level. The real reason is, the underneath calm water. In the same manner, one Christian life puts away the disturbances of thousand lives roaming to and fro. When others catch a glimpse of it, they get surprised of the one. Afterwards, when they come to know the calmness and cheerfulness of the one, they themselves become anxious to experience the same, and the result they have after a long run is **the same** which is of the one Christian life. They reach the bottom and find out the source and in the end they join the company of God through Jesus Jesus Christ, our Saviour.

6. Once more the life should be like the firm and strong foundation of Taj Mahal. History shows how much time was required to build the Taj Mahal. Though millions of rupees were spent, and thousands of good workers devoted their time in building. Yet it is a wonder to see it standing straight up to this time. The real astonishment is, that people or the visitors find it very beautiful, as though it has been erected in the present time. They see something more beautiful if they look at it again and again. The nature is always casting its influence on it, but the building is facing the nature through all the passing years and retains its beauty up till now. So is the case with the Christian life. People wonder to see always new and fresh things in the life. Distresses and troubles of the world, plans of Satan are always opposing it, but it faces all, and yet shines in thousands because the strong foundation is Christ Himself. Though the world tries to abolish it, but **can not.** Then the opposers, when they cannot alter it any longer, begin to investigate the elements by which the firm foundation is built. They see Christ Himself and bend their knees before Him, and they themselves become the light of the world the salt of the world, true witnesses of the Christ and the real and beloved children of God.

7. Once again the life should be like the combination of oxygen and hydrogen. Though both the elements separately are gases, but when they are combined together, they form a new substance called water. We know clearly the uses of water. How it has

helped and is helping and will help the world. It is of a great importance to the world. In the same way, a Christian life combined with the life of Christ prepares or forms quite a new life. The life which is according to the will of God, the life which shows or takes the people on the right path, the life which shows the right path to the heaven by the throne of God, the life that shines in the darkness, the life which reveals Jesus among the hungry and thirsty of the eternal life. If the new life is such, then God with Jesus and all the angels become cheerful in heaven. The angels utter out, "Hosanna, Hosanna, Hosanna", in joy, while they see the sinners are led to God by the life. People see and watch such a strange life, they begin to think, they see their own state in the world, the repent and come to God through Jesus and get the promised throne and the eternal life.

8. The life should be like the lives of the following:

1,) John the Baptist.—His life was according to the will of Almighty. True and laboricus life. The life that had no fear. The life which stuck to the truth. The life which was a part of God. that is, it was a word crying in the wilderness to mend the path.

2,) Paul.—In the beginning, though he was a great enemy of Christianity, but when it life was changed, he (Paul) did his duty, he ran a long race and won it, for God. His life, though, was full of troubles, yet was made smooth. In the end his life was completely for Jesus as he (Paul) slept in Jesus.

3,) Job.—Though Satan troubled him much, yet it was the **firm belief** that kept Job under the wings of God. His own relations left him but he never left God, and we know that he (Job) was victorious afterwards.

4) Daniel.—His life had the great foundation and so he never moved from his right path. The foundation was his belief in God. God always had his strong arm with Daniel. In his life, there was only one aim and it was but **God.**

5) Enoch.—His life was a pure one. He walked with God for a number of years and in the end he gave himself to the company of Almighty.

9. Once again the life should be like "The Christian Traveler." He did his best to obtain heaven. He faced thousands of difficulties. Many times he was away from the right path, suffered much when he left the path, yet he was not discouraged. He did not wish to return, but went on and on. He did not forget his aim, did not alter it; but as the difficulties attacked him more and more, he determined to go forward and forward, with the result that he won the enemies that checked his path, reached the goal obtained the heaven that he wanted. He met a time when he had no more trouble to face but the eternal peace, joy and the life. So is the case with such life. It has to undergo many hardships, but if he does not lose his aim, he will obtain his goal with **certainty.** Such lives teach the world the method by which the people **can** obtain the desired goal.

10. And the last thing is that the Christian life shou'd be like the life of Jesus Himself. We know a great deal about His life we know how He came to the world, how He grew in strength, wisdom, we know how He began His work in the world, we know how He carried it on among the people, we know the method of His teaching, loving, helping, and drawing people to God, we know how He faced his enemies, we know how the enmity increased and He was caught, we know how he was in sorrow and prayed, how people treated Him, how he had to carry the cross, how He was nailed, how He suffered the jokes, how He prayed to forgive the wrong-doers, and how He gave His soul in the hands of God, how He was raised again from the dead, how He revealed Himself to the people after His resurrection, and lastly how He consoled His disciples to send another peace-giver and was raised to heaven. The real Christian life should also be like the life of Jesus, our Saviour. Amen.

Samson Walter.

Mauhadei, India.

LADIES' AID SOCIETY ANNIVERSARY AT BALLY, PENNA.

The Ladies' Aid Society of the Hereford Mennonite church at Bally on the evening of October 17, 1926, rendered a special program observing the anniversary of its founding. The specific date of organization has not been definitely established. However, data are available pointing to the years of 1881-1882 as the time when the ladies of the church began sewing for the schools among the American Indians, shortly after Bro. S. S. Haury began his work at Darlington in 1881.

In 1882, the Rev. C. H. A. van der Smissen was elected pastor of the Hereford congregation. The Sewing Society (Nähverein) was given a new impulse for service. A committee consisting of Mrs. John Bechtel, Mrs. J. B. Funk, Mrs. Abraham G. Clemmer was appointed to arrange a program of work. Sewing for the Indian children at the schools, also for the Indians in camp. The material for the making of the garments was purchased by voluntary contributions. In a greeting letter to the Society by Rev. C. H. van der Smissen, tells of the interest manifested at the meetings and that he read papers relative to mission work.

From the time 1895, when Rev. A. S. Shelly became the pastor, the society was known as the Mission Sewing Circle, work continued to be done in the same manner. In 1899, the name of the organization was changed to the Ladies' Mission Sewing Society. At this time, on the evening of October 17, a Ladies' Mission Festival was observed. All details relative to the character of this meeting are wanting. For twelve years following 1899, the society passed through a variety of experiences until 1911, which marks the beginning of a new era. The society was reorganized with the purpose of doing work in a wider field; realizing the need of help in both Home and Foreign mission fields, the society extended its work to foreign field. All efforts in behalf of missions were richly blessed. New and greater responsibilities awakened lively interest and enthusiasm. The pastor, Dr. E. E. S. Johnson, delivered a very interesting and inspiring address, reviewing the history of the society. The following is a list of the presidents:

1890-1895—Mrs. A. S. Shelly.
1896—Mrs. J. B. Funk.
1897-1898—Mrs. A. S. Shelly.
1899—Mrs. Jos. Moyer.
1900—Mrs. S. B. Latshaw.
1901—Mrs. A. L. Bechtel.
1902—
1903-1915—Mrs. A. S. Shelly.
1916-1921—Ida Oberholtzer.
1922-1925—Laura Bauer.
1926—Anna Moyer.

The other officers for the year 1926 are: Vice-Presidents, Mrs. Mary A. Bechtel and Mrs. Chas. Herbein; Secretary, Joanna Stauffer; Treasurer, Mrs. O. W. Berky.

AS THE FRIENDS PUT IT

In an article entitled "Conscience and War," by Bishop Paul Jones appearing in "The Churchman," in which he reviewed Norman Thomas' book, "The Conscientious Objector in America," appeared these paragraphs:

According to the War Department, nearly ninety per cent of the objectors were religious. They came principally from such groups as the Friends, Mennonites, Dunkards, and others less well known. With many of them the objection was quite definitely to taking life and they were willing to accept non-combatant service in hospital work, the quartermaster's department, and other fields where they would not have to kill. Such a point of view was recognized by the Government in the selective service act and it was handled with comparatively little difficulty.

For a considerable number, however, the situation was not so easily solved. Their objection was to the whole method of war, which they felt to be a denial of the method of the Kingdom of God. As the Friends put it: "We belong to God and to one another. It must therefore be the aim of the Christian not merely to work for unity and human brotherhood as a far-off goal, but to demonstrate it now as a fact—indeed, as the fundamental reality of human society. If one is fully convinced of this unity, and really regards all men as brothers, not only will one be unable to countenance this practice of war, but will be inwardly impelled to live a life of unselfish service which will in truth go far to remove the occasion of all wars."

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

THE S. S. LESSON

Dec. 19.

Samuel, the Just Judge

I Sam. 7:3-12, 15.

Golden Text:— "Direct your hearts unto Jehovah and serve Him only." I Sam. 7:3.

Israel had been overthrown by the Philistines. The Ark was captured and Eli and his sons had perished because of the sins they committed in following after other gods. After twenty years of "lamenting after the Lord" Samuel called all Israel together at Mizpeh for a revival. It was a long wait for Samuel, but his was the faith that never lost confidence in Jehovah. A good man in evil times is a wonderful inspiration. Because the world is going to the devil is no reason why any one should despair. Such a time is the time to keep on praying and working for better things. Though nothing was heard of Samuel for a long time it is not to be supposed that he was inactive. The quiet life, the mighty faith, the unfailing hope, the conscientious attention to commonplace things all have an important part in the lives of God's saints that prepare them for the great crisis He may have waiting for them. Most men are inclined to chafe during periods of inactivity, but waiting on the Lord is by no means a time of doing nothing. It is a time of preparation and renewing strength.

The revival under Samuel bears the earmarks of one of the most remarkable revivals a nation ever experienced. Israel had wandered far away from God. Their response to the call of Samuel shows that they realized this and desired to return to Him. There can be nothing done for the salvation of any one who does not realize his or her lost condition. A conviction of sin is the beginning of every true conversion and every revival. There is nothing to excuse or condone in sin no matter what the circumstance may happen to be. Too many want to hold on to something in their past sinful lives, and so they make no progress in finding God. We see how unhappy a nation or an individual must be away from God. So long as Israel was unfaithful calamities and distresses were their lot. Nothing but misery remains for the man or woman who is "without God in the world".

The next step in the redemption of Israel was the putting away of strange gods. God cannot divide His affections. There is no true love for Him until He has one's entire affections. Some people think they can divide their time with God, serving Him on the Sabbath and the devil during week days. Time, like affections, belong entirely to God. We may think that we are past the time when we have idols to put away. Perhaps we do not have them of wood or stone, but there are other idols. Anything we love better than God is our idol and unless we put that away we cannot claim His favor.

The gathering at Mizpeh was for the purpose of confessing their sins. The pouring out of water symbolized their tears of repentance. Confession and repentance go together. Just to confess and not repent shows an arrogant heart. Confession, to mean anything must come from a humble heart. Their coming was also for prayer. It was the prayer of intercession. Samuel prayed for them. Here we see the power of the effectual prayer on the part of a man of God. Our intercessions help the seekers after God. The great Intercessor is even now our Christ at the right hand of the Father. Again, the sacrifice of a lamb entered into the confession and repentance. There can be no forgiveness of sin without the shedding of blood. The bloody sacrifice symbolized the blood that was shed by our Lord on the cross for the sins of the world. With this confession and sacrifice they fasted. Fasting was a further evidence of their earnestness. We have no approach to God except with a spirit of earnestness. The insincere one is an abomination to God—and to the whole world, for that matter.

Great danger marked their coming together. The Philistines were coming upon them and of themselves they were helpless. But they had there the prayers of a mighty man of God which they sought and they needed no human help, for God was to be their helper. God manifested His power through the forces of nature and confounded them and then He gave them power to win a notable victory. All things work together for good to them that serve the Lord. A memorial marked the place of victory. Along life's highway there are many evidences of God's power and mercy exercised for us. Let us think of some of them.

THE C. E. TOPIC

Dec. 12.

The Children of Our Community: What Shall We Do for Them?

John 21:15-17; Matt. 25:40.

Two comfortably dressed individuals were passing down a poor street lined with shabby houses and occupied with people who gave evidence of living in the worst kind of poverty. There were children playing on the street. These little ones were ragged, underfed and sickly looking. One said to the other: "We should be doing something to provide better care for these miserable little ones"; the other said: "Why bother? They are God's children. He takes better care of them than we can." Here are two kinds of attitudes toward the children of the community who need care more than others. The one realized a responsibility and the other would put the whole matter up to God.* The latter was a false attitude because God does want the children taken care of and He makes it the duty of His people to provide that care. Jesus made a concern for children His particular interest and pronounced blessings upon the heads of those who would do their part and curses upon the heads of those who would harm them. Let it be emphasized that neglect is doing harm. *Suppose a farmer would not feed his cattle. That kind of a neglect would be an unpardonable crime. So with children. The neglect to which they are subjected is one of the crying wrongs of society. They are here not because they willed it, but because it was the wish of others that they should come into the world. To be responsible for their existence and then doom them to the misery of neglect is an injustice for which there can be no excuse whatever.

There are two classes of children in every community, those who receive the proper care and attention and those who are denied the needs of their young lives. It is for the best interest of any community that the children are given the right to develop under proper physical, mental and spiritual conditions. Upon them will fall the responsibilities of future years that are ours and they should enter upon them with the best equipment that it is possible to give them. Moreover, they have minds that may be developed so that they may use them to the best advantage for themselves and the good of the world. The problems of society will only be rightly solved as the growing generation is prepared with proper training and equipment. Every one has the right to a healthy body properly nourished and properly protected from disease and weaknesses that follow wrong sanitary conditions. There is enough in this world to provide these things and their lack is criminal. So, too, the child, created in the image of God has the right to the benefit of proper spiritual training and surroundings. If their souls are lost those who might have been instrumental in their salvation stand before God for their neglect.

We are living in an artificial world along many lines. It is not natural that children should grow up in the crowded quarters of our large cities. There are sections in New York where there are 10,000 persons to a block and more than half of these are children with no opportunity to get into God's fresh air except on the crowded and dangerous streets or on the flimsy fire escapes which are not suited to be play grounds for little ones. A first duty of society to growing children is to give them the chance to sunshine and fresh air. There is no better way for keeping children healthy than in making it possible for them to have plenty out door play. The morals and health of a boy or girl are always to be benefitted by plenty of exercise under the blue sky, in the sunshine and fresh air.

The age of childhood is the age of development. It is the time for them to be taught and to learn. Education, then, largely must enter into the program of childhood. The State undertakes to take this responsibility upon itself. But there are other things beside secular education that must be looked after. The crying shame of the day is that the spiritual interests of the children are neglected. There are more children in non-Christian homes than in Christian homes. There are more children out of the Sunday School than in it. There are more children who come under bad influences than under good influences. The Christian people and the church have, in this, the great task of saving the future generation for God. Even the secular world expects this. A judge in one of our large cities said to a boy who had been giving the police trouble: "I won't send you to the reform school this time. I am going to do something better for you. You must attend Sunday school regularly and bring me proof of it, for they can do more for there than I can."

DEATHS

Yoder—Abner F. Yoder was born in Lagrange county, Indiana, February 10th, 1858, and died November 6th, 1926, aged 68 years, 8 months and 27 days. At the age of 23 years, he united in marriage with the now bereaved widow, Susan Eash. To this union came six children. The deceased accepted the Lord and was, upon confession of his faith, by baptism received into the Amish Mennonite Church in that place in the year 1884. He has shown a deep interest in the Lord's vineyard while there. In 1903, the family moved to Calhan, Colorado where they lived 9 years. By living in that rural district in its pioneer years, the schoolhouse, which also was a religious center, still bears the name Yoder.

In 1912, the Yoder family moved to Hubbard, Oregon, and in 1923 to Salem. On Easter Day, April 16, 1924, Brother and Sister Yoder were received into the Mennonite Church Pratum by right hand of Christian fellowship. The unassuming Christian honesty, love and good-will to all has been the outstanding feature by which we remember the departed one. While living in Salem, he would find quite a little of his time occupied on his farm near Hubbard. So was he doing some repair work last week. As usual, he retired on Friday night and was found with closed eyes and hands abreast lifeless next morning. Apparently he passed away while sleeping, without a struggle. He leaves to mourn his departure his bereaved wife, four sons and two daughters, fifteen grandchildren, two brothers three sisters and a host of relatives and friends. Funeral services took place on November 9 at the Zion church, four miles east of Hubbard, Oregon, the Brethren Amos Troyer, S. S. Baumgartner and J. M. Franz speaking words of comfort.

Reusser— Rebecca Neuenschwander Reusser, daughter of Abraham and Katherine Neuenschwander, was born in Putnam county, Ohio, on July 2, 1857, and died Sunday, November 14, 1926. The death came quite unexpectedly and almost instantly of heart failure while on her way to Sunday School, thus bringing her age to 69 years 4 months and 12 days.

She spent her early childhood in Ohio and at the age of 8 was deprived of her mother through death, after which the family moved to Berne, Indiana, where on August 2, 1874, she was united in marriage to Christian Reusser. After residing at this place for some time, they moved to Kansas, and were engaged in farming for twenty years and where most of the members of the family were born and grew up. In 1896, the family again returned to Berne, where they lived together until the death of the father and husband, March 31, 1918. Since then, the home having been broken up, the deceased made her home with several of her children at periods here and at times in Kansas and Okahoma.

She became the mother of 12 children. 5 sons and 7 daughters, 9 of whom survive to mourn their mother's departure, 15 grandchildren, 3 brothers and 2 sisters. Four grandchildren and one sister recently preceded her in death.

The departed was deeply devoted to the many cares of her home and to the rearing of a large family, often facing hardships, and enduring unusual sacrifices. Already early in life, she firmly dedicated her spiritual life to Him who has always been a source of constant guidance, great comfort and much joy all through her natural life; besides, being almost a life-long faithful member of the Mennonite Church, remaining so until death.

The funeral service was held at the Berne Mennonite church on November 17, 1926. Rev. P. R. Schroeder spoke on II Timothy 1, 12b.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1928 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

JOTTINGS

Rev. N. B. Grubb conducted the morning and evening service in the Second church, Philadelphia, the pastor being absent to attend the 200th anniversary of the Swamp church.

Last week, Dr. Hartzler of Witmarsum Seminary conducted a series of meetings in the Hillsboro, Kansas, Mennonite church. On the 27th, he gave a special address in the chapel of Tabor College on the subject, "New Places for Old."

In Newton, Kansas, a joint chorus, composed of the First Street Mennonite church choir and the Bethel College choir, are meeting regularly to rehearse a cantata to be given at Christmas. They expect to render "The Coming of the King", by Dudley Buck.

Rev. Benj. Ewert of Winnipeg, Manitoba, who is the traveling minister of the Middle Canada Conference, has just returned to his home after visiting and holding meetings in Drake, Lanigan, Jansen, Watson Foam Lake, Codette, Lost River and Teddington, Sask. He shall be home for several weeks to participate in evangelistic meetings, after which he will again make a four-weeks' trip visiting Herbert, Swift Current, Wymark, Neville and other places.

In Winnipeg, Man., there are many newly arrived young Russian Mennonite women employed. These had no common meeting and social center. The General Conference, at its last meeting, authorized the establishing of a Home for them. The home is now established and Rev. and Mrs. Gerhard Peters are in charge. The address of the Home is 458 McDermot Ave.

Rev. S. M. Musselman of Bluffton, Ohio, preached in the Bethany church, Quakertown, Pa., last Sunday evening. Rev. Musselman visited his old home to be present and participate in the 200th anniversary of the Swamp church.

Mr. E. K. Keiper, a resident of Quakertown, Pa., says: "I went to the Swamp Sunday school when it was first started in 1858. My first teacher was Christian Musselman. I went to week day school to Andrew Shelly at Steinsburg. He was afterwards pastor of the Swamp church." Christian Musselman was the father of Rev. S. M. Musselman, pastor of the Bluffton, Ohio, church.

A letter received by the editor of the Mountain Lake View, W. J. Toews, brings him the information that his brother in Russia, Rev. John J. Toews, has been imprisoned and is held for trial on the charge of being a counter revolutionist. He had been planning to come to America. A number of Sunday school workers were arrested on the same charge. Since the present government is against religious education, Christian work has no place in Russia.

Rev. Amos Martin, who lives in Millersville, Pa., and is a member of the Mechanics Grove, Lancaster county, church, has been actively assisting in the work of the Eastern District Conference. He preached at Mechanics Grove while the pastor was attending Conference. He also attended and preached at the exercises that marked the reopening of the Saucon church after repairs had been made. Other places at which he conducted services were Deep Run and Perkasie, Pa.

As has been the custom in the past years in Aberdeen, Union services were again conducted on Thanksgiving Day, this year Rev. M. J. Galle of the First Mennonite church delivering the Thanksgiving message in the Methodist church.

Prof. Paul Whitmer of Witmarsum Seminary is conducting a series of meetings in the Souderton, Pa., church, November 28 to December 5. His subjects are: "What God Requires"; "Who Shall See God?"; "The Use and Limit of Power"; "The Littleness and Greatness of Man"; "Paths to the City of God"; "The Preservers of Society"; "The Program of the Kingdom"; "The Uplifting Power of the Cross"; "The House of God"; "The Gate of Heaven"; "The Lordship of Christ".

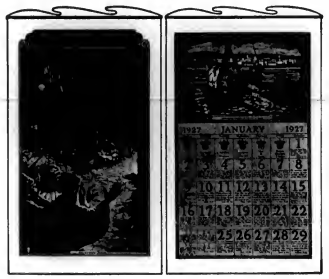
On Sunday, October 17, the Sunday school of the First Mennonite church at Aberdeen, Idaho, had charge of the regular morning worship hour, at which time they rendered a mission program and taking an offering that day towards the Telephone fund for Rev. and Mrs. P. A. Wenger in India. The offering amounted to $231. To this amount, there will be added another offering of the Ladies' Sewing Society and the Young People's Society of Christian Endeavor, bringing the amount up to almost $300.

Mr. and Mrs. H. J. Fast of Mt. Lake, Minnesota, received a message of one word from Tamingfu, North China. The word was "Sajee", which in Chinese means "Happily arrived". It was from their daughter, Miss Aganetha Fast, who has returned to her work on the mission field.

The "Bundesbote Kalender" for 1927 has made its appearance. This is the German Almanac and Year Book by the General Conference and should be a valuable source of information to those of our members who read the German language. As usual, it contains articles of worth and interest, among them is an account of the work of Christopher Dock, the first American writer on the science of teaching, who held school in our old Germantown church. Also, there are biographies of Sister Catherine Voth, Rev. Jacob Hege and Rev. Joseph Kaufman.

On November 14, Bro. O. F. Gilliom of Berne, Indiana, spoke in the Salem church, Dalton, Ohio. His message was chiefly to the young people but was appreciated by old and young alike. He gave a gripping message of conditions found in Europe after the World War and our responsibility in taking steps to prevent the recurrence of another war, which would mean a warfare of a most rerious nature, destroying millions and millions more, being carried on as a gas and germ war, which would mean the annihilation of every living thing within a few hours, in some of the largest cities, saying nothing of the devastation that would be caused everywhere by the loss of life.

Scripture Text Calendar
For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the homa.

An Art Gallery of the World's Most Famous Sacred Paintings, German or English, same price.

Prices: Single Copies, 30c; 5—$1.40; 12—$3.00; 25—$5.75; 50—$10.00.

A TRIP THROUGH EUROPE
A Plea for the Abolition of War
and a
Report of the 400th Anniversary of the Mennonite Denomination.
By Rev. H. J. Krehbiel
107 pages, paper cover.....35c

DAILY TALKS WITH GOD
A Calendar of daily devotions for family worship. Block has 365 leaves, one for every day in the year, printed on both sides. The block is fastened to a back with a relief embossed Biblical picture. (Published annually in fall for the following year.)
Price, postpaid, 60c.

MENNONITE BOOK CONCERN. BERNE, IND.

BLUFFTON COLLEGE NUMBER

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, DECEMBER 9, 1926 No. 48

NOTES AND COMMENTS

Postmaster General New announces that when the Trans-Continental air line is lighted for night flying, as it is already between New York and Salt Lake City, as he expects it will be done as soon as Congress provides funds, mail will be carried from coast to coast with but the loss of a single business day. "When this fact is accomplished," he says, "planes will be able to leave New York and San Francisco at the close of the business day, instead of in the morning, as at present, and to deposit mail on the opposite side of the continent in time for delivery of the second morning." Within this generation there are persons who still remember how that thirty days were considered fast time for receiving mail from Europe. Hardly a week is needed now to accomplish the same thing. With communications so rapid and so reasonably certain there is no telling what next will happen. If they can carry mail in this time they can also carry persons. We may next hear of ministers in the two cities three thousand miles apart, exchanging pulpits over a Sunday. They will leave home on Friday evening, preach on the other side of the continent and be back again at their work on Tuesday.

It was the most surprising thing happened on earth when it was announced that the "Human Fly" had died in a hospital of a commonplace disease. He received his title because of the very unusual and very dangerous stunts he performed for notoriety. One of his favorite performances was to climb up the wall of a high building and, perching himself on the edge of the roof on a pinnacle formed of several chairs, swing backward and forward, the chair upon which he was seated resting on but two legs, performing juggling feats all the while. It was a thrill to the hundreds, who watched him but not a feat that any one else would try to repeat. Providence is kind to children and—fools.

A woman of 30 living in the state of Delaware has been netting a pretty income by advertising that she was a pretty lovely miss of 19 who was looking for a husband. Offers poured in on her by mail. From these would-be husbands she collected as much as she could to prepare for marriage, afterwards throwing them over for some reason or another that she had cleverly invented. The Post Office authorities in investigating the case found that she was neither young nor pretty. One would suppose in this wise age that the number of men who would fall for such an imposition would be few indeed. But then we must recall what Shakespeare said these "mortals be". Much of the terrible divorce scandal of our times is to be attributed to the haste and senseless way by which some men and women rush into matrimony without a proper acquaintance with one another.

In a statement given out by the American Mission to Lepers we are told that popular misconceptions have long existed concerning leprosy. These the Mission is trying to dispel by spreading the news that leprosy is not inherited; it is not a disgrace; it is not extremely contagious, and is not always incurable, if treated in time. Hundreds of patients are discharged every year from leper hospitals "symptom free". Thousands are having ther sufferings alleviated by modern medical skill, wholesome food and care, and kindly Christian treatment. Thousands are hearing and accepting the message of Christianity. But, thousands more, homeless and hopeless sufferers are waiting eagerly for the word of the missionary doctors and it rests with the Christians in the home land whether the word will be, "No, there is no room" or "Welcome to the shelter of the missionary home."

From Chicago comes this story: There years ago he left home. His wife took up the burden, and working daily, supported their boy and girl. Mother and daughter attended every service and joined church. The boy got into trouble and his mother came to Erie Chapel's pastor for help. We got him straightened out all right and working for $15 a week. Then the father came home in a marvelous way. He had been living alone in one room without family and friends. His radio was his only amusement; he did not drink nor "rum around". One night he was "listening in" at a religious service from the Bible Institute and heard someone singing "Where is my wandering boy tonight?" as a last number before signing off. That song started him thinking again of his family and he determined to return home. The mother wouldn't take him back without advice from her pastor, but the father came with many promises and he was taken back.

In the Doleid Hill District, Sudan, Africa, remarkable Sunday School growth is taking place. Three months ago it was reported that the attendance had reached 1350 in the village Sunday Schools. Now there are 4,300 attending the 25 Bible Schools there and Sunday is not long enough in which to teach all who come to the various stations. The problem is met by holding Sunday Schools on other days of the week.

One hundred miles a week is the distance walked by a recent convert as he goes from place to place that he may teach in a series of these Bible schools. The man can neither read nor write. He brings in a small stalk of grass for every ten people he reaches. His account is fairly accurate as is known from other Christians who have visited these villages and know the number to expect in the tally.

The question of providing Bibles for the evangelical groups in Soviet Russia has been a serious problem owing to the restrictions placed by the Government upon the importation of Bibles and other religious literature.

Word has just been received, however, that the Government's permission has been received to take into Russia some 15,000 Bibles, Testaments and hymn books which have been in storage in Reval for a number of years. They are in the Finnish, German, Yiddish and Ossetian languages, and are badly needed by the evangelicals of those nationalities living in Russia. Funds are needed to release these Bibles from the storage warehouse and to vover the cost of shipping and customs duty, as the Soviet Government has stipulated that moneys received from the sale of Bibles must remain in Russia.

A STANDARD COLLEGE

For every undertaking of man, there are set up certain standards as bases for determining the measure of success attained. Business men have their financial rating, professional men, their degrees, licenses and titles, and institutions must meet the regulations set up by boards and legislative bodies. Drug stores, banks, hospitals, railroads, and even penitentiaries must meet certain standards in order to operate.

Likewise, standards are set for Colleges. Well established colleges formed the North Central Association and set up standards which they think must be reached in order to do the grade of work required in order to be classed with them. State departments of Education set up standards for those colleges that wish to train teachers in the state. Universities have standards wich colleges must meet in order to have their credits accepted.

Bluffton College has been accredited by the Ohio State Department of Education and by Ohio State University. Because of this, most states and Universities accept our credits. The North Central Association of Colleges has not accredited us since we do not have the necessary endowment to meet their standards. They have permitted many of our graduates to teach in the North Central high schools because they feel that we are trying to do standard work and are

making an honest effort to meet all their requirements very soon.

The fact that the State has accredited our work and the North Central Association has not, does not mean that the former has lower standards. But they feel that we are doing standard work and as a school recently established we should have time to put the college on a sound financial basis.

When Bluffton College was organized, the Board of Trustees at once decided to meet all the requirements for a Standard College. However, the cost of erecting buildings and meeting the current expenses without endowment has been so large that it has taken more time than was anticipated. In the meantime, the requirement for endowment has been more than doubled.

College Hall.

More progress could have been made, however, if everybody concerned would have cooperated wholeheartedly and in a united manner. The favorable action taken by the General Conference at Freeman, South Dakota, three years ago and similar action by district conferences and conferences of other branches has aided much in rallying all the forces to complete this task.

Everyone admits that if we wish to give standard degrees, we must meet the full reqirements. These requirements are made by those who know what it costs to run a Standard College. If we have less endowment, it means that our faculty works for less than full pay or that we must have solicitors constantly in the field rasing funds for current expenses. This can at best be only a temporary arrangement. Our young people deserve the best. The church does not desire to save money at the expense of her young people, her future leaders and workers. We must be honest and generous with them if we expect to keep their loyalty. They spend their time and money and have the right to get the best.

No faculty is satisfied to work permanently for an institution for which they must apologize. As long as we make such progress that promises final success, they can keep up courage, but too much delay will discourage some.

The Alumni have shown their interest in having their Alma Mater standardized by contributing $35,000 to endow the chair of Mathematics, and they expect to raise that to $50,000 before January 1, 1927. A standard degree means as much to them as to the students now in college. If all will do what many have done, their campaign will be ended very soon.

What has been accomplished since the reorganization of Bluffton College in 1913 gives evidence that it will not be difficult to complete our task very soon. Since that time, $232,000 has been expended in additions to campus, buildings and equipment, and $250,000 endowment free of annuities and debts has been raised. To raise these funds, at a time of small beginnings, while large deficits had to be met each year, was a real achievement. We can now operate without a deficit, buildings can be secured from those desiring to make large gifts, but the larger part of the $250,000 endowment yet to be raised must be obtained by the many friends who can give from $10 to $1000 each because of their willingness to make real sacrifices for a cause which they believe is essential for the work of the church.

It will not be difficult if all that we know are really interested will do their share. If fifty give $1000 each; one hundred, $500 each; one hundred, $250 each; two hundred, $150 each; and one thousand, $100 each, the task will be finished. We are sure that the college has more than fifteen hundred friends that would be willing to participate in such a plan to finish a task that will mean much for our common cause. Would not this be a challenging and appealing project for an organization of men in each conference? Who will take the initiative? College officials will be ready to give all the aid they can. The givers will be blessed in the giving as much as the College, and oncoming generations of students will be benefited by the gifts.

College Endowment Campaign

Is the Mennonite Constituency fully aware of the somewhat critical situation in which the several schools under its auspices find themselves?

Judging from the results of the appeals made, we are sometimes inclined to believe it is not. While it is true on the part of some individuals genuine sacrifices are made, on the other hand there are too many people who are entirely too passive in view of the relation the school holds to the future existence of the Church. Is it too much to say "no school, no Church"? Perhaps some would challenge that statement. But suppose every Mennonite School in this country would close its doors for the next 20 years, what would happen? A mere remnant, if anything, of Mennonitism would remain. Assuming that would be true, is it not in order to say that here is a responsiblity that we cannot ignore if we wish to promulgate the kingdom of God as we understand it in the Mennonite Church?

The next twelve months is the real test as to the future existence of our Colleges. Let us all have an aroused conscience concerning this important phase of Church work and put across this Conference approved program which will meet the State requirements of $500,000 productive endowment effective for all Colleges in 1927.

The Trained Output of Bluffton College

Few denominational colleges can point to a better record in the production of leader for the altruistic walks of life than Bluffton. Since the reorganization of Bluffton College in 1914, and the granting of higher degrees in 1915 there have been granted 289 A. B. and A. M. degress. Not included in this number are 71 graduates of Central Mennonite College with diplomas from the Junior College and Academy. These 308 graduates are distributed as follows:

23 are foreign missionaries, including three who are under appointment to sail in the near future; 13 ministers of the Gospel; 2 medical mission students; 2 theological students; 6 "Y" secretaries; 15 college and university teachers; 6 women married to ministers; 5 women married to college professors, 19 high school superintendents and principals, 98 high school teachers; 4 music teachers; 16 graduate students; 41 business and farming; 2 college librarians; 46 women married, most of whom taught from 1 to 5 years, 1 student abroad; 7 physicians and dentists; 2 in government research work; 1 in secretarial work; 4 women at home.

Among former students who did not graduate are 11 missionaries; 15 ministers; 2 "Y" workers; 10 college teachers, 2 superintendents of schools; 4 physicians; and about 225 teachers in grades and high schools.

Accordingly there have gone out 33 missionaries; 28 ministers, 8 "Y" workers, 23 teachers in colleges, and more than three hundred are in educational work.

Bluffton College at Work

The work at Bluffton College this year is assuming a fine spirit of cooperation among students and Faculty.

Dean Byer, the Acting President, is asserting himself in his new capacity in a way that is making for a fine morale in the institution.

It goes without saying that the College misses the genial spirit of President and Mrs. Mosiman, but we believe that the institution can well afford to temporarily forego their absence with the hope that they will return with renewed vigor. At present, they are sojourning in sunny Italy. It is the intention of the Mosimans to return in the early spring.

The Endowment campaign is being worked as fast as is possible. The latest congregation that has been visited for the above named work is the one located at Berne, Indiana. This being the largest Church in the Conference, naturally it was expected that the net results from that source would be commensurate with the membership. In that respect we were not disappointed, as is attested by the fact that nearly $17,000 comes from the Berne Church for Endowment purposes. The totals might have been considerably larger had not several factors worked to the disadvantage of the cause, among them being the inclement season of wet weather.

On October 18, the Board of Trustees were called for a special session to consider problems of financing. A solution to the problem was soon arrived at, and the prospects for the year's financing are now solved. It would be an interesting experience for our friends to realize the somewhat trying situation to bridge over these periodic financial strains. Any institution which is organized not for profit, but is entirely dependent upon the help from its friends, must of necessity face situations that require not only good business acumen, but a large capacity for faith in the ultimate triumph of a motto of the institution, "Truth Shall Make Free."

A financial agent whose business it is to secure funds for the College gets, while in the field, all kinds of reactions. The mere mention of all these would not only be serious subject matter, but would border on the pathetic as well as humorous. Let it be said, however, that the College is always ready for constructive criticism and thus make the institution a bulwark of intellectual and religious safety for the host of young people of today who will become the leaders of tomorrow.

It has been the writer's privilege to talk frankly on the subject pertaining to the welfare of young people who go to College, and out of this experience has come the conviction that a sympathetic understanding of the ideals of the institution wipes out the supposed barriers that too often exist between College and Constituents.

The appeal is therefore made to the entire constituency for:

A closer acquaintance with the personnel of the Faculty.

An appreciation of the sacrifices made.

A greater faith in the fine idealism of the young people.

Group of Student Volunteers—Bluffton College.

Top row: Dr. Isaac Boehr, Dr. Rosella Biederman, Rev. S. T Moyer, India; Lelia Roth, A. M. Myers.
Middle row: Rev. A. R. Keiser, Mrs. Lenore Miller Myers, Dr. Harvey Bauman, Mrs. Elrena Tschantz Keiser, Lester Bixel, Africa; Dr. Ella Garber, J. G. Jantz.
Lower row: Rev. J. F. Lohrenz and Mrs. Lohrenz, India; S. F. Pannabecker, China; Mrs. Noah Burkhalter, Noah Burkhalter (died in India).

A fuller response to the needs of the school.

The Faculty in turn will be ready at all times to appreciate the needs of the constituency and thus conform their teaching to a practical realization of the needs of true religion as practised by the Mennonite Church.

Religious Life at Bluffton College

Sometimes the question is asked "What about the religious life at Bluffton College?" One would need to be in the environs of the institution but a little while until he would get the impression that here is leaven at work which makes for an abiding faith in the unseen realities of life—somewhat differently expressed than one would find it in the busy work-a-day world, but nevertheless sound to the core. It would be surprising to the outsider to see just how much emphasis is placed on religion. In fact, the whole undercurrent of the entire life of the institution is surcharged with the idealism of Jesus. It is not claimed, however, that all who come to Bluffton consistently live out the practical applications of these principles. But the point made is that these are ideals that the College upholds and it is a fair guess that no student can remain long at the institution and not be pregnated with the spirit of the Master.

Eight hours of Bible are required in the College course. In fact, the whole curriculum is so designed that enables the professor to at least indirectly impress upon the student the immortal realities of the soul.

The Y. M. C. A. and Y. W. C. A. are Student organizations whose membership is nearly 100% among the students. In these meetings, practical problems related to the Christian life are freely and informally discussed. Many students testify to the fact that these meetings have been instrumental in helping them to make life decisions in the altruistic walks of life.

No parents need hesitate to send their boys and girls to an environment such as is found at this place. To be sure, a readjustment will take place, but as the student seriously thinks upon the problems of life, a practical solution under the guidance of consecrated teachers will inevitably result.

What the College needs is the sincere prayers of the Church at large so that all that is done may be done to His honor and glory.

Why Go to Bluffton College

Because Bluffton College combines in a remarkable degree all the qualities of a strong Christian college.

Equipment.—On a Campus of forty acres of natural beauty, forest and winding stream, commanding a wide view of a beautiful country, there have been erected five handsome modern buildings of artistic design ideally arranged and completely equipped with scientific and other apparatus. On the same campus, will be found the two Seminary buildings, the Gymnasium and heating plant, the whole being valued at about $300,000.

Faculty.— On the teaching staff are to be found twenty-four professors and instructors all of whom are trained in the best Universities of America and Europe. Several of these are men of national reputation. Thus equipped and manned, Bluffton College offers opportunities to the young people of the Mennonite Church second to none.

Student Body.—Between three and four hundred students have been drawn from ten states. Most of these are doing regular college work leading to the A. B. degree. About fifty of these students are studying in the Conservatory of Music, while others are availing themselves of the Seminary on the campus.

The students are all from Christian homes. They are seeking to fit themselves for Christian Leadership in all walks of life, in the ministry, teaching, medicine, farming, in other professions or in business.

Student Activities. —With careful oversight, all those activities are fostered which help to build up all-around effectiveness in the individual student.

Last year the debating teams won seven out of nine debates against prominent neighboring institutions.

The Glee Clubs (men's and women's) take extended tours, going as far east as New York and west to the Mississippi.

The athletic teams have won more than their share of honors in competing with much larger institutions. The College holds several state records in track work.

The literary societies are doing excellent work. The four societies stage several intersociety contests during the year, thus bringing out the best oratorical ability of the student.

The Christian Associations are especially strong, both in numbers and in influence. Nowhere in a school of this size is there a more vital interest taken by the students in the

(Continued on page 6.)

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

This issue has been designated "Bluffton College Number". It is the purpose of the articles presented to familiarize our readers with the work and needs of an institution of which our church may well be proud. Few institutions of the kind have had such a remarkable development and few have had so great a part in uniting varied bodies of Christians as has Bluffton College. We are not anxious to hasten an organic unity among Mennonites, for each body has a peculiar field and a special task to perform, but it has been the hope of many of our people for many years that the various Mennonite bodies would find a way by which they might work together more effectively and more harmoniously. The answer to this hope is Bluffton College and its related institution, Witmarsum Seminary. The coming years are bound to tell a story of great achievements while the young people trained for their life's work will become the leaders in our church. Because we need a trained leadership and because we want to find a greater opportunity for united work to the end that the Kingdom of God be established and our church brought into more effective activity we need to make sure that Bluffton College and the other of our institutions are on a sure footing. Considering the means of our people and the demand for higher education under Christian influences it should not be a difficult matter to gain a response to the call for support that is included in the articles we present in this issue.

Right now is the easiest time to do that disagreeable duty that is facing you.

CORRESPONDENCE

Pratum, Oregon, Nov. 23, 1926. —The fall and almost winter season have rolled around. The great seasons of joy have come. This statement should not be so definitely true with Christians. Because Christians should be happy seasons through and not only when Thanksgiving and Christmas come around, I do believe it increases our joy when these seasons come around. It seems to refresh our bodies with new and extra joy. But to worldly people, it is a definite time of joy because Thanksgiving means a great feast for them. Christmas means receiving and giving of gifts. This is probably the only significance in these two great events for the worldly people.

The first event, Thanksgiving, has a wonderful history connected with it. How the Pilgrims had their religious troubles with the English government. How they went from there to Holland, returned again to England and then came to America. With the trying winter before them, and with cold weather, in fact, snow on the ground. Certainly this must have been a good trial for the Pilgrims. But Thanksgiving should always remind us of two vital facts. First: How God was so good to the Pilgrims and gave them such a bountiful crop that they might have this event. When they reaped this wonderful bounty of grain, corn and pumpkins, they said: "We are going to have a feast and invite the Indians." They did have the feast and it certainly was a big outdoor feast. Second: How God kept His protecting arm over them against the hostile Indians and wild beasts.

Christmas should bring back to our mind the "Birth of Our Saviour in Bethlehem of Judea." How He saved humanity from everlasting destruction. How He gives us joy unspeakable. How He gives us comfort in time of sorrow and trial. There are scores of other things that Jesus did for us and is doing for us. We should not only think of giving and receiving gifts. God gave us our greatest gift, that was Jesus. It certainly is a very practical thing that we remember our friends with gifts, keeping in mind: "It is more blessed to give than to receive."

One minister once made this statement: "A live church is a soul-winning church, a dead church is a soul-losing church." Thank God that the Pratum Mennonite church is classified with the first group, "the soul-winning church". There were twenty received into our church so far this year. Eleven were received by baptism and nine by letter. Our Sunday school had an attendance of one hundred and ninety-one on November 21. It looks as though it will probably soon hit the two hundred mark. Our Christian Endeavor society is also steadily increasing.

Jacob Stauffer, Jr.

Freeman, S. D.—Another year is rapidly coming to a close. If we will take an inventory of what we have or have not done in the past eleven months, we will find that most of us have failed in many ways and that many duties have been neglected. In order that I do not entirely neglect my duty as reporter to the Mennonite, I make this effort to send in a few notes from our congregation. The duty as rcorter is so easily set aside, it is so easy to find excuses for not writing.

The past year has been rich in blessings for our congregation. Our pastor, Rev. Basinger, has given us the best he had, he has served unstintingly. During August he took a much needed vacation and at the same time represented us at the General Conference held in Berne, Indiana. His load is not an easy one. To serve a congregation of two hundred members and to teach from ten to twelve classes weekly in the college is a heavy draught on any man's supply of energy.

It was our privilege to entertain the N. District Conference. This meant work on our part, but it also brought its rewards. At such occasions new friendships are made and old ones renewed. The members of the congregation learn of the work of the Conference in the different fields, the difficulties connected therewith and the results achieved. They get into touch with what the Conference is trying to do, which usually means greater interest on their part in this work.

Our congregation had its mountain-top experience early in June, when Prof. Paul E. Whitmer was with us and delivered his thought-provoking and inspiring series of lectures.

On November seventh, we celebrated our annual Harvest Home and Mission festival. The weather was fair, so the church was nearly filled at all three sessions. Rev. Sam Goering spoke in the morning and also in the afternoon. Mrs. Goering spoke in the evening. From the messages they brought us it is easy to see that they have their heart in their work. In the afternoon also Rev. Cramer, pastor of the Presbyterian church, Marion, S. Dak., spoke on the text: "We are coworkers with God." In the evening, Rev. Bodemann, pastor of the Reformed church, Menno, S. Dak., gave an address on missions. This day should result in greater interest on our part in the work of our representatives in the field.

Our pastor is starting a class in catechetical instruction. This class meets in the college every Saturday at 1:15 P. M. Last year this class was a large one; we hope that again many will avail themselves of this opportunity.

One of our problems is the language question. Many of our young people cannot get the full value of a sermon if the same is given in German; with the older people it is the reverse. We still have our morning services in the German language. Twice a month in the evening we have English services. Our Sunday school is conducted almost entirely in the English language, out of fourteen classes only three use the German language. How long we can afford to have our morning services entirely in German is a question that wants to be answered soon.

ANNIVERSARY DAYS AT WEST SWAMP, PA., MENNONITE CHURCH

S. M. Rosenberger, Pastor.

Large congregations attended services at West Swamp, Pa., during the days of November 25-28, when the beginning of the Mennonite church in The Swamp, Milford, Bucks county, was commemorated by appropriate services. The present church building is the one erected in 1873 and is beautifully located on an elevation commanding a wide view of the surrounding farming lands of the Great Swamp, about a half-mile from Steinsburg. Adjacent are the two cemeteries, where are buried these pastors, who have served the congregation: Christian Bliem, John H. Oberholtzer and A. B. Shelly.

Thanksgiving Service

The first service was a Thanksgiving and Memorial service, and opened at 2 P. M., on Thursday, Thanksgiving Day, with the singing of "All Hail the Power of Jesus' Name." The pastor of the church, Rev. S. M. Rosenberger, gave the first address, on the theme, "Beginnings." He spoke of great beginnings recorded in the Word of God: Creation, Sin, Prophecy of a Redeemer, the Coming of the Son of God, the Church's Beginning at Pentecost; then of beginnings that were of vital interest to the Mennonite Church: The Anabaptist Movement in Reformation Times, The Emigration to America and Settlement at Germantown in 1683, The Spreading out into Montgomery, Bucks, Lehigh and Northampton counties, and thus the Beginnings of the Swamp church in the decade, 1717-1727. The Oberholtzer movement of 1847, and the beginning of the Expansion movement in which A. B. Shelly largely had a part. Rev. S. M. Musselman of Bluffton, Ohio, a son of the congregation, who was present and assisted throughout the services, then spoke, basing his address on Joshua 24:14: "Now therefore fear the Lord, and serve Him in sincerity and in truth." He said this is what the fathers did. He showed that the outstanding characteristic of the religious life of the fathers was their simple, unalloyed faith in God. He spoke of the part of Father Oberholtzer in the building of the foundations for the church life of later years. "As he led the church onward to new and in untried paths in his day, so must we go onward and forward today."

Mission Festival

The evening service was a Mission Festival. It was under the auspices of the Young Women's Missionary Society and the Ladies' Aid Society of the church, and presided over by Miss Florence Roth. Mrs. Harold Rosenberger gave a report for the Missionary Society and Mrs. Frank Mohr for the Aid Society. The address of the evening was by Rev. G. T. Soldner of Zion Mennonite church, Souderton, who gave a ringing call to advance in Missionary work, speaking on the theme, "The Why of Missions." Musical numbers were rendered by the Souderton Quartet, Messrs. Shelly and Hottle of Bethlehem; Mrs. Shelly and Mrs. Kemmerer, and Mr. Beck of Saucon.

The Friday evening service was for the community, and in spite of the inclement weather, the church was filled. East Swamp Mennonite church was originally a part of the Swamp charge, and their pastor, Rev. Howard Nyce, fittingly was chosen to preside at this session. The churches participating were, East Swamp, St. John's Lutheran, Spinnerstown and Great Swamp Trinity Reformed. Rev. W. U. Kistler brought greetings from St. John's and spoke with great warmth of the work of the Gospel ministry, and paid high tribute to Father A. B. Shelly, with whom he had intimate acquaintance. Reverend Donat of Swamp Reformed is a new-comer in the community, but radiated good cheer, hope and courage, as he spoke eloquently, bringing the greetings of his people. Rev. Nyce closed, speaking of the intimate associations of the East Swamp and West Swamp and especially emphasized that the people of this community are still a church going people. The choirs of these three churches furnished music on the occasion, and their contribution was highly appreciated.

Conference Day

Saturday afternoon was Conference Day and the session was presided over by Rev. Boyer of Allentown, president of Conference. The ministers of conference spoke, largely in a reminiscent vein, and paid their tribute to the leaders of earlier days. Rev. A. S. Shelly, a son of the congregation, because of his long service in conjunction with West Swamp pastors, was in a position to make a large contribution to this part of the program. Rev. A. M. Fretz, who has served as secretary of the Eastern District Conference over a long period of years, was able to give much historical information. The leading part in this day's program was taken by Prof. Quiring of Bluffton College, who traced the movements of Mennonite people in Europe, leading finally to America, one branch coming directly from Holland, Switzerland and the Palatinate to these shores, another going first eastward to Prussia and to Russia, and then emigrating to our Western States. Musical contributions at this session were by Messrs. Eymann and Burkhart of Bluffton.

In the evening the Young People's Society of the church celebrated its 36th anniversary. It was presided over by Mr. Warren Weiss and the annual report was read by Miss Anna Weiss. An address was given by Rev. Ellwood Shelly, assistant pastor of the Bally (Hereford) Mennonite church, a son of the congregation. Rev. Shelly is a forceful speaker, and his words were well received. Prof. P. E. Whitmer, Dean of Witmarsum Theological Seminary, followed with an address that made a deep impress. He spoke on "The Challenge to Youth," under the heads of The Challenge of the Need, The Challenge of the Service that may be rendered, and the Challenge of the Reward. The musical numbers consisted of duets by Mr. and Mrs. Hilty of Souderton, and Mrs. Henry and Mrs. Custer of Milford Square.

The West Swamp Church
Milford Square, Pennsylvania, organized 200 years ago.

Banner Day

Sunday was the Banner Day of the services. The morning service was opened by the pastor. After introductory remarks, Rev. Silas Grubb of the Second Mennonite church, Philadelphia, preached an anniversary sermon on the text: "But God gave the increase." His address was a very complete biographical sketch of Father J. H. Oberholtzer, and a review of his services and those of Rev. A. B. Shelly, to the church and the church conference as well. Rev. Musselman followed with a sermon on "The Church that Lives." The church that lives must be an evangelistic church, that is, its message must be evangelistic, it must be educational, that is, it must have an educational program, and it must be missionary. Because these requirements were met in the past, the work at West Swamp lives. In this connection, he spoke especially of the preaching of Father Shelly, of the services of Father Oberholtzer in publication work, and the long and efficient services of Father Shelly as secretary of the Foreign Mission Board of General Conference. Mrs. Horace G. Boorse of Quakertown, was the vocalist of the morning.

Sunday School

The afternoon was given over to the Sunday school. From far and near they came, the present members and former members, who came to live over again precious experiences of their childhood and later days. The Sunday school is one of the oldest, dating back to 1857, when it was organized by Rev. Oberholtzer, and A. B. Shelly became the first superintendent. No one was more welcome at the service than Edwin Keiper, who was a member of the school in 1857, and still attends Sunday school, being a member of Trinity Lutheran school in Quakertown. He spoke reminiscently of the days of the beginning of the school. The following former superintendents spoke: Joseph M. Myers, U. S. Stauffer, A. G. Moyer, Robert Stauffer and Raymond Weiss. Rev. Joseph Schantz, a Lutheran pastor of Philadelphia, came back to the scenes of his boyhood days, and spoke. He said he considered the occasion of enough importance to leave his Sunday school of 300 in the care of others, and take a part in these services. He paid high tribute to those who helped to shape his career at West Swamp. More greetings were brought by Mr. Frank Hartman of Quakertown, a former West Swamp Sunday school boy, Mr. Norman Schantz, for Upper Milford school, and Mr. Walter K. Landis, for East Swamp. The principal address was given by Dr. Joseph S. Taylor, District Superintendent of Schools of New York, who received early training at West Swamp, and in his characteristic way he entertained and instructed the audience. At this service, Mrs. Russel Weiss sang a solo and Miss Anna Weiss and Mrs. Milton Mohr, a duet.

Superintendents

Those who have served this school in the capacity of superintendent are: Rev. A. B. Shelly, Christian Musselman, Peter K. Stauffer, Daniel Stauffer, Daniel Shelly, J. G. Weinberger, Franklin Rosenberger — all gone to their reward; and those living, H. H. Rosenberger, U. S. Stauffer, A. G. Moyer, Joseph Myers, Robert Stauffer, Raymond Weiss, Alvin Shelly, and the present superintendent, Paul Stauffer, who is a student at Bluffton College. Those serving at present are the assistants, Harold Rosenberger and Russell Weiss. Rev. Musselman, after reviewing the Anniversary, brought the services to a close by pronouncing the benediction.

Mention should also be made of the contribution to the work of the schools, as well as the work of the church, by pastors H. G. Allebach and P. E. Frantz. The present pastor was for a number of years assistant superintendent and conducted teacher

training classes in the Swamp charge.

Letters of regret and greeting from Rev. P. E. Frantz, Buhler, Kansas; Rev. A. R. Keiser, Dalton, Ohio, a son of the congregation, and Rev. J. M. Shelly of the Methodist church, Clifton Heights, Pa., and Paul Stauffer, the superintendent, were read.

The present Swamp charge consists of West Swamp Bethany, Quakertown and Flatland. These churches, as well as East Swamp, formerly in the charge, participated and took a hearty interest in the festivities. In addition to those who served regularly as pastors, the following served as assistants, or ad interim when the congregation was without a regular pastor: Levi Schimmel, J. S. Moyer, S. M. Musselman, H. S. Gottshall, W. S. Shelly, W. H. Grubb, H. W. Shelly, V. B. Boyer, A. M. Fretz, G. T. Soldner and Ellwood S. Shelly.

Long-time service in the office of deacon was rendered by Peter Bell and Christian Musselman. The present church council, who arranged the schedule of the Anniversary services are, the pastor, Allen E. Bleam, deacon, and Oscar Rosenberger, Clarence Weiss and Elmer Keiser, trustees.

THE SOWER

HELPING OR HINDERING

Every child of God is either helping or hindering the progress of Christ's kingdom. Christian, stop and think; check up on yourself and see whether your life is helping or hindering the cause which is dear to the heart of your Saviour.

Some Christians hinder the work of the Lord by not uniting with the church and following Christ in baptism. You should follow the example and precept of Christ. Possibly the beautiful picture of the burial and resurrection of Christ may lead someone else to faith in the crucified and risen Saviour.

The work is hindered also because we do not surrender life talent to the service of God. We have many who will argue for Christ and say they would die for His cause but we are needing Christians who will live for Christ daily that His kingdom may go forward.

The progress of the kingdom is hindered also because Christians do not study and meditate upon God's Word. We cannot win victories for Him without wielding the sword of the spirit, which is the Word of God.

We must establish and maintain a consistent prayer life, because prayer will unlock not only God's storehouse of temporal blessings, but also His spiritual blessings. Every Christian home should have a family altar of prayer and then sons and daughters would grow into men and women of God.

By indifference and neglecting to attend church many Christians block the progress of the church. We cannot expect the unsaved to attend church services if the Christian is indifferent to this duty.

By not living a pure life, one that is separated from the world, others hinder the work of Christ. The devil and every old sinner in town knows when a Christian's life is not what it ought to be. Christian, awake to your responsibility and live a pure life for the glory of your Master.

We find in the Bible that Christ did not many mighty works in a certain place, because of the unbelief of the people. Let us pray that our mighty works of salvation may be accomplished by the power of God's spirit in our city.

Christian people are hindering the Lord's work because they have confessed sins in their hearts and are not enjoying their religion. Let us confess our sins as David did and pray that God may forgive us and restore unto us the joy of His salvation and uphold us with His free spirit. God is waiting to answer such a prayer—then can we teach transgressors the ways of God and sinners will be converted unto Him.

Christian, again, are you helping or hindering the Lord's work? May God help each of us to live that our lives and influence will help to carry forward he work of Christ.—U. P. R.

THE LIVING CHURCH

I. Thessalonians 1.

(Paper read at the joint program given at the Bethel Retreat, Newton, Kansas, August 8, by the Alexanderwohl, Tabor, and Goessel C. E. Societies.—Ed.)

We may wonder why we have chosen this Scripture passage for thinking about a living church. Who were the Thessalonians anyway? Without going into their history, let us merely note what Paul said of them: "Brethren, for this cause, we also thank God without ceasing—that when ye received the Word of God, ye accepted it not as the word of men, but as it is in truth the Word of God which also worketh in you." Paul says **worketh**, naturally then, there must be life. In our chapter, Paul enumerates the working things wherein this church showed its life. (1) Its works of faith.

I do not know what these works of faith exactly were, but they did them. Faith is essential to the life of any individual and certainly it is necessary for any group of persons who want to work together. If the church had not had faith that there was life beyond this earth, they never could have endured the terrible persecutions of the middle ages. But they kept right on faithfully working. If the church today would not have a faith which is willing to cope with everyday problems of society, it will die. The church must keep on faithfully working in the various divisions of its organization, it must try to solve the present day social problems in the light of the Word of God which is truth.

(2) Paul further knew this to be a living church in that it labored in love. This then means that we must not only work faithfully but also unselfishly.

Let us for a moment forget the word church in its big sense. Let us think one single church, any church, make it your own church. How could a stranger know whether this were a living church? By seeing whether they labor in love. In this church, everybody will be building on the same building. Some builders have fashioned better bricks or mixed better mortar than others, but everybody has done his best for the enjoyment of all. The man who designed the beautiful stained window will see something worthwhile in the man who mixed concrete. Why is this labor of love so essential to the life of any church? Because, where it is not so, where envy and strife is, there is confusion and every evil thing. Confusion will certainly not help foster the life of any church. Think of a rose garden where everything is allowed to go to seed as it wants to!

(3) Again, the living church is known for its patience of hope. If the church would not keep on patiently hoping that it is the organization placed in this world by Jesus, to make better men and women and prepare the hearts of all nations for the time when the work of the church shall cease, it would scant patience. A man whose patience has been utterly worn out, quits work. What's the use of working for a thing you don't even hope will come true. Again, such a situation would mean death.

(4) In the last part of the chapter, Paul says that this church is waiting for the coming of Christ. That is what our church must do today. I sometimes wonder how they waited for Him. We know some hoped to see it. But they did not have time to idly wait for Him for, as we have already discussed, they did works of faith, hope and love and such work takes much time and effort. If our church is to be ready to receive the high guest, Jesus, we must make ready for it. If we make ready for company in our homes, we clean our houses. Surely we should cleanse our temple if Christ is expected to come. Our spiritual home must be cleaned of all infidelity, discouragement, selfishness and drowsiness, if we are to have a wide awake church with which to welcome the King.

Is the church alive? Test it by the points which prove that the Thessalonians had a living church. Is your church doing works of faith? Is it actively supporting missions and schools? Is it quietly going on believing that it is the organization placed in this world by Jesus for the purpose of preparing the hearts of men for the time when the work of the church shall cease? Is it laboring in love, so that when the building is finished, it will be built of honest and good lives, all of which glorify the cornerstone, Christ? Is it patient in hope or are its members busy telling God in private or public prayer that the world is getting worse every day? Is your church waiting for the coming of the Lord in that it has positively no time to idly waste time or talents for He said, "Behold, I come quickly"? If your church can truthfully respond, "Even so, come, Lord Jesus," it is, beyond a doubt, a living church.

Edna H. Voth,
Tabor Church.

Rev. J. F. Janzen, pastor of the Mennonite Refugee church in Canada, makes his home and headquarters in Waterloo, Ont. It is the purpose of this church to hold together the many scattered Russian Mennonite Immigrants and serve them religiously. Rev. Janzen's parish is of necessity a large one. He must travel over 800 miles in order to visit all of his parishioners. Those who had the privilege of visiting our General Conference last summer had the privilege of hearing and learning to know this delightful brother.

Rev. C. E. Krehbiel of Newton, Kan., held a series of meetings in Pawnee Rock, Kan., last week. Rev. J. B. Schmidt is the pastor to the Pawnee Rock Church.

A STANDARD COLLEGE

(Continued from page 3.)

deep things of religion. It is assumed by all that religion in the true sense is the principle element in the making of a strong character.

The Mennonite Church and Sunday School afford splendid opportunity for practical Christian training in choir singing and teaching in Sunday School.

Taking it all in all, there is no college where a more complete education of the whole man for a whole life can be had than at Bluffton College.

Needs of Bluffton College

Because of the extraordinary publicity given to the Endowment Campaign, our friends may have the impression that that is the only need of Bluffton College. While it is true that the Endowment is the paramount need, there are other needs which must be met as the school grows. Among them are the following:-

1. An annex to the Girls Dormitory $70,000
2. A Library Building $30,000
3. A Chemical Laboratory $30,000
4. Music Hall and Auditorium $100,000

These needs are herewith mentioned because the giving to Endowment for some might have no interest, while a building is concrete. It would stand as a memorial and would be a fitting and enduring monument for the achievement of a life of service whose earthly labors are over.

Surely, there are those among the great Mennonite family who would find genuine satisfaction to make possible these needs.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

THE C. E. TOPIC

December 19.

How Can We Express the Christmas Spirit?

Luke 2:1-20; II Cor. 8:9; 9:6-15.

The happiest event in all the world was the time when the world received its greatest gift from God in the form of a Saviour, born in Bethlehem. The event at the time was known to but a few favored persons. The world itself went on its way

as though nothing out of the ordinary had happened. Those who were favored with a glimpse of the new-born King went forth telling to their fellows the wonderful sight they had beheld. It still remains for those favored with a knowledge of the Son of God to join with the chorus of angels who graced the occasion and proclaim the message of a Saviour born who is to save the people from their sins. What holier or happier act may we engage in than that which was the joy of the heavenly host who rejoiced at the nativity?

The Wise Men of the East came and worshipped. We cannot disassociate the spirit of worship from Christmas unless we rob it of its chief significance. Let others make it a day of worldly joy if they will, the Christian has something better for that day. He then comes into the presence of his God, his heart full of happiness because of a Saviour born of men, who not only became one of us, but made it the aim of His life to enter into all of our trials and finally die that we might not die eternally. Jesus became one of us in all things. He also became one with men in worship. He worshipped in public and in private with His fellows. We are then happy because we, like our Lord, may come before our God and Maker and worship with Him. No Christian family will omit the religious significance of Christmas. Every Christian community will join in making it the day when public worship is offered to God in the house of God. The exercise of worship includes many things, but gratitude and praise to God are always in order. In worship and on Christmas Day, there is a special fitness for them.

Christmas is a day of joy. It is the opportunity of every one to do his or her part in contributing to the joys of the occasion. There was joy in heaven and on earth on that remarkable occasion, let us do our share in continuing that joy. How are we to make this a happy occasion? The answer is by first being happy ourselves. There is nothing so contagious as happiness. It requires no particular talent or endowment to be happy. All that is needed is a happy state of mind. To be happy in this way one should be contented. Paul great and ambitious though he was for the Kingdom of God, exclaimed: "I have learned in whatsoever state I am, therein to be content." To be happy one must also lay aside all feelings of jealousy and selfishness. It remains yet to be demonstrated that the one who thinks most of himself can be happy. We believe it cannot be done. Happiness also consists in a delight in the fellowship of others. God never intended that man should be a creature who goes off and flocks by himself. Christmas should be an occasion where we think of the lonesome ones, the sick, the cripples, the bereaved and the shut-ins generally. Nothing would help so much toward the making of a Merry Christmas for these people like a short friendly visit from those who think of them and want to contribute their share in making the day one of gladness.

Christmas is the great day for gift-giving, and appropriately so, because the day marks the giving of God's greatest gift. Some gifts are the expression of love. Such gifts, no matter how small or how large they happen to be, are the only appropriate ones to give. Gifts that are given from a sense of obligation or for display mean nothing higher than the intention behind them. We cannot make Christmas giving a joy if our gifts are of that kind. There is sure to be joy in receiving gifts that have behind them the motive of love, but our Lord shows the way to greater joy. He says: "It is better to give than to receive." Let us then enter into the spirit of Christmas, not with the thought of what we are to receive, but of what we may be able to give. However, let us have a higher idea of Christmas than just to think of it as a day when gifts are exchanged among friends. There are so many deserving ones in this world to whom the slightest gift will mean more than words can express. Let us think of such when we seek to express the spirit of Christmas.

Christmas marks the coming of the Prince of Peace. Let it be a day when we think and pray and work for peace, making peace in our own hearts with man and God. It is a time for witnessing. Let us do our part toward letting the world know of the Saviour Prince of Peace.

THE S. S. LESSON

December 19.

The Saviour's Birth

Luke 2:7-20.

Golden Text: "Behold I bring you good tidings of great joy, which shall be to all people."—Luke 2:10.

There is no more pathetic picture in all history than that of the humble Gallilean couple at Bethlehem seeking a place of privacy for the supreme moment of womanhood and finding all the doors shut to them but the door of a stable. However, poor and humble as they were, they of all the multitudes who thronged the city that day are the only one remembered, for to the wife was given the greatest of honors, that of giving to the world a Saviour in the person of her son.

The Emperor of Rome had given orders that all the world was to be taxed, or rather that a census should be taken which was to form the basis of taxation. He thought only of the means he needed to further his ambition. He surely thought nothing of the God of the Jews and what He had promised through their Scriptures. The matter of another king mightier than he was farthest from his mind. God, however, was using this the greatest and most powerful of men as a puppet to do His bidding. Centuries before it had been predicted that the Messiah was to be born in Bethlehem and of a virgin. Because of his order Joseph and Mary set out on that dreary journey to the city of their ancestors there to be the instruments, through whom God was to fulfill what He had spoken through the Prophets centuries before.

Jesus came in the fullness of time. The world was at the climax of its iniquity. One needs only to read the secular history of that time to realize this. The Jewish people had made their living faith a matter of mere formality. Then there was the great outside world of savages, barbarians and other races that the Roman world only regarded as its legitimate prey to be used in its follies and cruelties. The times surely needed a newer and mightier revelation from God. But in this fullness of time God was getting ready for the Gospel to be carried to the ends of the earth. There was one government over civilization. This made travel safe. Great roads had been built for commercial and military purposes. These were ready for the speedy feet of the messengers who were to travel carrying the blessed news of a Saviour for all mankind.

We often wonder what the heavenly beings are doing. In this lesson we have a sample. They sing "Glory to God in the Highest." We may then know that they are engaged in praising God and in proclaiming His will. We look forward when it shall, through the Christ who came to earth that first Christmas, be our joy to join the heavenly throng in eternally praising God.

In making the revelation that the Messiah was born, God did not send the news to the Ruler who sat upon the throne, the Priest who ministered in the Temple or the Scribe who taught the law. All these were passed by for the humble shepherds whose names we do not even know. Why? The only answer is that they were the most fitted to receive such a message. Evidently they were pious souls who in simple faith sought to serve God in their humble way. In coming to these so low in the social scale we note that our Lord was to be a man of the common people. None were to be so low as to be beneath His notice.

The appearance to the Shepherds was with the glory of the Lord shining round about them. This was the most glorious event in all time. The manifestation was with light for the One announced was the Light of the World. They were sore afraid. It was not the fear of cowardice but of awe in the presence of a holy being. The message of the angel was "Be not afraid". There was a reason for joy, not fear. They were not long in knowing the reason for this wonderful vision. He had come to bring good tidings of great joy. The message of the Christ is the good tidings. The meaning of the Gospel is good tidings. Though the vision came to them it was for all people. The Christ came for all the world. The message of his coming is to bring joy to all people. No word ever heard by man had such significance as "Glory to God in the highest and on earth peace and good will toward men." He was the prince of Peace. It is the mission of those who worship at His shrine to carry the message of peace everywhere. We must find peace in Him with one another, with God and with ourselves.

They found the Christ as the angel had promised. Have we found our Christ? He is as near to us as He was to the shepherd. It is significant that He came as a babe. He is the God of children as well as of grown-ups.

The shepherds could not keep the good news to themselves. It was not intended that they should. They told the story abroad. That is the mission of every one who finds and knows his Christ.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1928 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

JOTTINGS

The Mennonite Institute of Gretna, Man., is planning to hold a week of Bible Conference during the Christmas holidays.

Rev. and Mrs. Ferdinand Isaac of our mission in Champa, India, are announcing the birth of a son, Oct. 14, to whom they have given the name of Paul.

1000 Russian Mennonite immigrants are expected to arrive in Quebec very shortly. Most of these will settle in Western Canada.

West Zion church, Moundridge, Kan., enjoyed a visit from Rev. Penner, of Bethel College, on Nov. 21, who preached.

The new college building at Freeman, S. D., is nearing completion. The plastering has been finished. The doors and frames are being placed. The electricians are busy installing the wires for lights and quite a number of men are at work giving the building the finishing touches. The students are looking forward to the time when they shall be taking their work in the new building.

A ministerial conference of the Eastern District was held in the Souderton, Pa., church, Dec. 6. The subjects discussed were: Is the Denominational Church Passing? What Should Be Our Attitude in the Transition?; Church Finances; The Budget System; The Business Way of Financing; The Conference Budget; What Should the Pastor and the Church Council Do to Assist in Raising Their Proportion of Same?

While Rev. S. M. Musselman, of Bluffton, was in Pennsylvania attending the 200th anniversary of his home church at Milford Square, Pa., where he preached an anniversary sermon, Rev. A. E. Kreider of the Witmarsum Seminary faculty preached in his stead.

The Second Annual Prince of Peace Contest sponsored by the Ohio Council of churches was held Nov. 14, in St. John's church, Pandora, Ohio, with 5 participants. First place was given to Halsie Sommers who will represent this church at the county contest.

On Saturday, November 27th, 1926, Mr. and Mrs. Philip Miller of 3215 North 7th Street, Philadelphia, celebrated their Golden Wedding Anniversary. The occasion was a delightful one and many relatives and friends gathered to enjoy the celebration. The guests gathered in the Y. W. C. A. Hall near the residence of Mr. and Mrs. Miller and in the Social Hall covers were laid for about 90 guests and relatives. A short program consisting of declamations, solos and songs was rendered in connection with the dinner. Rev. N. B. Grubb, for over thirty years the pastor of the couple, spoke, and recalled incidents in the long wedded life that brought forth laughter, but at the same time he showed the worth of a sterling Christian life as the Millers have lived it for so many years. Rev. A. J. Neuenschwander also made a short address. He emphasized the worth of the quiet but sincere Christian qualities of the half century bride and groom.

The second number of the Missionary News and Notes, issued by the Executive Committee of Mission societies of the General Conference, announces that the Literature Committee appointed by the Executive Committee consists of Mrs. S. M. Musselman, Mrs. Jacob Quiring, and Mrs. J. S. Schultz, all of Bluffton, Ohio.

From October 26 to November 22, Rev. P. R. Schroeder of the Berne, Indiana, church, was on a preaching trip, visiting churches at Wisner, the First, Second and the Kilpatrick churches at Beatrice, Nebr., and the Swiss and Emmaus churches at Whitewater, Kansas. He preached 20 times in 21 days, conducted a baptismal and communion service at Wisner, visited many Christian homes and attended the meeting of the General Conference Board of Education at Newton, Kansas, on November 8. The choir of the Berne church offered a musical program for Thanksgiving evening, and Rev. Alfred Habegger preached the sermon in the morning. On this day, the annual missionary offering was lifted and on the same day the sale of children's products was conducted for the benefit of missions.

A party of four, consisting of Herman Neufeld, Miss Emma Ruth, Mr. and Mrs. C. F. Mueller, all of the First Mennonite Church of Reedley, Calif., invaded the sacred precincts of the First Mennonite Church in Paso Robles and also of the San Marcos Church ten miles west of this city, November 14.

At the latter church a joint Young Peoples session was held in the afternoon in the interests of the C. E. Work. Bro. Neufeld presented the objectives of the Tenth Legion; Miss Ruth advocated a Junior C. E. where boys and girls would have an opportunity for self-expression and participation in the activities of the church.

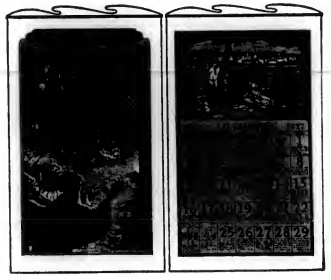
To the great delight of this party it was learned that the whole church is very busy in a more or less organized way in those things which stimulate a deeper spiritual life. How happily the people in such rural communities are situated, where the innumerable side shows of the larger town do not constantly derail them from the main line.

In the San Marcos church it was discovered that the young people meet Sunday afternoons for a Bible hour, Choir and C. E. Some of their people drive long distances to be present.

The evening hour was spent at the First Mennonite Church in the town. In a rather informal way Bro. Mueller took charge after being introduced by Miss Elfrede Fast. After an introductory statement stating the reason for coming to visit the society, he in turn introduced Miss Ruth. She related her experiences in Christian Endeavor work, how it helped her in furthering her own Christian life, and that she would recommend a live active Christian Endeavor society to be one of the aims of every church. It offers an opportunity for young people of all grades to participate in most of the church programs in an organized way.

The hospitality extended to the visitors by both churches was truly characteristic of Paso Robles and Willow Creek.—News Letter.

Scripture Text Calendar
For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the homa.

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, DECEMBER 16, 1926 No. 49

NOTES AND COMMENTS

The Department of Commerce reports that there were 175,495 divorces in 1925, which is an increase of 2.7 per cent over 1924, while there were 1,181,838 marriages, which represented an increase of only 0.3 per cent. over the marriages of 1924. Much has been said over the alarming increase in divorces—and with good reason. The fault for this sign of the decline of our civilization is partly to be attributed to the decline of early marriages, partly to the economic independence of women and partly—we should say the greater part—to the decline of the religious atmosphere that belongs to the Christian home. When women prefer making a living to rearing children and maintaining homes, when men decline the responsibility of parenthood and postpone marriage, when employment of women on an equal footing with men is possible everywhere and and materialism takes the place of religion it becomes more and more impossible to maintain the standard of a Christian home consistent with Christian idealism.

Reflections carry far. Who would imagine that the change that is taking place in the size of the houses we live in and the kind of fuel we burn would compel the ranch man in the far west to change his progran? Yet, the ranch man now realizes that if he wants to retrain the trade of the customers whose living quarters are a garage with bed-room and kitchenette attached he must quit raising heavy beef and send lighter stock to market. Big families are no more the rage and so big roasts are not in demand. Pa and Ma and the Youngster, if there is one, must have all the time they can get to joy ride on the Lizzie and there is no time for preparing anything but a steak or a chop. The frying pan, not the oven, is queen of the kitchenette. What's the use of the doctor saying that chronic indigestion and the frying pan are close allies? They do so in an age that's for "taking a chance" and risking an early death that they may burn up more of the road.

A noted business man who died last week leaving an estate of over $20,000,000 was mourned by a host of business and social friends for, with all his wealth which he accumulated since he took his first job at $10.00 a week, he was a man of integrity greatly respected in the community. In the notice of his funeral published in the papers it was announced that it was the request of the departed that friends who wished to pay their respect should omit sending flowers but use the money they might spend in bringing relief to the needy. Few of us are going to die leaving millions behind but most of us have friends who, when our time comes, will want to express their esteem through some token of affection. Perhaps, if more of us were to think of caring for the needy and miserable as much as we think of honoring the departed, there might be many happier people in this world. The sending of flowers to show our esteem for departed friends is a beautiful custom when not overdone or made an occasion for display, but it would be a cheap way of expressing grief for the departed if the only evidence we had to show for it would be an expensive bunch of flowers. Most of us would prefer getting the flowers while we were living, anyway.

In the report of Commission on International Justice and Good Will to the Executive Committee of the Federal Council of Churches, at its meeting in Minneapolis, Dec. 9, the responsibility for abolishing war is put directly up to the Churches. The report says, among other things: "The Churches of America can, if they will, enthrone Christ in the international policies of the United States and by so doing they can do much toward removing the world menace of war and establishing peace. If the Churches are really in earnest with their ideals and their programs for world peace they surely will put men and money into the enterprise just as they do in every undertaking which they regard important."

"The radio companies across the country, led by urgent requests from their patrons, are making a wonderful contribution to the religious life of the people. The radio has belted the continent with morning prayers.

"Beginning at Boston at 8:15 A. M. and going on to New York, Philadelphia, Pittsburgh, Chicago and other Western cities, the people from the Atlantic to the Pacific can hear the voice of devotion at their morning meal. It would be difficult to imagine a more helpful afternoon for those who are shut in, or discouraged, or spiritually indifferent than that put on by the Church Federation of New York—a song service of the old hymns, so full of meaning and inspiration; a spiritual message from some Metropolitan pastor, and then the message to the young people from the Marble Collegiate Church by Dr. Daniel Poling, and the stirring address by Dr. S. Parkes Cadman.

"It is interesting to note that the sermons and addresses which elicit the most commendation as expressed by letters from the listeners are those which are the most deeply spiritual."

"The plea of the churches for a lynchless land seems further from realization than any year since 1922. The number of lynchings reached 27 when three Negroes—one a woman—were killed by a mob at Aiken, S. C., on October 8, with one Negro victim at Dover, Tenn., the same night, and three in Texas on November 11.

"This makes nine more victims in ten and a half months of 1926 than suffered this fate in 1925 and twelve more than in 1924. It lacks one of equalling the total of 28 for 1923. Careful studies made by the Commission on Interracial Cooperation indicate some correlation between the economic and social condition of the community and mob violence.

"The years 1922,1923,1924, and 1925 were not only years of activity to arouse the churches, but years of vigorous agitation for a Federal anti-lynch law. The Anti-Lynching Bill introduced by Congressman L. C. Dyer passed the House of Representatives January 6, 1922 by a vote of 230 to 119. The bill was lost in the Senate through a filibuster. It was re-introduced in the last session of the present Congress. Increase of the atrocious evil of lynching is arousing much agitation and causing much thoughtful consideration again on the question of action by the United States Congress to make mob murder a Federal offense.

"It is clear that whatever action is taken for the passage of laws agains lynching, the Church must carry the greatest responsibility for arousing its members and the nation to act that our law and human life itself be made safe in this nation.

ANNOUNCEMENT OF THE BOARD OF PUBLICATION

To the Readers of the Mennonite:

During these past years as the "Mennonite" has entered our homes it has brought us corresponden from the various fields of labor throughout our conference, from the Mission Felds both Home and Foreign, and from the churches. Furthermore many an article from the pen of writers of our own denomination as well as others have appeared. But to be able to gather all this material, to edit a paper of a denomination and thus attempt to meet the demands of so many people with so varied a taste is also a task. Without doubt, the readers will voice the sentiment with the Board of Pub., that our editor, Bro. S. M. Grubb, has met the demands very efficiently. His aim has always been to make it the reader's own paper. In addition his editorials among the many articles and correspondence of each number have been

among the first many a reader would look for; they have led the reader into various fields. The interest for our paper has been growing, which is an encouraging feature. Bro. Grubb who has served so faithfully for a number of years and whose service has been appreciated, will continue in this same work. May our readers never forget to remember him in prayer before the throne of God. His service goes out to the multitudes.

During the past three years our readers also have noticed that page 5 has been edited by a Young People's Committee of three, Rev. C. E. Krehbiel, Rev. J. M. Regier, and Miss Anna Stauffer. It has been bearing the name "The Sower" and has been the "Young People's Page" of the General Conference. It was started following requests that had been made and also brought to the attention of the Board. The Conference in session at Freeman, S. D., 1923, encouraged this enterprise. The beginning of each new venture is not easy. The interest for this page is increasing. Still more material along this line is wanted. So the labors of this committee, which have been so freely given, have been the incentive to the encouragement of this growth. That their service has been highly appreciated may be expressed herewith.

Beginning then with the New Year our readers will find further changes in the paper. At the conference in session at Berne this past summer, and in accordance to resolution No. 48 of this session, the Board of Publication met with the reorganized committee of the Young People. To this committee the Publication Board now offered pages 4 and 5 of the "Mennonite" as a "Department for the Young People of our General Conference", instead of only page 5. We did this in order to give our Young People an opportunity to express themselves, to voice their opinions and wishes, to bring them more direct material so much demanded and desired for special work right in their fields of labor, which all is to be done through the medium of Young People and such who work in these various fields. We hope thereby to increase the interest for our paper and make it still better, and to bring the vision of the great possibilities of our own denomination more to the homes. According to a recent report just received from the committee as to their plans, this will be an additional interesting section of the paper. You are to find in it the Christian Endeavor writeup, a Missionary article each week direct from the field, editorials and articles from young people of our various districts, etc. Shall we all give this additional project our prayerful thought and encouragement. The "Mennonite" wants to serve the entire conference, young and old. Let us therefore continue to encourage the labors of our editor, Bro. Grubb, the Young People's Committee which is now at work and will soon appear through the "Mennonite", and the wonderful, Christian spirit and the willingness to called service the young people of our conference,—may **we all do this through our daily prayers before God. Let us put that first issue of the "Mennonite" of the New Year publicly before our churches.**

M. J. Galle,
Secretary Publication Board Gen. Conf.

MRS. MARY Y. BURKHARD'S REPORT FROM INDIA

Basna via Raigarh, C. P. India,
Oct. 12, 1926.

Greetings in Jesus' Name!

This morning I will try to send something of a quarterly report. We are so busy with Bible Course these days we hardly have these days we hardly have time for any letters but they must be written too. When I returned from the hills it was still very hot. I don't think I ever experienced hotter days and nights than we had at Champa, 11th 12th and 13th of June. It was too hot to move on to Phuljhar just right away so I staid with Miss Lehman five days, then travelled all night by tonga and cart to Mauhadei and staid there five days more, then I came to Basna. I travelled two nights by cart and spent the heat of the day inbetween under a tree on the bank of a tank. I had to keep wet towels over me to keep me a bit cool. No not cool, rather, to drive away as much heat as possible. I arrived safe before the Moyers were expecting me and found them moved out of one of their little bungalow rooms ready to cement the floor that day. For a few weeks we lived I'll say in a mess. The rains didn't come till July 1st and we were so crowded we found it very had to keep sweet and courageous. Finally the rains did come and what a relief. July 16th I think it was, the Wengers came from the hills and by that time I was living in two rooms of the little bungalow and had a real kitchen and the Moyers had moved into one room of the new bungalow and one was available for the Wengers. In a few days we had a "Station Meeting" (missionaries) and at this meeting it was decided to give me the Compound School. The next day Moyers left for their vacation. The medical work I also undertook so Mrs. Wenger could go on with her language study getting ready for the Second Year language so I found myself having much to do and the dispensary work was all new to me. I tried to avoid getting patients but its almost impossible to turn away people who come for help and besides not very consistent not to do what you can and then go into the villages and teach the Parable of the Good Samaritan, so by the time Mrs. Moyer got back I had learned a lot of things about ordinary remedies and was even glad for the experience.

Last Fall Conference voted Rs. 200 to begin on a Primary Boarding School at this place. Mrs. Moyer had used a little of this for feeding children who boarded with relatives. There were two children thus fed when I took over the school. I began making efforts to get more and figured I could take about ten on this amount. I have now reached the ten. Several weeks ago in one home where three were staying there was so much quarreling that the two girls ran away. I had realized before that as soon as possible it would be better to have at least a kitchen where all could get their food so on this occasion I saw something had to be done. I had reroofed a thatched shed for a school house, now I took with the advice also of the Wengers the old tool shed and had my gardener and tongawala fix that up. Now we have a remodeled grass hut for our first Boarding house in Phuljhar. It also became necessary with more children coming to have another teacher. Nidli, son of Gopal of Sukri, was teaching and Wesley, an orphan boy, trained to the seventh grade at Mauhadei was here and he became the second. I have been making special efforts to get a good system of Bible teaching in the school. The program for this is: Two new stories a week, Wednesdays and Thursdays. On Friday and Saturday, Memory work and Life and Worship and Missionary lessons, Monday, review of previous week's stories and on Tuesday practical work such as modeling or drawing, for instance, making the house out of sand where Daniel lived, little twigs in the sand for trees and a little water for the oasis in the desert where Hagar found water for Ishmael. This is to fix the story in the child's mind and to enable expression. Needless to say we have not yet attained the ideal before us yet, in efficiency in carrying it all out.

I also gave each school child a garden plot a few feet square and gardening is part of the school program. Also sewing, Every boy and girl is learning to sew. Our aim is to make this school as practical as possible for life in their villages realizing that only book knowledge is not an education. Our ideal is not to send so many beginners to Janjgir and Mauhadei but let the Primary work be done here and send those for further work whom we can select as suitable from these. Nowhere in the world do the majority of children in the schools become preachers and teachers. We want to keep their life in the Boarding School here as simple as possible like it is in the village, only improving it and teaching new ways of doing where they need it so much. I came to India with the burden of helping these Phuljhar Christians. I don't know how it can be done better than helping them bring up their children. I was burdened for a Boarding School here before I left Korba but did not desire to undertake it myself. I felt others could do it better but after all there many things about it I like to do and finally I decided to do what I could if the other workers at the station also saw fit to let me take the school. I am very happy in doing it. There are many difficulties but it seems important enough to me to go ahead, no matter how hard it is. When I speak of difficulties I mean not self, fighting sin and superstition as the difficulties of the work itself fighting sin and superstition and ideas of the people. The people are much more willing to give their children here than to send them so far but it is also near home for the children to pick up and go if something doesn't suit them. The first and greatest need for them to learn is obedience which neither they know nor their parents to a great extent. Just now we are working on plans and policy to bring to conference and next for Moyers to take to America.

The Bible Course is on here now. I am teaching Job and it's nearly time for class and I'm not quite ready. Miss Burkhalter is staying with me and I am certainly enjoying it and glad to see her enthusiasm for this new adventure in Phuljhar.

Asking a continued interest in your prayers,

Sincerely,
Mary Y. Burkhard.

OUR FEARS MOTIVATED AND EXAMINED

By Rev. G. H. Enss, Hesston, Kansas.

We were afraid that with our mothertongue, we might lose our inherited Mennonite, ethical and religious values, and also our rich German literary treasures. We had reasons.

Language is an expression of life, and words are vessels filled with life values; therefore our love for our mothertongue is no hollow pedantry. Our deepest affections, our loftiest thoughts, have found their expression in our mothertongue. Our transforming spiritual experiences in contact with the Divine were explained to us in these familiar terms. Eternal things were interpreted to us in our beloved mothertongue. In fact there is no phase of life which was not linked up with our inherited language. If we think of mother's love we think of it in mother's tongue; if we remind ourselves of father's care, it suggests itself in the same familiar terms. Our childhood, school days, love affairs, youthful ventures, soul-stirring events, heart-searching temptations and heroic self-liberations—all that is wrapped up in that same good old mothertongue. Is it any wonder that men are so slow in giving it up? The writer of these lines has had the privilege of studying the great inheritance of German literature, one of the richest in the world today. He has some knowledge of its lasting values and will never think or speak lightly of that rich inheritance of our forefathers.

But we are now in a different country. We are in the United States of America, where history has decided in favor of the English tongue, in spite of the great body of immigrants of other nationalities. This is an established fact and there is no doubt but that God intended it to be so. This country has already developed a very strong national life with many beautiful and inspiring characteristics worthy to be known and acquired. The closer our contact with it, the more we learn to appreciate it. It is no standing dead pool spreading disease and bad odour; it much rather may be compared to a mighty mountain stream rushing down the mountain side, carrying along everything in its way, and constantly increasing in volume. When we first approach it we may be splashed and feel annoyed but when we take courage and sit down by its side, and listen to its roaring and to the music of its whirling and observe its wonderful force, and taste of its refreshing waters, we are enthralled and have no desire to leave it again.

National life rightly understood is a blessing and gift of God, and no Christian needs to shun it. National life is hearty cooperation in grand style, directly in things temporal, but indirectly in things eternal. The nobler the individuals making up the nation the nobler will be the life of the nation. It is the privilege and duty of each to contribute the noblest characteristics to the make-up of national life. Can we keep out of national life? We cannot!

It is in the interest and well being of a nation to develop harmonious cooperation, just as well as in a local congregation; for harmony is the basis of prosperity. But harmony again is based on mutual understanding, and the first requirement for mutual understanding is a common language. A man who cannot understand his neighbors lives in a world of riddles and is afraid to trust anybody. He is like a blind man in the midst of the beauties of nature. He cannot appreciate it because he cannot see it. He does not know when he steps on a flower nor when he scares away a feathered beauty from his immediate surroundings. Ignorance is a stumbling block and one of the worst kind. Even a well educated man coming in from the outside, often passes for an ignoramus if he does not know the language of the country. In Russia all strangers used to be called "The Mutes". You cannot help being out of harmony with the crowd unless you speak the language of the crowd. If now large bodies of settlements fail to see this point, although with the best of intentions, they will cause difficulties to the national government, which may lead to misunderstandings, and in times of excitement may easily develop into troubles. Such things disturb harmonious cooperation and cheapen our national life, which is contrary to our own principles.

And after all do we really still possess what we used to call ours? The rich and beautiful German language is the product of a strong national life. It was that national life that created those characteristic forms and filled them with their deep meaning. Take away that life and your forms will be left empty. Individual life cannot fill them for language is a social item. Even larger groups within a strange national body do not possess within themselves the power of reproduction. Yet every living language, if it is to live on, must be reproduced by every new generation. In addition to that is to be considered the influence of the national life of the country where such groups are located. Russian national life before the revolution was rather weak, almost passive in many respects, and many of our German colonies in Russia developed a stronger social life than the nations around us. Outside influence was scarcely felt, except in business contact. And still, whoever has had the privilege of comparing the German of the colonies with the German of Germany has gone through an experience similar to stepping out of a dimly lighted room into the bright sunshine at noontide. But what is our situation in this country with its highly developed social and national life? Can we escape its influence? Impossible! De we want to escape it? Why should we? The term national life does not necessarily mean worldliness. American national life is strongly religious; it has developed strong Christian denominations with high spiritual values, which we dare not underestimate. In spite of some undercurrents of atheism, we must say that American national life is not anti-religious nor is it anti-Christian. We have no reason to shun its influence. In fact, whether we shun it or not, the stream of American national life runs straight through our colonies and churches. It comes in through doors and windows and now through radio even through the walls. It sings for us and prays for us, it talks and lectures to us by day and by night. All we need to do is to acknowledge it. Why not shake hands and say "Thank you!" That is what I decided to do after about five years of intensive study of the situation.

Meanwhile what happens to our good good mother tongue? Our vocabulary goes begging, our pronunciation is an insulting disharmony, our grammar is below all criticism, we are become nothing short of linguistic cripples. Some, of course, do not realize their own poverty, but that only increases the tragedy of the situation.

What is to be done? Shall we—? ? but wait, there is one more thing to be considered. What is the language like, that we are to adopt? It is perhaps not so exact and not so beautiful as the original Indo-Germanic languages, but it is full of glowing life. It is the language in which Shakespeare created his unsurpassed dramas; it is the language of Milton, Browning and Tennyson, of Webster and Longfellow. In this same language John Bunyan told his heartsearching story of "The Pilgrim's Progress", and Harriet Beecher Stowe wrote "Uncle Tom's Cabin", it is the language of that vast Christian literature which covers the earth. Thousands upon thousands of sincere Christians are speaking it today, and several great nations are providing it with gushing national life, powerful enough to reproduce and create anew whatever terms may be necessary to express new situations and new experiences.

What shall we do? Shall we spend our energy on things contrary to the course of history? Can we under any circumstances hand down to the coming generation the full value of our German inheritance? Is it not true that even the best schools could not create a life situation for the German language in this country? The life situation all around us is American. We can never fill those characteristic German forms with their original life, because we do not have it here, while American life has found its own expression in its own chacteristic forms. Besides the majority of our people has never possessed that German inheritance. Some come from Poland, some from Russia, and only a few came directly from Germany. We all, in the course of time, have lost, more or less, of that which we once possessed. Whatever is left is a poor man's gift, which will hardly be accepted, in view of the showers of linguistic and life values, which this good country bestows upon our children day by day.

What then shall we do? There can be only one answer. Let those of us, who are too old to befriend themselves with the national life of this country, enjoy their inheritance of the past, but let the rising generation make the best of the present opportunities and enjoy the riches of this their native land. And those who are able to enjoy both the past and the present, let them have the full blessing.

Some of my readers may not agree with me. Some, who knew me formerly will wonder. Our experiences of the first years in this country have prompted me to reconsider my whole conception of life. For the last five years I have assiduously studied the language, and as far as possible, the national life of this country in relation to our immediate problems. At the same time we have had the pleasant duty of bringing up a family of ten children. Our eldest son received his A. M. degree from the university of Kansas and is now professor of history in one of the municipal colleges of this state. The second seems to be developing into a professor of English literature. Our eldest daughter is a nurse in a hospital in Colorado and the second is bookkeeper in another hospital. The rest are happy scholars in the grades, passionately repeating the "Gettysburg Address", singing national and folksongs, and chattering English as if they had learned it before they were born. That has brought the stream of national life straight through our own home. Now when the little ones come running home from school with flaming cheeks and sparkling eyes and hasten to tell the story of the day in the language of their daily experience, we calmly listen and do not interrupt with exhortations to speak German. First because they could not very well do it, for the experience of the day was American. Secondly because we like the original language better than a poor translation, for it is not language alone, but life itself that would have to be translated.

A great help in my appreciation of American religious life has been my connections with Hesston College with its beautiful Christian spirit, and finally my year's sojourn in the South Western Baptist Theological Seminary with its delightful fellowship. All this has opened up a new world to me, and here I am giving some of the results and conclusions I have come to. My sincere wish is that these lines may be of help to those who are confronted by the same problems.

THE LORD'S PRAYER

Our Father—
By right of creation.
By bountiful provision.
By gracious adoption.
Who art in heaven—
The throne of Thy glory,
The portion of Thy children.
The temple of Thy angels.
Hallowed be Thy name—
By the thoughts of our hearts.
By the words of our lips.
By the works of our hands.
Thy kingdom come—
Of Providence to defend us.
Of grace to refine us.
Of glory to crown us.
Thy will be done on earth as it is in heaven—
Toward us without resistance.
By us without compulsion,
Universally without exception
Eternally without declension.
Give us this day our daily bread—
Of necessity for our bodies,
Of eternal life for our souls.
And forgive us our trespasses—
Against the commands of thy law,
Against the grace of thy gospel.
As we forgive those who trespass against us—
By defaming our character,
By embezzling our property,
By abusing our person.
And lead us not into temptation, but deliver us from evil—
Of overwhelming afflictions,
Of worldly enticements,
Of Satan's devices,
Of error's seduction,
Of sinful affections.
For thine is the kingdom, the power and the glory forever—
Thy kingdom governs all,
Thy power subdues all,
Thy glory is above all.
Amen—
As it is in thy purpose.
So it shall be to thy praise,
So it is in thy promises,
So be it in our prayers.

THE MENNONITE

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EDITORIAL

Every pastor knows the depressing influence of that rainy Sunday upon which he had hoped to bring a message of special import to his people. Many were absent. It was impossible to expect some to be there who under better weather might have been present. It was also impossible to believe that the many more who were conspicuous by their absence were physically unable to come. This latter class represented those who did not take their religion as seriously as becomes those who make a profession of faithfulness to the Lord Jesus Christ. They simply were not there because they did not care very much. We are sure a day like that rainy Sunday would not keep them from their business or even from some social engagement they had made for weekday. Then it happened that the real laziness of some people cropped out. They preferred the comforts of the home, perhaps in bed, to the performance of a duty they owed to their God. It is people of this kind who expect others to be more faithful themselves. When things are not going as well as they think they should go they are the first and the most noisy in their complaints. Alas, human nature is such that consistent service to the Lord is held too lightly.

The depressing effect of the slim church on the rainy Sunday is felt in the pew as well as in the pulpit. Who ever heard of an enthusiastic meeting with a storm in progress and a handful of people in the service? Where is the one who gets inspiration and sees visions under such circumstances? Well, there are some few exceptions to this condition. Spurgeon is said to have been converted in such a service, but then he was an exceptional person and no doubt he would have received the same vision to preach Christ had the evening been clear and the chapel crowded. The faithful members of the church should feel that there is a special need for his presence on such an occasion and that it is his duty to contribute by his presence and and spirit that which will help to make sunshine in the house of God and encourage both the pastor and the few who are present. It is on such an occasion that the pastor has the opportunity to make the supreme effort to bring out what is in him. He owes something of his best to the exceptional ones whose presence he had before him. That they are earnest in their Christian life is evidenced by their presence on this occasion. It may be that they are particularly in need of a helpful message and under such circumstances the pastor must overcome his own depression in order to help others overcome theirs. A pastor whom we know once went to his church in the worst storm of the season. There was but a single person, an aged sister, present and, after waiting awhile, he suggested to her that since no one else was there they might as well go home. The sister, however, insisted that as she had been looking forward to this service and had made special efforts to be present, she should not be disappointed. The two then held service, going through the program in the usual way. Imagine what would have been the feeling of the pastor, had he omitted the service, when he learned early the next morning that the sister, who was his only hearer the day before, had died during the night. God calls His servants to perform faithfully the tasks He has entrusted into their hands. External things are of no consequence, the important thing is to do one's duty as God expects it to be done.

MINISTERIAL CONFERENCE

The ministers and deacons of the Eastern Conference held a meeting on Dec. 6, 1926 in the church at Souderton. The following attended: V. B. Boyer, G. T. Soldner, A. J. Neuenschwander, S. M. Rosenberger, Howard G. Nyce, Harvey Rosenberger, H. D. Detweiler, F. H. Schwartz, Bro. Stubbs, A M. Fretz.

The opening devotions were led by Bro. Stubbs who read Ps. 40 and led in prayer.

The Topic:-Church Finances: The budget system, the business way of financing, was opened by A. J. Neuenschwander of 1st Church, Philadelphia. The system formerly used in his Church was lacking in some respects. The Berne Ind., Church, his home church, had a system of taxation, which is very satisfactory for that particular church but may not be fit in Philadelphia. The budget system was introduced about six years ago which helped to improve some. They have now added the Duplex Envelope system, with apparently improved results. The finances have greatly increased without burdening anyone, all are satisfied, even rejoicing at the results.

More business system is needed in the Lord's work. Such a system provides for some. The visitation committee which brings the envelopes to the homes of members do their work on Sunday afternoon after being formally set before the congregation, instructed and consecrated to their task in the morning worship. On the occasion the pastor emphasizes Christian Stewardship.

Rev. G. T. Soldner spoke on the budget system in general as being the superior system for financing the Lord's work. He referred to the envelope system in vogue in his church, but would favor a change to a more intelligent system. He believes the Duplex envelope system good. V. B. Boyer likes the Duplex system, it is used in his church. Rev. Howard Nyce closed the session with prayer and the benediction. For dinner we were invited to the hospitable homes of members of the church.

Afternoon Bro. Nyce in the opening devotions read I Cor. 13 and led in prayer. "The Conference Budget. What should the pastor and church council do to assist in raising their proportion of same", was discussed by Bro. S. M. Rosenberger who said the topic needs very little discussion, for it indicates an obligation. An obligation must be be dealt with. The pastor and his council ought to take the initiative. A. M. Fretz told how he had planned to relieve the single member of his congregation on the Brotherhood Committee, and had asked the board of trustees to plan for the raising of their portion of the budget. Several others participated in the discussion if plans. Bro. Swartz coming in during the discussion was anxious to get information, proposed a series of questions, which led to quite a catechetical period repeating many of the matters brought out during the consideration of both topics.

"Is the denominational church passing and the community church coming?" Bro. Nyce in discussing this topic said that before we can have community churches we must have peace and harmony in the denominations. The community church is not so near. Bro. Neuenschwander's idea of a community church is where in certain sections of the country, especially in the west, several small congregations with a few members each combine in one congregation. Others:- The Canadian Union Church was cited as an example of a community church. The Moody Church in Chicago is a good example. Others were mentioned as commendable examples, however, there are community churches of a sort that are not desirable. Bro. Stubbs who had spent some time the past summer in union work under the auspices of the American Sunday School Union in West Virginia spoke of the success of such work there. The meeting again assumed the form of a catechetical class to its close.

A. M. Fretz, Secretary.

AN APPRECIATION OF THE LIFE AND WORK OF REV. JOHN OBERHOLTZER

(Address given at the Celebration of the 200th Anniversary of the Mennonite Settlement in Milford, Bucks County, Pa. Held in the West Swamp Church, Milford Square, Penna., Nov. 28, 1926. By Silas M. Grubb.)

But God gave the increase. I Cor: 3:6.

The Apostle Paul had many practical problems to work out in his Corinthian church. In many respects, this church, with its membership, largely called from the commonest walks of life, was like a church of modern times. Its pastoral problems involved much of the same kind of heart-breaking experiences and called for the same kind of tact and good sense that every minister has to exercise. Some of the members were inclined to hair-splitting disputations, some to questioning fundamentals of the Christian faith, others did not get along well together and carried their differences into court, much to the scandal of the church, and some were openly and notoriously living in sin. Yet, it was to these that Paul appealed to build the church on the foundation of Jesus Christ and he had the same vision that the husbandman has who prepares the soil, sows his seed and then has faith to trust to God for the increase.

There can be no doubt that the sowing that began in this community many years ago was small. So insignificant indeed that the great world went on its course with little notice of the storm that was brewing and blowing in the Franconia Conference. A few hundred persons at most were involved. I recall reading a communication from Father Oberholtzer to Mr. Wanner, the master whom the Court had appointed in the Boyertown dispute. It appears that in his testimony Oberholtzer had referred to the thousands who were involved in the matter that was then under hearing. The letter to which I refer was written the next day after the testimony was given and in it Father Oberholtzer asked that that portion of his testimony that referred to thousands be changed to hundreds, giving haste in utterance as the reason for his error. This incident shows two things. First, it shows how conscientious this man whom we revere as a father was and, secondly, it emphasizes the littleness of the movement in which he was the outstanding factor.

We wonder how Father Oberholtzer could feel were he here today to realize the extent of territory over which this movement spread. We wonder how near his vision of an educated ministry and education generally, of missions, of a religious press and of Sunday schools would fit into things as we have them in our General Conference. I recall that at the funeral of Oberholtzer's successor in this congregation, our beloved Father Andrew Shelly, a brother minister of another denomination said in the course of his remarks that there were sad hearts in India, in China, among the American Indians and all over this country and Canada because of the loss of so mighty a man of God. In the second generation this little movement of which he was the center has become world-wide. It was God using John Oberholtzer to sow the seed that He in His good time and way would make grow beyond the widest range of the imagination of His then humble servant. It is of course just a play of the imagination to suppose that Oberholtzer might have had an idea how far his dreams would carry, but, just to think of it makes us realize that there are no limits to the future possibilities of our church and its efforts to glorify God.

Our good friend, Dr. Johnson, can tell us about the background from which the Mennonite church sprung as perhaps no other man can. Every stage in its development is full of the Romance of Providence. Though the leaders in our beginnings were humble men with no other thought than that they wished the world would let them alone in the practice of their faith as their conscience directed, yet, under God, they could not be concealed in obscurity. Their visions, their faith, their sacrifices and their sufferings belong to the ages. No one in our time can follow the story of Protestantism that gave the world a newer and better civilization without taking into account the principles for which our fathers stood like Gibraltar in defiance of all the storms of persecution and hatred that were hurled against them. What Menno Simon, Dirk Philips, Leendert Bowens and others contributed to the development of Christianity in Europe is a matter of gratification to us today. That English historian who said our history is "fossil religion", traces of which are to be found in the rocks of ecclesiastical history was mistaken. It is the story of a living force that has influenced the minds of thinkers and continues to this day.

American Mennoniteism is coming to its own. The world is giving heed to its message. Its excuse for existence is its simple but effective interpretation of the Word of God backed up in the lives of those who believe that correctness in morals is not a thing apart from correctness of statement in creed. The Swamp church and its beloved Father Oberholtzer, though in many respects like many other churches and their pastors, is unique. It has behind it a record of pioneer work in publications, education, missions, Sunday schools and organization that makes its sacred surroundings almost as much of a shrine as our dear old mother church in Germantown. It is no more than a matter of the poetic fitness of things that a son of this church should be the present pastor of the mother of all the American Mennonite churches.

While we find great interest and importance in the European background of our church let us not ignore the background of the movement that under Father Oberholtzer led to the establishment of the most progressive body of Mennonites.

Mennonites are regarded as being more or less separated from the world. In this opinion many of our brethren agree, but, though drawing hard and fast lines, there is no body of Christians so sensitively tuned to reflect every wave of religious thought and activity as is the Mennonite brotherhood. Menno and his co-laborers were unable to keep themselves free from the metaphysical speculations concerning the incarnation that were rife in their times, and both wasted much energy and paper in attempting to demonstrate something that cannot be proved and must forever remain within the realm of speculation. The Mennonites of Holland caught the echo of the Socinian movement and reverberated it. The immersionist intolerance that time and again has unsettled Protestants has often persistently made Mennonite soil the field of its efforts. When the issue is raised on the mode of baptism, as it has been time and again ever since the early days of Christianity our church is sure to respond to the agitation it causes.

So in Pennsylvania, before that remarkable Conference that sought to silence John Oberholtzer's ministry there were influences at work for a half a century, or more, that were bound to shake the Mennonite church to its foundations. The revivalist movements were sweeping over the country, under the lead of such men as Whitfield, Jonathan Edwards and Finney and were marking a new era in the religious life of America. All America had to be shaken and whether they would hear or not, Mennonites, like others, were bound to be impressed. Revival was in the air. After the Methodists had established themselves here in America it was but natural that Albright should carry the fire of religious enthusiasm and new spiritual life to the Pennsylvania Germans. In the growth of the eclectic movements that gave birth to the United Brethren church in the establishment of the Weinbrenarian church, called the Church of God, a great spiritual awakening was instituted. They made great inroads in the Mennonite church.

(To be continued)

THE S. S. LESSON

December 26.

Golden Text: "Surely His salvation is nigh to them that fear Him; that glory may dwell in our land."—Psa. 85:9.

The lessons of this period cover a long time and introduce many striking characters. Omitting lesson 5 which was a temperance lesson and lesson 12 which was a Christmas lesson we cover a period of about 325 years. It is the formative period of Israel's establishment as a nation. The events are taken form the books of Numbers, Deuteronomy, Joshua, Judges, Ruth and Samuel. In the study of the lessons of this quarter we have only a glimpse of a long and important period in the history of God's people. Every student of the Bible should carefully read these books in their entirety. Not to be familiar with their contents is to lose a valuable link in the revelation of God given for our edification. In this review we shall not take the lessons separately, but shall review the outstanding characters presented. Lessons one, two and three give incidents that occurred during the liftetime of Moses, namely the Journey of Israel to the Land of Promise, the Report of the Spies and the Death and the Burial of Moses. No other character of the Old Testament is to be compared to Moses. He was great along so many lines. He was the deliverer of his people, he was their law giver, he was the writer through whom God gave the Law, he was remarkable for his long life. In his final address to his people he spoke of the prophet who was to be like himself. So in his life, we find many similarities to the life of Jesus. His life was endangered in childhood, he came of humble stock, he associated with the learned in his youth, he was driven to the wilderness, he gave law, he was a saviour of his people, etc. It is to Moses that we owe the first five books of the Bible.

The next outstanding individual we meet in our lessons is Joshua. He was trained under a great leader and became a great leader. He was a man of courage, ready to stand with but a single companion in the face of an angry people ready to tear him to pieces. He had the vision of faith and saw victory through God for his people where his companions saw only defeat. He was surely none of those who look upon the dark side of things because God had promised the Land of Canaan, he was sure that it was his already. He was a great soldier, fighting for his people. His name means "saviour", suggesting to us the great Saviour of the race who is the captain of our salvation. He was a man who could have absolute faith in God at a critical time. It was through such faith as he showed at Jericho that Canaan was won.

Caleb, the companion of Joshua, who stood out for a favorable report when the spies returned from spying out the land, in another man whose faith is an inspiration to all the ages. He was evidently a foreigner and his name means dog, a mark of contempt, neverthless he was a man greater and better that his generation. With Joshua he was the only adult among those that

halted at the gateway of the Promised Land who ever saw it. Faith in God is the outstanding thing in Caleb's life. He lived to reap the reward of his faith in receiving the inheritance he desired. Faith had made him a fearless person for God and God rewarded his faith by taking care of him.

Gideon is another individual who is impressive in our study. He is called by God to deliver his people form an enemy that was eating them up. He raises an army but uses only those who are willing to fact the foe and of these he selects men who are ready, able and watchful. With trumpet, pitcher and light he wins a victory. God uses insignificant means here as elsewhere, to accomplish his will. The trumpet suggests the proclaiming the gospel—the light of the world.

The story of Ruth, from a time of wars and anarchy gives us a glimpse of the home life in Israel at that time. Famine comes with its terrible suffering and death. The family lose faith and move, suggesting the backslider who cannot endure trouble, but who finds worse troubles outside the fold. Ruth's choice emphasized the need of decision that comes into every life. We must choose for God or against Him. Ruth's choice gives her a prominent place in the giving of the Christ to the world. The lesson emphasizes the fact that we all come to the parting of the ways and should choose rightly.

Samuel is one of the great characters of the Old Testament, the first of a long line of prophets and the last of the judges. He was desired of the Lord. His parents consecrated him to the Lord. He began his ministry early in the house of the Lord. He was a man of prayer and therefore a man of power. His was a whole life given to the ministry of God.

THE C. E. TOPIC

Dec. 26

The Past Year—Its Lessons; The New—Its Possibilities.

Deut. 8:1-6; Phil. 3:13,14.

What does a year mean to us? Is it only 365 days that are spent? or does it mean that these 365 days have been filled with matters of peculiar significance? One thing we are sure about. It is gone—and gone forever. There is a proverb that says, "The mill will not grind with the water that has passed." There are behind us a train of events that never can be changed and will forever remain on the record of our lives. Some of these things are things to regret, others give us satisfaction. others will follow us with their consequences that can never be lived down, be they good or bad. The past year has had its blessings and its sorrows. Some of these blesings we did not even recognize when they came to us. Some of the sorrows we had to endure were blessings in disguise. There have been cloudy days and sunshiny days. We should recall that there was more sunshine than rain. We should also remember that the rainy days were very important to us. Rain interfered with our plans and our pleasures, but it also made our food to grow and kept this old earth green and fresh. We did not need to pray that the Lord should send us rain or that He should stop the rain for us. He gave all to us in the right quantities. We ought to be impressed with the thought that the Lord is always balancing His blessings according to our needs. For that reason we have been taught to pray: "Give us day by day our daily bread."

The lessons of the past year have been many. We have learned to know that the Lord is caring for us while at times we did not seem to be caring for Him. He has been merciful in His judgments. We were not stricken down in the midst of our sins. He has given us another chance time and again. Let us be impressed with the thought that it is not safe for us to presume on the goodness of God. The moment is surely coming when our call out of this life will come. Let that moment find us right with God. As we cannot be sure of the time the only safe way to be right with Him is to be right with Him all the time. The past year has had 52 Sabbaths but our worship of God has not been limited to that number of times. Whenever we desired it, our hearts have had the opportunity to go out after God and find sweet fellowship with Him. The mercies that we did not deserve were numberless. The joys that came to us were sweet. The friends that we had were comforting. The work that we could do was delightful. The rest that was ours was sweet. Our homes have been just what we choose to make them. Our wealth, was it much or little, could be used as we desired. And so we might go on without limit in counting last year's blessings. The question we must ask in the face of all this or more is: Have we made right and full use of all that has come to us from God?

It is one of the principles of the Christian faith that it always makes it possible for better things to be ahead of us and reveals to us a way by which we may attain to these better things. A New Year means a new beginning. It is a mile-stone along life's path, a new leaf in life's book, a new period born into one's life. We have had other New Years. They have meant much to us. This one too may mean much, or more, to us if we will have it so. New year is often made an occasion for making resolutions. Every day of our lives we make some resolutions, some of which are serious and others frivolous, some are important and others are unimportant. This day should be the one for our resolutions to be serious and important, if we make resolutions at all. We generally make New Year resolutions with the purpose of amending and correcting our ways of life. If there are just passing fancies we had better let resolutions go by the board. If they are honest determinations to do better, then, remembering our past failures, let us seek the help from God that will enable us to make a showing that He will approve. We remember that this world is one year older now. Let us also remember that it is one year nearer to the end. Let us get ready for the accounting that will come to us when we stand before the Great Judge to give an account of our stewardship.

The occasion is one for looking forward as well as backward, indeed it is better to look forward than backward. The future is in our hands while the past is dead. Will the future be made something that redounds to the glory of God and assures us a closer walk with God? That is something for us to decide and for us to work toward.

DEATHS

Shelly—On Oct 30, 1926, near Plumsteadville, Pa., Rachel Shelly, wife of Charles Shelly, daughter of Isaac and Minerva Meill, aged 31 years and 3 months. Funeral services and internment on Nov. 3, at Deep Run, by her pastor A. M. Fretz.

Hafler—In Plumsteadville, Pa., on Nov. 28, 1926, Josiah Hafler, aged 70 years, 10 months and 8 days. Funeral services and interment on Dec. 2 at Deep Run. The pastor, A. M. Fretz, assisted by Jacob Rush and Enos Wismer officiating.

Reiter—Leah Reiter, nee Steiner, was born Sept. 15, 1854, near Bluffton, Ohio.

In her seventeenth year she was converted and baptized upon her confession of faith and received into the church. January 5th, 1882 she was married to Henry F. Reiter and had her home near Bluffton, Ohio, till 1911.

In 1911 she and her husband moved to California. Ten years ago her husband preceeded her into the home land. Four years ago she sustained a stroke but rallied again nicely and enjoyed a fair state of health to the last few days of her life.

It made great joy to her once more this summer to visit friends and relatives in the old Ohio home.

Thursday, November 11th, she suffered another stroke and Saturday, November 13th at seven in the evening she went to sleep to awake in that presence of her Lord and Saviour whom she dearly loved here below.

Her age she brought to 72 years and 3 months. Besides two sisters and her twin brother she leaves to mourn her loss 3 step-children, 10 grandchildren and 11 great-grandchildren.

Funeral services were held in the Upland Mennonite Church, Tuesday, Nov. 23rd. Words of comfort were spoken by Rev. M. Horsch and Rev. J. C. Mehl.

Schlatter—Christian C. Schlatter was born in Ontario, Canada, on March 2, 1842. He passed away at his home in Wayland, Iowa, on Dec. 1, 1926, aged 84 years, 8 months and 29 days.

When a young man he was baptized on the confession of his faith into the Mennonite Church, which faith he held fast unto the end.

He was united in marriage to Barbara Wenger on Nov. 22, 1866. To this union were born six children: two daughters and four sons.

The wife and three sons preceded him in death.

Funeral services were held on Friday, Dec. 3, at 1:30 P. M. from the home and at 2:00 P. M. from the Wayland Mennonite Church. The services were in charge of his pastor, Rev. H. J. Schrag, who was assisted by Rev. J. J. Pritchard of the Methodist Church. Interment was made in North Hill Cemetery.

Lehman—Mrs. Robert E. Lehman, maiden name Mathilda Miller, was born in Germany, March 19th, 1844. In early years she joined the Evangelical Lutheran church. On Dec. 27, 1872 she was married to Robert E. Lehman. Six children, three sons and three daughters, were born to this union, of whom four preceded her to the heavenly home in their infancy. The parents with the two remaining children came to America in 1886 and settled in Elsworth County, Kansas. Later they moved to Missouri. In year 1899 they came to Geary, Oklahoma. There the family joined the Geary Mennonite church, of which she remained a faithful member until she was called to be with her Saviour, whom she dearly loved, on November 27, 1926, having reached the age of 82 years, 8 months and 8 days.

She leaves to mourn her death her daughter Mathilda, her son Walter, a daughter-in-law. and three grandchildren. The funeral services were conducted by the pastor, H. D. Penner, at the home in German, and at the church in the English language. Texts used: John 14:1-3 and Psalm 16:5 6 10,11.

Henss—Verda Marie Rich, wife of Paul Henss, was born to Mr. and Mrs. Frank G. Rich, on May 9th, 1905, near Crawfordsville, Iowa, and departed this life in Wayland, Iowa, on November 27, 1926, at the age of 21 years. 6 months and 18 days.

Early in life she was admitted to the Emanuel Mennonite church at Noble. Her Christ-like disposition won the respect and admiration of all who knew her.

The young mother leaves to mourn her departure the husband and an infant son, Robert Rich; also her father, five sisters, and four brothers.

Funeral services were held on Monday, Oct. 29, at 1:00 P. M. from the home, and at 2:00 P. M. from the Emmanuel Mennonite Church near Noble. The services were in charge of her pastor, Rev. H. J. Schrag, who was assisted by Rev. J. J. Pritchard of the Methodist church. Interment was made in the Eicher Cemetery beside her mother.

CONTRIBUTIONS

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SEWING SOCIETIES FOR NOV. 1926.

For Gen'l Treas., Foreign Missions:

Oakleaf Mission Soc., Mt. Lake, Minn., $42.25; Bethel Mission Soc., Mt. Lake, Minn., $42.25; Sr. Sew. Soc., Halstead, Kan., $50.00; Sew Soc., Arlington, Kans., $10.00; Dorcas Soc., Pulaski, Iowa, $15.00; Sew. Soc., Pratum, Oregon, $11.50; Jr. Mission Band, Berne, Ind., $60.00.

India for Christmas:

Gleaners S. S. Class, Wayland, Iowa, $25.00; Bergtal Sew. Soc., Butterfield, Minn., $5.00; Dorcas Soc., Pulaski, Iowa, $5.00; Bethel Mission Soc., Mt. Lake, Minn., $20.00; Grace Mission Soc., Pandora, Ohio, $5.00; Upper Milford Menn. Sew. Soc., Zionsville, Pa., $15.00.

China for Christmas:

Sew Soc., Arlington, Kans., $5.00; Bergtal Sew. Soc., Butterfield, Minn., $5.00; Christmas Sew. Soc., Moundridge Kans., $10.00; Dorcas Soc., Pulaski, Iowa, $5.00; Bethel Mission Soc., Mt. Lake, Minn., $20.00; Grace Sew. Soc., Pandora, Ohio, $10.00; Sew. Soc., First Menn. Ch., Bluffton, Ohio, $5.00; Upper Milford Menn. Sew. Soc., Zionsville, Pa., $10.00; Bethesda Sew. Soc. Henderson, Nebr., $35.00.

Okla. Stations for Christmas:

Sr. Sew. Soc., Halstead, Kans., $5.00; Sew. Soc., Arlington, Kans., $5.00; Sew. Soc., Hillsboro, Kans., $10.00; Bethel Sew. Soc., Mt. Lake, Minn., $10.00; Christian Menn. Sew. Soc., Moundridge, Kans., $10.00; Dorcas Soc., Pulaski, Iowa, $5.00; Bethel Mission Soc., Mt. Lake, Minn., $10.00; Girls Menn. Sew. Circle, Hillsboro, Kans., $5.00; Grace Sew. Soc., Pandora, Ohio, $4.45; Bethel College Ch., Mission Soc., Newton, Kans., $10.00; N. E. Alexanderwohl Sew Soc., Goessel, Kans., $5.00; Upper Milford Menn. Sew. Soc., Zionsville, Pa., $5.00; Elvina Sprunger's S. S. Class, Berne, Ind., $12.01; Ebenezer Mission Soc., Bluffton, Ohio, $5.00; Bethesda Sew. Soc., Henderson, Nebr., $15.00; Sew. Soc., Hebron ch., Buhler, Kans., $20.00; Sew. Soc., First Menn. Ch., Newton, Kans., $25.00.

Montana Stations for Christmas:

Bethel Sew. Soc., Mt. Lake, Minn., $10.00; Bergtal Sew. Soc., Butterfield, Minn., $10.00; Bethel Mission Soc., Mt. Lake, Minn., $5.00; Menn. Mission Soc., Upland, Calif., $20.00; Mission Soc., Salem Menn. Ch., Dalton, Ohio, $5.00; Ebenezer Mission Soc., Bluffton, Ohio, $5.00; Mission Soc., Menn. Ch., Trenton, Ohio, $15.00.

Arizona Stations for Christmas:

Bethel Sew. Soc., Mt. Lake, Minn., $5.00; Bethel Mission Soc., Mt. Lake, Minn., $5.00; Girls Menn. Sew. Circle, Hillsboro, Kans., $5.00; Mission Soc., Upland, Calif., $15.00; Grace Sew. Soc., Pandora, Ohio, $5.00; Ebenezer Mission Soc., Bluffton, Ohio, $5.00; Sew. Soc., Hebron Ch., Buhler, Kans., $5.00; Young Girls S. S. Class, Hebron Ch., Buhler, Kans., $30.00;

Miscellaneous:

Nordstern Sew. Soc., Drake, Sask., Evangelist, India, $30.00; Dorcas Soc., Halstead, Kans., Orphan, India, $30.00; Sew. Soc., Herbert, Sask., Daulerin, India, $50.00; Do., Teacher, China, $50.00; Jr. Mission Band, Berne, Ind., Girl, India, $30.00; Sew. Soc., Deer Creek, Okla., Biblewoman, China, $18.00; Sew. Soc., Gotebo, Okla., Orphan, India, $25.00; Sew. Soc., Pratum, Oregon, Home Missions, $5.50; Do., China Building Fund, $13.50; Bethlehem Sew. Soc., Bloomfield, Mont., for Do., $25.00; Sr. Sew. Soc., Halstead, Kans., Hospital, India, $15.00; Bergtal Sew. Soc., Pawnee Rock, Kans., Do., $80.00; Ebenezer Sew. Soc., Gotebo, Okla., Korba Station, where needed, $8.93; Do., Korba Station for Wedding Clothes, $ .80; Mrs. J. Moeschberger, Upland, Calif., Widow's Home, India, $10.00; Silberfeld Sew. Soc., Waldheim, Sask., Leper Work, India, $25.00; Do., for Children of Leper Parents, $25.00; Do., Widow's Home, India, $33.00; Sr. Sew. Soc., Halstead, Kans., Hospital, China, $15.00; Sew. Soc., Brudertal Ch., Hillsboro, Kans., Do., $25.00; Bethany Sew. Soc., Freeman, S. D., Do., $20.00; Menn. Mission Soc., Trenton, Ohio, Girls' School, China, $11.30; Ladies Mission Soc., Salem Zion Ch., Marion, S. D., Mission Work, China, $59.40; Do., Mission Work, American Indians, $14.85; Do., Mission Work, City Missions, $14.85; Sew. Soc., First Menn. Ch., Newton, Kans., Orphanage, Germany $10.00; Mrs. J. B. Dick, Newton, Kans., Do., $2.00; Sister Hillegonda, Newton, Kans., Do., $2.00; Mrs. J. Suderman, Newton, Kans., Do., $5.00; Swiss Menn., Sew. Circle, Whitewater, Kans., Elevator in Old Peoples Home, Newton Kans., $10.00; Sew. Soc., Pratum, Oregon Expenses of Ex. Com., $1.50; Sew. Soc., Ebenezer, Gotebo, Okla. Do., $1.00; Ladies Aid Soc., Wadsworth, Ohio, Mission Work among the Indians, $30.00.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR NOVEMBER, 1926

Bethel Ch., Mt. Lake, Minn., $2,050.00; Bethel C. E. Soc., Inman, Kan., $16.59; Emmaus Ch., Whitewater, Kan., $1,023.82; Johann Epp, Whitewater, Kan., $25.00; Menn. Ch., Pulaski, Iowa, $42.95; Bethlehem Ch., Bloomfield, Mont., $32.02; John H. Regier, Elbing, Kan., $100.00; Hebron Ch., Buhler, Kan., $75.17; Mr. and Mrs. John J. Boese, Vona, Colo., $55.00; Menn. S. S., Wadsworth, Ohio, $14.74; Friend, Beatrice, Nebr., $30.00; Bergtal Ch., Pawnee Rock, Kan., $55.28; H. J. Kliewer, refund, $37.50; Conference trust fund, $651.02; First Menn. C. E. Soc., Beatrice, Nebr., $52.63; First Menn. Dorcas Class, Bluffton, Ohio, $35.00; Friend, Beatrice, Nebr., $21.00; P. H. Pankratz, Henderson, Nebr., $100; P. P. Tschetter, Bridgewater, S. Dak., $26.00; H. Plett, $50.00; Herold Ch., Bessie, Okla., $8.62; Menn. Ch., Carlock, Ill., $50.00; West Zion Ch., Moundridge, Kan., $76.25; P. A., Hillsboro, Kan., $100; Menn. Ch., Deer Creek, Okla., $26.83; B. F. Welty, legacy, Tacoma, Wash., $67.83; San Marcos Ch., Paso Robles, Calif., $33.50; friend, Meno, Okla., $30.00; Katie von Steen, Beatrice, Nebr., $40.00; Jacob P. Hofer, Dolton, S. Dak., $25.00; Bethany Ch., Freeman, S. Dak., $118.45; Upper Milford Ch., Zionsville, Pa., $80.00; Menn. Ch., Canton, Kan., $22.91; friend, Halstead, Kan., $35.00; Menn. Ch., Halstead, Kan., $90.43; Mrs. J. A. Hiebert, Ontario, Calif., $20.00; Menn. C. E. Soc., Butterfield, Minn., $40.00; Lizzie Reese, Pulaski, Iowa, $30.00; Bergtal Ch., Corn, Okla., $31.36; Alexanderwohl Ch., Goessel, Kan., $452.00; friend, Goessel, Kan., $100.00; friends, Goessel, Kan., $27; Bethany Ch., Kingman, Kan., $24.42; Anna Abrahams, Goessel, Kan., $25.00; Eighth St. Menn. Ch., Goshen, Ind., $50.00; Lifter's S. S. Class, 8th. St., Menn. Ch., Goshen, Ind., $20.00; collected by Clara E. Kleinsasser, Freeman, S. Dak., $50; Menn. Ch. and S. S., Pratum, Oreg., $67.10; Menn. Ch., Buhler, Kansas, $64.70; Home Mission Board, $100; Menn. Ch., Flatland, Pa., $27.00; A. T. Neufeld, Inman, Kan., $20.00; friend. Newton, Kan., $75.00; A. F. Wiens and Workers, Chicago, Ill., $27.52; Menn. Ch., Springfield, Pa., $7.31; Wm. B. Jantz and family, Meno, Okla., $27.00; Mrs. B. B. Becker, Meno, Okla., $10.00; New Hopedale, West Ch., Meno, Okla., $7.32; friend, Berne, Ind., $55.00; D. G. Baergen, Alva, Okla., $5.00; Johannestal, S. S., Hillsboro, Kan., $91.30; C. J. Voran, Kingman, Kan., $10.00; First Menn. Ch., Mt. Lake, Minn., $39.76; Gnadenberg Ch., Whitewater, Kan., $33.34; Tabor S. S., Goessel, Kan., $10.00; Mrs. Gus. Andres, Newton, Kan., $50.00; Hoffnungsau Ch., Inman, Kan., $42.75; David Buller, Goessel, Kan., $15.00; Menn. Ch., Inman, Kan., $15.00; Herman Janzen, Elbing, Kan., $100.00; Menn. Ch., Wadsworth, Ohio, $5.00; Hoffnungsau C. E. Soc., Inman, Kan., $17.00; Ebenezer Ch., Bluffton, Ohio, $200; New Hopedale S. S. Class, Meno, Okla., $11.03; C. F. Claassen, Newton, Kan., $30.00; First Menn. Ch., Upland, Calif., $42.86; Brudertal S. S., Hillsboro, Kan., $76.18; G. A. Harder, Whitewater, Kan., $30.00; D. J. and M. Schmidt, American Falls, Idaho, $30.00; S. P. and Ag. Ediger, Inman, Kan., $30.00; Grace Ch., Pandora, Ohio, $96.98; First Menn. and Emanuel Chs., Aberdeen, Ida., $120.00; Zion Ch., Donnellson, Iowa, $79.46; Zion Ch., Donnellson, Iowa, $210.54; Zion C. E. Soc., Polk Station, Oreg., $6.00; Aaron G. Good, Bowmansville, Pa., $10.00; Elise K. Regier, Elbing, Kan., $50; Menn. Ch., Hillsboro, Kan., $44.17; Menn. Ch., Hutchinson, Kan., $15.18; Eighth St. Menn. Ch., Goshen, Ind., $150.00; Mr. and Mrs. Warren B. Borneman, Norristown, Pa., $50; John W. Tschetter, Carpenter, S. Dak., $15.00; Aletta H. Krehbiel, Clarence Center, N. Y., $20.00; First Menn. Ch., Reedley, Calif., $160.15; Hoffnungsfeld Ch., Moundridge, Kan., $38.00; First Menn. Ch., Geary, Okla., $25.62; Immanuel Ch., Los Angeles, Calif., $203.25; legacy left to friend, Los Angeles, Calif., $18.00; First Menn. S. S., Newton, Kan., $73.82; Mrs. P. C. Wedel, Galva, Kan., $71.75; Susie Friesen, Mt. Lake, Minn., $30.00; Mennonite settlers near Swift Current, Sask., $10.00; Bergtal Ch., Pawnee Rock, Kan., $35.95; Menn. Ch., Deep Run, Pa., $150.00; P. H. Eck, Ringwood, Okla., $12.00; Albert Eck, Ringwood, Okla., $1.00; Daniel Eck, Ringwood, Okla., $2.00; First Menn. Mothers' S. S. Class, Newton, Kan., $25.00; Salem S. S., Munich, N. Dak., $192.88; Menn. immigrants, in and near Winnipeg, Man., $8.75; Grace Ch., Pandora, O., $70.25; Mary C. Steiner, Pandora, O., $35.00; Mary and Barbara Steiner, Pandora, Ohio, $30.00; Ella M. Wiebe, Milwaukee, Wisconsin, $50; Tabor Ch., Goessel, Kan., $848.89; Tabor Ch., children, Goessel, Kan., $210.58; Alexanderwohl Ch., Goessel, Kan., $2,509.50; Alexanderwohl Ch., children, Goessel, Kan., $283.30; Johannestal Ch., Hillsboro, Kan., $67.05; Menn. Ch., Arlington, Kan., $77.37; Menn. Ch., Lehigh, Kan., $26.39; Menn. Ch., children, Lehigh, Kan., $7.58; C. D. Epp, Henderson, Nebr., $30.00; Rosenort Ch., Laird, Sask., $410.00; Bethesda Ch., Henderson, Nebr., $32.38; New Huttertal S. S., Dolton, S. Dak., $52.56; Anna Andreas, Beatrice, Nebr., $25; Ladies' Aid Soc., Gotebo, Okla., $25; P. A. and Mary Flickner, Moundridge, Kan., $50.00; Goessel Menn. Ch., Goessel, Kan., $576.34; Goessel Menn. Ch., children, Goessel, Kan., $124.46; friend, Buhler, Kan., $50; freight refund, $1.48; Greenfield Menn. Ch., Carnegie, Okla., $12.35; Bethesda Ch., Marion, S. Dak., $350.00; Bergtal Ch., Pawnee Rock, Kan., $42.55; Menn Ch., Inman, Kan., $33.50; New Hopedale Ch., Meno, Okla., $33.90; Mr. and Mrs. H. U. Schmidt, Meno, Okla., $50.00; Home Mission Board, for Mission Quarterlies, $66.06; First Menn. Ch., "Best I Can Do Class", Halstead, Kan., $30; David J. Buller, Buhler, Kan., $7.50; Christian Ch., Moundridge, Kan., $25.20; Mrs. John J. Voth, Canton, Kan., $15.00; Zion Ch., Souderton, Pa., $516.74; First Menn. Ch., Newton, Kan., $1622.68; First Menn. Ch., children, Newton, Kan., $41.73; Menn. Ch., Buhler, Kan., $275.51; Menn. Ch., children, Buhler, Kan., $39.21; Bartel Ch., Langdon N. Dak., $5.52; Salem Ch., Ruff, Wash., $15.46; Christian S. S., Moundridge, Kan., $60.85; Sew. Soc., Altona, Man., $50.00; Bethel Ch., Mt. Lake, Minn., $150.00; Bethel S. S., Inman, Kan., $44.96; friend, Geary, Okla., $25.00; Bethel Ch., Fortuna, Mo., $80; Fairfield S. S., Hitchcock, S. Dak., $37.77; the Ladies' Ex. Com. of Sew. Soc., (Mrs. J. G. Regier), $630.00.

Total, $19,326.61.

Balance in bank on November 1st, 1926	$ 69.12
Gifts for:	
General Fund	16,074.58
Orphans, Teachers, etc.	1,182.09
China station	110.56
India station	224.28
China Building Fund	175.00
Interest	651.02
Sundries	909.08
Total receipts for Nov.	$19,326.61
Total receipts and balance	$19,395.73
Paid on orders in Nov.	$11,393.68
Paid on debt in Nov.	$ 8,000.00
	$19,393.68
Bal. in bank Dec. 1st, 1926	$ 2.05
On December 1st, 1926, our Board has a debt of	$13 700.00

Gratefully acknowledged,

J. G. Regier, Treas.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1928 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

JOTTINGS

Rev. Ed. Miller of Inwood, has recently been installed as pastor of the new Mennonite organization at Elk Lick, Somerset County, Pa. The congregation was visited by Dean Whitmer of Witmarsum Seminary when its organization was perfected.

A joint program for all the churches of Mt. Lake, Minn., was held last week. Bethel church, in which the meeting was held, was not large enough to accommodate all who came. A collection amounting to $117.00 was taken for the purpose of furnishing the Demonstration room in the Deaconess Sister house.

Miss Gertrude von Riesen, of Maryville, Kan., who is a graduate of the School of Religious Education of Boston University, visited the church at Geary, Oklahoma, Dec. 5. She gave a very interesting and profitable address. She also told two missionary stories to the children which were very much enjoyed also by the older children. Miss von Riesen is a neice of the brethren E. J. and E. R. Lehman of the Geary congregation.

Rev. H. D. Penner, the pastor of the church, writes that everybody is enjoying fine weather and lots of sunshine. The people are all busy picking and ginning cotton.

Jesse Diller of the class of '24 of Bluffton College has accepted a position as a specialist in botany with the Firestone Tire and Rubber Co., and has been sent to Monrovia, Liberia, on the west coast of Africa. The rubber company has leased one million acres of land which is to be developed into rubber plantations. He will have charge of from 250 to 300 natives in the planting and cultivation of rubber trees in the production of rubber.

Rev. A. J. Neuenschwander, of the First church, Philadelphia, submitted to an operation for appendicitis in the Samaritan Hospital last week. The operation is reported to have been satisfactory.

On their last Sunday in the community Rev. and Mrs. Ezra Steiner attended services in St. John's church, Pandora, Ohio, Brother Steiner bringing the message. Mrs. Steiner spoke at the last meeting of the Woman's Missionary Society.

The Alexanderwohl Mennonite church, Goessel, Kan., makes Thanksgiving Day an occasion for special collection for missions. The adult collection amounted to $2,500.00 while the children gave $283.00. Other churches observing the same custom gave well also. The Hoffnungsau church collected over $1,100.00. The children's classes of Tabor church gave $210.

The Annual Bazaar and Supper of the Busy Bees, a girls' sewing circle of the Zion Mennonite church of Donnellson Iowa was held Dec. 1. The proceeds go for missions. On Sunday Dec. a Golden Rule Dinner was served in the basement of the church. This very simple meal was under the auspices of the Christian Endeavor society. Those who did not partake of the meal observed the day fittingly in their homes. A Thank Offering was received for Near East Relief.

The Berne, Ind., church is joining in the 22nd series of Union Evangelistic Meetings held in that town. Meetings begin January 16.

On Nov. 25th the Union Mission station at Hollidaysburg, Pa., held a Bible Conference extending over four days. A splendid program was arranged in which the following persons participated: Foster Orr, Rev. J. P. Metzgar, Isaac Snyder, Rev. L. H. Glass, Rev. Jacob Snyder, Rev. S. P. Miller, and L. L. Shaw. The program was carried out as announced except that Rev. Adam Wolfe, who was to be one of the speakers was detained at home because of sickness.

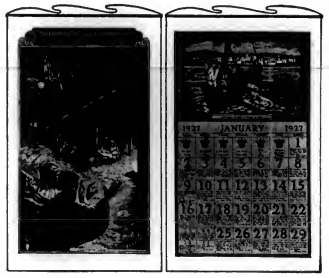
The program of the Conference of Pacifist Churches to be held at Elizabethtown College, Elizabethtown, Pa., Dec. 29 and 30, is being distributed. Besides regular periods of worship and routine work and the Report of the Continuation Committee by William B. Harvey, the following addresses will be given: "Pacifism at Work" by Bishop Paul Jones; "The Teaching of Jesus and the Prevention of War" by Alfred C. Garrett, Ph. D.; "The Churches for Peace" by Rev. Robert Bagnell; "So Bring Peace" by Frederick Libby; "The Summary of the Conference" by Rev. Elmer E. S. Johnson, Ph. D. Accommodations for visitors will be provided in the College dormitory and dining room. A charge of 50 cents a night and 50 cents a meal will be made. Arrangements for accommodations should be made through H. Z. Herr, Business Manager, Elizabethtown College, Elizabethtown, Pa.,

The report of the Mission Treasurer shows a number of large contributions from various congregations this month. Bethel church, Mt. Lake, Minn., gave $2050; Emmaus church, Whitewater, Kan., $1023.82; The congregation and children's offering from the First church, Newton, Kan., amounted to $1640.41.

The long and faithful service of Professor Hirschler of Bluffton College is indicated by the fact that for the last two years he has been instructing the second generation into the mysteries of Algebra. Kathleen Lugibill, Glen Hilty, Bernice Amstutz and Marie Amstutz are among those whose parents received instruction under Prof. Hirschler, and who are now receiving the same benefits.

Missionary Sam Goering gave a talk to the Y. W. and Y. M. C. A. of Freeman College that will not soon be forgotten by those who heard it. There is a list of twelve exercises called The Daily Dozen, which if done carefully will keep the body strong and healthy. Mr. Goering gave a list of different exercises which every Christian should observe, and which, if observed, will build up a strong and healthy character. The list is as follows: 1. Patience. 2. Self-Control. 3. Usefulness. 4. Generosity. 5. Kindness. 6. Appreciation. 7. Excuse the other fellow—take the blame on yourself. 8. A good deed. 9. Thinking noble thoughts. 10. Politeness. 11. Song. 12. Silent Prayer. If these exercises are observed daily they will soon become a habit and we will do them unconsciously and gladly.

Scripture Text Calendar
For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the homa.

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"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLI. BERNE, INDIANA, DECEMBER 23, 1926 No. 50

NOTES AND COMMENTS

Nearly a million Bibles are distributed annually in New York City, according to figures released by the New York Bible Society. These Bibles, printed in sixty-seven languages, reach practically every class of people and make up the largest distribution of any piece of literature. A most interesting distribution is among the immigrants landing at Ellis Island, where a total of 100,000 volumes are given out yearly. Bibles available for this class are not confined to books printed in every possible foreign language, but now include the "Diglot" Scriptures, where the foreign translation is printed parallel with the English. Bible distribution along the waterfront on all sides of New York harbor reaches yearly almost 125,000 copies, with an average of 10,000 copies a month going out to seamen on steamers, schooners, canal boats, barges, coal boats and freighters. The New York Bible Society supplies the pursers of the large passenger ships with Bibles in fourteen languages.

A religious survey of the students of the Yale Divinity School gives the following statement of the denominations represented in the student body: Methodists, 63 (northern 20, southern 43); Disciples, 33; Baptists, 32; Presbyterians, 17; United Presbyterians, 3; Christians, 9; Lutherans, 5; Evangelical, 5; Episcopalians, 4. Eight other denominations have from one to three each, including one Greek Orthodox.

Out-Patient Stations are one way of making the treatments available for a greater number of lepers. The American Mission to Lepers has inaugurated in a northern province of Korea a chain of ten treatment stations within a hundred mile radius of the leper hospital at Taiku, from which an itinerating doctor will visit each station three times a month. The lepers in this province number nearly 2,000, obviously too many for a Mission organization to endeavor to hospitalize. The new technique in the care of leprosy calls for a revision of the old idea of segregation, which meant herding cases together, no matter in what stage of the disease. Many leprologists now believe that leprosy is a self-limiting disease which runs a course through three stages and finally burns itself out. The first or incipient stage, and the third or "burnt-out" stage are alike in being non-contagious, it is believed. The middle stage is the one requiring treatment in special hospitals where cases will not endanger the healthy community. Hence the problem of segregation is greatly simplified. Incipient cases may be treated at clinics, while continuing their normal relationships to home and society. This out-patient system is gaining in popularity among leprosy specialists in India and the Philippines as well as in Korea. But this Korean project of the Mission to Lepers will not only furnish a test of the effectiveness of the system, but will demonstrate in a single province the methods by which whole nations, and ultimately the world, may be freed from leprosy.

In this materialistic age there are those who seem to think that spiritual things belong to the time when men believed in witches and other objects of foolish superstition. However, it is refreshing to note that there are men of great scientific attainment who recognize the spiritual though their interests have been centered largely on the material. A recent utterance of Dr. Charles Mayo of Rochester, Minn., a surgeon of world-wide reputation, leads us to feel that even in such quarters there are those who realize that there is a soul, even though they do not understand it. Dr. Mayo said: "Like the small boy with the watch we have taken man's form apart and put it together again, but as yet are hazy about the forces that make it run. Some believe the soul to be in the brain, others think it is in the heart. I have met men and women whose actions led me to believe their souls—if they have such equipments—would be found in their stomachs."

Four continents are competing for the Universal Religious Peace Congress, according to a report of Dr. Henry A. Atkinson, who has just returned from Europe, where he consulted religious leaders of the Old World concerning the plan to hold an international meeting at which all the great religions of the world will be represented. He is General Secretary of the Church Peace Union which first proposed this Congress two years ago and appointed a committee to make preparations. Several cities in the United States have invited the Congress to meet there. There are applicants from every continent, excepting South America and Australia. Among the Old World cities under consideration are Geneva, Switzerland; Cairo, Egypt; and Calcutta, India. An international committee of 1,000 is now being organized, to include representatives of the eleven great living religions of the world, namely, Christians, Jews, Mohammedans, Buddhists, Confucians, Shintoists, Taoists, Hindoos, Parsees, Jains, and Sikhs. These eleven religions will be assigned representation in the Committee of 1,000 in numerical proportion. The purpose of the Congress, according to Dr. Atkinson's report, is to bring together adherents of the world's living religions to discuss the questions relating to international justice and good will, to make known the content of each religion relating to these questions, and to compare the ideals of human brotherhood and world peace. It will be based upon the principle that world peace can be established only through the recognition of Universal brotherhood.

Each year the Surplus Material Department of the World's Sunday School Association, 216 Metropolitan Tower, New York City, sends a Christmas Greeting to the missionaries both at home and abroad who are being introduced to inquirers in the home land that packages of Bible pictures and other useful things may be forwarded to assist in the work. In the packet with the greeting were two 1927 Daily Bible Reading Sunday School Calendars, Christmas and Easter musical services and a pamphlet giving selected portions of Scripture for reading during each day of the coming year. In expressing their thanks, the missionaries often state that the calendars received in this now annual packet are the only ones they have. There are many unused things we have at home which are greatly needed by the representatives of our churches abroad which could be put to good use overseas at only the cost of mailing. For example, the large Bible lesson picture rolls and small Bible lesson picture cards are always in demand and they can be forwarded usually at the rate of 1c for each 2 ounces, with 4 lbs., 6 ounces as the limit of weight for one package.

By writing to the address indicated above you can obtain a leaflet outlining the Surplus Material plan and an introduction to a missionary. If you will indicate your denomination, the name and address of a missionary in your own church will be sent. More than 50,000 introductions have been placed in this manner.

The Central Bureau for Relief of the Evangelical Churches of Europe is calling attention to the need of the Protestant welfare institutions of Poland. The economic situation in Poland is far from normal and the regular support of such institutions had dwindled to almost nothing During the war the helpless had to flee, time and again, before invading armies. In the meanwhile, there are little children and old couples, orphans, cripples, epileptics, and blind of Protestant families in dire need. These comprise many nationalities, such as Germans, Poles, Ukrainians and Russians. The institutions that existed before the war were used as barracks and were left in indescribable condition so that they are hardly fit for present use. $66.00 is said to be sufficient to cover the entire cost of maintaining an inmate in an institution for an entire year.

ANNUAL CHURCH MEETINGS

The time for annual church meetings is at hand. This is the time when church budgets and other affairs of the churches are discussed and usually disposed of.

In doing this, will not the churches kindly extend their horizon to include the needs of the District and General Conference activities as well? The work done by these organizations is delegated to them by the churches; but it can only be done with the support of each church in such measure as the Lord has granted His blessings.

The Boards of the General Conference are to present their several budgets, but as these will hardly be ready to publish before New-year, it may be well to give a general estimate of the total needs for the coming year so the local churches may discuss the matter more intelligently.

The total budget for Foreign Missions, Home Missions, Publication, Education, and Relief, will likely be about an average of $7.00 or $8.00 per church member. But such a statement is misleading in two ways: First, there will be those who could and therefore should give more than that amount, who may be disposed to be governed by these figures. Then there are those who with the best of intentions and a sincere interest will find it rather difficult to come up to the per capita average, and will therefore be discouraged. Let each one hence be governed rather by love for the great cause than by the fear that he might do just a little more than a less fortunate brother or sister.

And in making our apportionments let us not forget that the work of each Board is our work as well as that of any other and not slight one or the other. Five dollars average per member will likely carry out the program of the Foreign Mission Board; and $1.25 that of the Home Mission Board. The Emergency Relief Commission thinks $1.00 average per member might be the quota to begin with and hopes the Lord may spare us from catastrophes.

The General Conference treasury proper is so often forgotten altogether. But this could easily be taken care of by one or two annual free-will offerings averaging about 15c per member. Make it a point to give the members an opportunity to contribute this amount and send it to the Conference Treasurer, Brother C. F. Claassen, Newton, Kansas, but do not forget to write him that it is for the General Treasury, as he also is treasurer of the Emergency Relief and of the Trustees.

The Board of Education should also be remembered with at least one offering. It has been instructed to see that a revision of the Catechism is published and that a smaller Catechism is also prepared. The Conference instructed this Board together with the Peace Committee of the Conference to make an effort to have Quarterly Peace Lessons inserted in our Sunday School Program something like the Temperance Lessons. The Conference Peace Committee are the Brethren H. P. Krehbiel and A. J. Neuenschwander. To these the Board of Education added the Brethren H. J. Krehbiel and D. H. Richert, who together are to prepare the proposed Peace Lessons.

For your convenience, I append the names and addresses of the various treasurers. Will you not kindly cut them out and preserve them for future reference when you have offerings to send in:

C. F. Claassen, Newton, Kansas, Treasurer General Conference

C. F. Claassen, Newton, Kansas, Treasurer Emergency Relief.

D. H. Richert, Newton, Kansas, Treasurer Board of Education.

J. F. Lehman, Berne, Ind., Treasurer, Board of Publication.

J. E. Amstutz, Trenton, Ohio, Treasurer, Board of Home Missions.

J. G. Regier, Newton, Kansas, Treasurer Board of Foreign Missions.

Sincerely,

C. E. Krehbiel,

Sec., General Conference

Newton, Kans.

THANKSGIVING AT LAME DEER

Dear Editor: A correspondent for the North West News Bureau wrote the following about our Thanksgiving service, and it appeared in the Billings paper, Great Falls, no doubt also Minneapolis and St. Paul papers. I thought it would interest the readers of The Mennonite.

Lame Deer, Mont., Nov. 28. (Special)—A Thanksgiving service and feast given at the local Mennonite mission last Thursday is believed to be more nearly like the original Thanksgiving ceremonies held by the Pilgrim fathers and the Massachusetts Indians than any other like services held anywhere in the United States. The congregation of the mission, members of the Cheyenne Indian tribe, gather every year at the church to hold a community feast with the missionaries.

Services consisting of prayers of thanksgiving are held in the Cheyenne language preceding the feast.

Another point of similarity pointed out by the Rev. Rodolphe Petter, in charge of the mission, who is a noted authority on the Cheyenne language and customs, and who is also well known as an ethnologist, is that the Cheyennes are a branch of the Algonquin tribe, of which the Massachusetts Indians were also members.

The feast this year was of special significance to the older members of the tribe in that the beef eaten at the dinner had been donated by the daughter of the late Chief Standingelky as a special memorial to her father. All the chiefs and sub-chiefs living on the reservation were invited to partake as a mark of respect to their late leader, whose death last spring is being mourned in the entire tribe.

About 100 Indians, members of the church and their friends attended the services.

Sincerely,

Bertha E. K. Petter.

PRAYER REQUEST FROM ASHLAND, MONTANA

"For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God besides Thee, who worketh for him that waiteth for Him." —Isa. 64:4.

Dear Mission Friends:

God has promised to work for us if we will wait for Him—wait for Him in prayer. He has even promised to answer before we call and to hear while we are yet speaking.—Isa. 65:24. We know that many of you who read these lines are among those who have proven the literalness of the above promises, who know that the only way to do real and abiding work for God is to do it through prevailing prayer. As it has been said, the only way to advance in Christian work is upon one's knees.

Therefore we wish to bring before you the following prayer requests, trusting that God will lay it upon the hearts of many of you to present them to Him daily.

Please pray for the three Christian Indians at Ashland, that they may have a far deeper conviction of sin, that they may be filled with the love of Jesus, that they may earnestly desire to be active soul-winners for God. Pray that they may be filled with the Holy Spirit.

Please pray for the former native worker, Yellow Fox, who recently quit because he was "tired" of his work. The chief reason for being "tired" is his lack of full surrender to God. At present he is being led through deep family trials. Pray that he may come through these afflictions as gold that has been tried in the furnace. Pray that he may learn fully what it means to be a living sacrifice, acceptable to God.

Please pray for the Sunday services, that God may draw many to come and hear the Word, that He may spiritually and physically sustain those whom He uses to present the Word, and that the result may be an ingathering of many souls —redeemed through the Blood of Jesus.

Satan is very active here. Pray that all his malignant efforts may come to nought through the all-prevailing power of the Cross. One of his strongholds is in the form of a Catholic school and Church for the Indians. Over forty years they have been here, baptizing practically every Indian, and yet having the usual result: not a single one saved, not a single one even trying to live a Christian life. Those who take prominent parts in their various ceremonies and celebrations are notorious for their unclean lives as drunkards, adulterers, gamblers, etc. And yet they threaten the Indians in various ways if they come to our church, telling them, for instance, that heaven will be barred to them if they come to us, and that their children will get sick if they come here, etc.

Please pray that God will send us a real revival, that He will put a burden upon the hearts of the Indians—a heavy burden for their sins, so that they will feel the need of coming to the one place where they can receive the truth which will make them free.

We hear how the Spirit of God works in marvelous ways in other Mission Fields. We know He can work as marvelously in Ashland—if we will wait upon God in prevailing prayer.

Please pray that we, the workers, may be cleansed from all sin, that there may never be anything between us and God, that we may learn to "advance upon our knees" into the work He has entrusted to us, and that we may truly live by faith.

Thanking you for your prayer-help, and remembering you, the readers of the Mennonite, in prayer, we are,

Yours in the Love of Christ,

Mr. and Mrs. Valdo Petter.

Ashland, Montana

Dec. 7, 1926.

THE SITUATION IN CHINA

By H. J. Brown.

Kai Chow, Chihli, China.
Nov. 2, 1926.

Dear Friends:-

Since "China and the Missionary" has become quite a lively topic, it may be well to give our viewpoint of the situation. This subject is really involved in the larger theme, namely, China and the foreigner. Many things said and written though mentioning the missionary really refer to the larger theme. Trouble has not started where the missionary was the only foreigner but rather in places where he is by far the minority in the foreign group. Chinese have been wronged largely in the seaports. But often there has even then been no idea of doing wrong to him, but simply in a business proposition the foreigner has had the advantage. Referring to bad labor-condition in mill and factories, I have no statistical proof but have found by inquiry that the Chinese companies are far more severe on the laborer than the foreign. Of course in all great improvement must be made, if they are to be compared with those of America. Mr. Ford pays his men on a five-day week, while in China a week generally has seven days. The working hours in China are longer too. Some of these things would be more easy to overcome, if the Chinese workers could get something of the western push. Admitting then again that here is much room for improvement, I still maintain that the missionary was and is not really involved in this trouble. And I may further say, that if it has not been for the student agitators there would have been no trouble.

But we are really in this article only concerned about one group of the foreigners, namely the Missionary. Is there really a greater opposition to him now, than before? In order to answer this question it would be necessary to divide the opposition in two groups, namely that which comes from the people outside of the church and that which comes out of the Christian circle itself. As to the former there is now in the large centers an organized opposition although if it were not for the other foreigners, I am inclined to think that it would hardly be as strong. Among the average Chinese there is no greater opposition that there has been for years, in fact, the Chinese in the interior are not openly opposing the missionary. Of course, we cannot say that they want him, but they have never wanted him before.

If we now turn to the second opposing group, which is within the church, what do we find? Some Chinese Christian leaders in seaport places are severely criticizing the missionary. This has started some years ago. In 1922 at the All-China Christian Conference at Shanghai I heard Chinese Christians openly say things that surely made me feel bad. I went home determined to work as fast as the work would bear in the direction of independence. Some of my co-workers thought me very radical; but I had made up my mind that my Chinese Christian brother should never say about me, what some were saying about their missionaries. It remains, however, a fact that missions in the seaports where the work has been going on for 50 to 100 years are much farther advanced and have better leaders and thus should take the lead in the direction of Chinese Christians Church Independence. They in most cases, however, have gotten into old ruts, and are slow to change. I was speaking with a Missionary of one of these missions, and he thought the newer missions adapted themselves much more readily to the situation. He further hoped that their old missionaries would listen to counsel before the clash came.

Now coming back to our own field here in South Chihli, what is our situation? We have open doors among the outside people. No more opposition than ever before, rather less, and we have many that are earnestly seeking for the truth. This surely is most encouraging! How then is it within the Christian ranks? A Proverb says: "A word to the wise is enough." Personally I am striving to give the Chinese brethren all the responsibility they can and will carry. Even where the churches are weak and need my constant help, I push the independence system. Sometimes it seems to me I could greatly improve this or that one's work, but I sooner refrain from public demonstrations. I rather help the brother behind the curtain. By this you can easily see that my public speaking has been reduced to the minimum. This part is very hard for me, but it must be for the Kingdom's sake. John the Baptist referring to Jesus says: "He must increase, but I must decrease," or as Goodspeed has it: "He must grow greater and greater, but I less and less." This is exactly a picture of what the missionaries' relation to the Chinese Church should be.

If we had only local talents in our Mission, we would have to go somewhat slower, but since we have a number of workers from the outside, from older missions and better prepared men and since we have good schools, Junior High School and Bible School we will do well as a Mission not to be too conservative. We must not wait until they boycott us and openly come and ask for power, but we must read the signs of the times, rather invite them for consultation and turn over power and responsibility as they take it from our hands. We as a Mission are however responsible to the home Board and to our General Conference. Unless these can see the need of this change, and permit us here on the field to proceed in this direction progress will be delayed, and there may come a time when our Mission too will have its trouble between the Chinese and the foreign elements. We may then say to our friends at home, that mutual and cordial relations now exist between our missionaries and Chinese Christians for which we are very thankful. Further that there is no need of fearing a change, if our further dealings will be saturated by love and pardance, I say again: They must increase, and we must decrease. Until the time comes when we shall no more be needed by our dear brethren here and can sail for home.

CORRESPONDENCE

Colfax, Washington.—The dedication of the new church of the Colfax, Wash., congregation was twice postponed on account of a delay in the shipment of furniture, but took place Sunday, December 5. An all-day program was arranged and the noon-day lunch was served in the basement of the church. The opening and the dedication act were done by the pastor of the church, Rev. D. D. King of Lind, Washington, who delivered two very powerful and interesting sermons. Rev. Bergen of the Methodist church also favored us with an address. The choir rendered several anthems, choruses and quartets which were greatly appreciated by all. It was first planned to dedicate on Thanksgiving Day and present the new church as a thank offering to the Lord and let the usual mission offering go toward the still unpaid bills, but this would not satisfy the mission spirit. So we decided to have the final business meeting on the Monday before and try to make a **clean slate.** When on Nov. 22 the many unpaid bills were staring us in the face, we felt like the disciples of old, Matt. 15:33. They were then out in the desert surrounded by thousands of hungry people and only a few barley loaves and some little fishes. When commanded by the Lord to give them to eat, then the important question, "Whence shall we take the bread?" This found an echo in the words, "whence shall **we** take the cash to satisfy all these bills?" The Lord was there and the Lord was here, and where the Lord is present and honored, the human impossibilities become possibilities. There in the wilderness the loaves by power divine were multiplied, here the hearts and hands were opened and made willing, the proud bills began to fade and crumble that no one need to worry or lose any more sleep over them. Praise the Lord from whom all blessings flow. Yes, we also gathered the fragments for the Thanksgiving Mission offering, although not twelve nor seven baskets full, still, when added together, made $485.50. It is said that a mission treasury never looks sadder than when empty, but how does it look when buried under a mountain of debts!

The world at this present age is offering and presenting more than ever before, things to make life easier, the homes more pleasant and comfortable. In so many places with so many a one enjoyment has taken the place of self-denial. God's way concerning the salvation of the lost race is the way of self-denial and sacrifice. The road marked out by our Great Example Jesus Christ is the road intended for His followers, and it leads down to Gethsemane and up to Calvary.

November is here called the wet month and as a rule brings more rain than any other month. This year surely was no exception. The results were the dirt roads were almost bottomless. Yes we worried and we prayed for a fair day, and the dear Lord answered our prayers. Three days before the rain ceased, the road improved and Sunday, December 5, we had an ideal winter day, and the church was filled to its capacity. Glad to state that we have an up-to-date equipped church. The Lord bless and make it a blessing in His name and for His Kingdom.

P. R. A.

The Mission Workers of the West Zion Mennonite church, Moundridge, Kan., held their monthly meeting at the home of Mrs. Abe Dyck. Mrs. A. F. Regier was the leader. The main topic was "The Negro". A few members gave some interesting talks about the Negroes. A report of the International C. E. Convention, which was held in London several months ago was given by Mrs. D. W. Galle.

THE MENNONITE

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EDITORIAL

Christmas brings its annual opportunity for good cheer. It is the feast of joy and happiness to everyone that has come down to us through the ages. We are reminded of God's love in giving His beloved Son, of the message of Peace and Goodwill to all men, of the innocence and purity of the Christ Child and of His great gift of Himself that all who would might be happy. There are ways and ways of celebrating the birthday of our Lord. Some spend the day in feasting. There is nothing wrong in eating good things if we have them, but making eating and drinking an end in this celebration is to degrade it to a mere materialistic occasion that does no one any good. Others look forward to Christmas as an occasion for gift-giving. The giving of gifts is one of the things in a life that tend to make us happier. It is the giving rather than the receiving that contributes the greatest happiness. Jesus pointed out that it is more blessed to give than to receive. Just now we are in the midst of times that are prosperous. There is scarcely any one who may not get more out of the day than usual, but no matter how prosperous the times, there are always poor and unfortunate who should be remembered. One who lets a Christmas go by without doing his bit toward making the unfortunate happy has missed the best opportunity God has given to make it a Merry Christmas.

This will be the last issue this year, for the Mennonite is issued but fifty times a year. With next year, the Mennonite will have several changes. The "Sower" page will have disappeared and in its place will be two pages of matter relating directly to young people's interests. This material will be gathered by a committee composed of members representing each of our district conferences. We welcome this change and believe that it will not only knit the young people into a closer bond, but will also give opportunity for expression from a young people's point of view. The Mennonite aims to serve the whole church and never undertakes to limit its interest to a special class of individuals. We see in this move a splendid opportunity for the young people of our church to develop their talents for writing and anticipate a larger interest in the affairs of the church on the part of the young people.

CORRESPONDENCE

First Mennonite Church, Paso Robles, Calif.—Only a few more weeks and the old year will be a thing of the past. Many days of the past have been days of joy and days of blessing, others may have been days of adversity and of sorrow, but they have not broken us in spirit, for God has been our stay and Comfort.

During the past year the Lord saw fit to call home our beloved pastor, Rev. Jacob Hege, who so faithfully served the Lord at this place for many years and five months later Mother Hege, wife of the Rev. Jacob Hege. She always had a smile for one and a "Wie geht's" which no doubt is being missed by all. May the Lord grant that we may all be united again where there will be no more separation.

As we look back over the past year as a church, we must acknowledge that the Lord has blessed us in many ways.

On November 14, Mr. and Mrs. C. F. Mueller, Miss E. Ruth and Mr. H. Neufeld, all from Reedley, were here. Mr. Mueller being our district field secretary of the Christian Endeavor and Sunday school, spoke along those lines, encouraging the young people to take a more active part in these things, especially in Christian Endeavor. This is the only means by which most young people can become more acquainted with the Word of God and be of service for Christ and the Church, as only a few can afford to attend schools. Miss Ruth and Mr. Neufeld also gave a few suggestions.

Paso Robles can be easily reached by auto from any of our Mennonite settlements in California within a day's drive. Upland, being the farthest away, can be made in 10 hours; Reedley 4½; Shafter 3.

On Thanksgiving Day we had our regular service. Our pastor based his sermon on Ps. 100:4. Surely Thanksgiving Day affords us many reasons to lift up our hearts and voices with God in praise and gratitude. God has blessed us all during the past year in many ways, especially the farmers in giving them a good harvest. The outlook so far is very good for another prosperous year, as we have had over eight inches of rain since a few days before Thanksgiving and it is green everywhere.

Wishing all the readers a Merry Christmas and a blessed New Year.

Gus. Toews, Corr.

First Mennonite Church, Aberdeen, Idaho.—Missionary Aganetha Fast, on her way to the Mission field in China, stopped here for a few days and on two evenings gave very interesting reports about her work and the mission field in general.

Then it was a rare privilege of ours to have Dr. J. W. Kliewer of Bethel College in our midst for eight days. During this time he gave a series of sermons on the ten commandments. All of the meetings were well attended. Two mission programs were recently given in our church, one by the Sunday school and the other by the Ladies' Sewing society.

During this month, seven new members were added to the church.

The church choir will render a Christmas cantata on the 26th.

Winter has at last made its appearance, with ice and snow.

B. B. Wiebe.

LOVE KNOWETH NO FEAR

Mrs. Nestor Noel

"I'll tell your mother," is a threat used by the eldest daughter to her brothers and sisters or by one girl to another. "I'll report to your mother," is the sterner way in which teachers voice the same idea.

Only the other day, I saw a group of children playing quite harmlessly together. Their play was certainly innocent enough, with just that spice of mischief in it which makes our children real children.

Suddenly one girl exclaimed, "Oh, my brother has seen me. I'll have to go or he'll tell my mother."

"Would she be cross?" asked another girl.

The first speaker made a wry face; that was sufficient answer.

"Would **your** mother mind?" asked one of the group turning towards a twelve-year-old girl.

"Oh, no," was the quick answer. "My mother would call it fun!"

I knew at once that this girl had the right kind of mother. I read it in the smile which lit up her face as she mentioned that mother.

Why should our children fear us? If we are real chums with them, they will not do so. I have seen children frightened because they tore their clothes getting blackberries! What would their mothers say when they reached home?

If these mothers had been sensible women, and especially if they had never picked blackberries themselves, they would merely have mended the rents! If they had known beforehand where their children were going, sensible women would have started them out in old overalls. No mother with a grain of sense will scold children for what they cannot help. Clothes must get worn and torn. It is so absurd to make a child afraid, just bcause she has torn her dress.

A child who is scolded for a torn dress will seldom tell of a slight tear, and it is liable to get worse because it was not mended at once. Later on, if that girl has a sorrow, she is not likely to go to her mother in her grief. Why should she turn to her who from earliest infancy has been a person to fear? It is inconsistent to expect a child to fear and love you at the same time; for perfect love knoweth no fear.

When my little girl tears anything, she tells me at once. We often laugh over the way it got torn; then we see how it can be mended.

Sometimes, through force of circumstances, our children have to leave us. It may be that they have a living to make. We shall dread their going much less if we have brought them up by love instead of fear. We shall feel that they will always write and tell us everything. Alas! how many children leave their parents without a line, year after year.

Let us try to understand our children, by going back in our memory to what we once were. Remembering this, we shall realize that the best, indeed the only way, to bring up a child is by love—the love that knoweth no fear.

On December 19, the Normal, Ill., Central Conference church was rededicated after having been remodeled and repaired. All-day services were held. A number of visiting ministers were present. The Women's Society of this church has obligated itself to support a boy in Africa. Watch Night services will be held on the evening of December 31 and the morning of January 1.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 654 E. 79th St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

OPPORTUNITY

Opportunity comes in life each day
But to us ne'er twice in the self-same way.
Some day it may show a brother in need
Of a friendly smile or a cheerful deed;
Some day it may offer a chance to give
Unselfish our life that others might live.
Some day it may offer the bread of life
To nourish the soul through the bitter strife.
Some day it may offer the courage to meet
The vict'ry of life without a defeat.
Accept it, reject it; which is our choice?
Do we hear the words of that still, small voice?
Refusing today will mean one day less
Of work for Him, who our efforts doth bless.
Rejecting today may cause a delay
To us as we travel along life's way;
Or perhaps it may mean the loss of sight
Of all the noble, the good and the right.
At length might be sounded the call —too late,
Your entrance is barred through the golden gate!
So why not heed opportunity's call
As it's sounded today to one and all?
For tomorrow on us may never dawn—
All opportunity then will be gone!
"Now is the time", saith our Master and Lord.
Why then should we falter and doubt His Word?

M. M. H.

The sign on the door of opportunity reads: "Push". Of course, there are always those who try to enter by "Pull".

PAWNEE ROCK, KANSAS

"Pawnee Rock" is an old natural landmark at which the California gold-seekers of 1849 were wont to stop, camp and seek protection on the long Santa Fe Trail. Earlier Indians and buffalo roamed there. Now that section is one great wheat field, the bread basket of the world, as it were.

The Rock is not quite as prominent as of old, for in the old days builders blasted at it and used the quarried ware for building purposes.

Fifty-two years ago, when the Russian Mennonites came to Kansas, a large party went as far west as this rock. Those who remained farther east were inclined to believe that Hutchinson, Kansas, was the deadline, and any who went farther west would surely rue it.

The coming generation can hardly realize or visualize those pioneer days. Parents with a family of four to ten children, some of very delicate age some born in the box cars that housed them for a short time when first they landed, came there in late October and having selected their homesteads were taken to these raw stretches of prairie and "dumped" with all their earthly belongings on the spot where they hoped to erect their home, and left to dig in. The first abode was a shallow dugout. Then they bought ox teams and tried to break prairie and to haul lumber from Great Bend. The oxen were of the longhorn Texas type, and often it was a merry chase between the oxen and their new owners as to who was master. Scarcely had the roughboard shanties been erected and not yet finished within when the first snow fell and chilly northwestern winds caught those trembling shacks by the neck and shook them till their eyes were dripping wet and their portals shrieked each time they were opened. Like the disgruntled cowboys who echoed the wrath of the cattle kings, even the winds and the weather seemed to say to the newcomers: "What business have you to come here and disturb our domain? We were here first. Off with you, you infernal grangers!" And the prairie dogs by day and the coyotes by night barked and howled assent. Owls hooted at them and rattlesnakes, like the Indians of earlier days, only gave way as they were exterminated. Those were strenuous days!

There was scarcely any wood there; only a few dwarfed cotton-woods along the Big Arkansas miles way. Of course, there were no coal to be had, so the newcomers had to pick up cow chips and buffalo chips and bones and get out their sickles and scythes to mow grass for fuel in their home-made Russian ovens. A few earlier settlers had sowed corn near by and some got corn stalks for fuel.

When spring came, prairie breaking began in earnest, and often unruly oxen would make for a buffalo wallow in spite of all efforts of drivers and stop in the middle in the knee-deep mud till the wrathy driver waded in and plied them with the lash. By and by, by means of nose rings and blacksnakes and goads, the obstreperous oxen were cowed and taught a code of operation. And as the sod turned turtle, hatchets and other sharp tools were sunk into it and for the first time Indian corn "stalked" the buffalo grass.

But the victory was not so easily won. As the blizzards of the winter months attacked the persons of the newcomers, never giving any pardon so the drouth and hot winds of summer blistered and burned their crops; and what they did not destroy, a plague of grasshoppers fairly screening the sun greedily devoured. For a time it seemed that the newcomers could impossibly hold out in the unequal contest, but their friends farther east came to their rescue with flour, seed, wheat and other necessities, and they held out.

It was soon found that there was not enough rainfall for corn on the upland, and recourse was taken to an old friend of the Russian Steppe, the Turkey Red Hard winter wheat. This is the wheat that has since made Kansas a factor in the world wheat market.

I just returned from a week of day and evening meetings with the good people out there. How things have changed! The Rock is still there. A Mennonite who later joined the Swedenbergs once owned it and since gave it to the state. An iron fence has been put around it and the hill. Evergreen and other trees have been planted. A monument and a sort of open Greek temple have been built on the top. Nineteen steps lead from the cement floor to the cement roof from which one can see for miles in every direction. And such a sight! Green wheat fields, thousands of acres, miles and miles of them, hugging each other with just little bands, as it were, marking the sections. The stock has better wheat pasture now than at any time in the spring and summer on the remaining prairie patches. The improvements on the farms tell their own story of prosperity; and the farming methods are the latest. They do not have bumper crops every year. Some years the crops are very lean, but the average is good.

Power machinery is rapidly displacing horsepower. Young men there have put out a wheat crop as far as 20 miles from home and yet have lived at home. It is done thus: They have a tractor and the other necessary machinery on the farm; with an automobile they go out every morning from home with a dinner-pail, work all day, and by sunset are home again. Their days are not as long as ours used to be on the farm. They do all the work of gathering in a wheat harvest, to preparing the ground and sowing a new crop from the 15th of June to the first of October; pull in their machinery and are free to do almost anything if they have no stock to tend.

When one compares this with the Pennsylvania dairy farmer, with its day beginning at three or four in the morning seven days in the week, twelve months in the year, one wonders why those good Pennsylvanians don't simply get out of those smoky hills and migrate to Pawnee Rock.

The Pawnee Rock congregation has a fine brick church out four miles north of the town and the writer can vouch for the fact that they are good church goers. We had ideal weather and trust that the divine blessing will cause the seed sown in His garden to yield its eternal fruitage like He causes the wheat to fill the granaries of the Pawnee Rock Mennonite farmers.

C. E. K.

DON'T BE AN IDLER

Poultry raisers tell us that "the busy hen is the happy hen." Just so with boys and girls. The boy or girl who is idle is not so happy or contented as the boy or girl who is busy.

Find something useful to do and do it. When you play, make playing your business. Put some "pep" into it. When you work, make work your business. Put "pep" into that, too.

Don't loaf. Work, play, read, study —do something every moment you are awake. The only time to loaf is when you are asleep—and sleeping gives nature a chance to work.

When my little boy wants to go to bed, he says to his mother: "Mamma, put me in the garage." He's got the right idea. All day he's running about 60 miles an hour and at night he wants the garage man, Mr. Sleep, to "fix him up."—Tractor Farming.

YOUR PLACE IN LIFE

J. R. Miller

The bird praises God by singing, the flower pays its tribute of fragrant incense as its censer swings in the breeze, the tree shakes down fruit from its bending boughs, the stars pour out their silver beams to gladden the earth, the clouds give their blessing in gentle rain; yet all with equal faithfulness fulfill their mission.

So, among Christ's redeemed servants, one serves by incessant toil in the home, caring for a large family; another, by silent example as a sufferer, patient and uncomplaining; another, with pen, sending forth words that inspire, help, cheer, and bless; another, by living forth words that inspire, help, cheer, and bless; another, by living voice, whose eloquence moves men and starts impulses to better, grander living; another, by the ministry of sweet song; another, by sitting in quiet peace at Jesus' feet, drinking in His spirit and then shining as a gentle and silent light, or pouring out the fragrance of love like a lowly and unconscious flower; yet each and all of these may be serving Christ acceptably, hearing at the close of each day the whispered word: "Well done."

PARENTS' DAY

Every Sunday service should be dedicated to our Lord. There is a great tendency in our day to dedicate so many Sundays to other worthy persons and projects. We believe that this is a dangerous practice for the church. Before we are aware of it most Sundays might in this way be dedicated to special causes. Sunday is the Lord's day and let all our services be dedicated to Him. But it might be conducive of much good if your Young People's societies would specially prepare and dedicate at least one of their programs during the year as a Parents' day program. Mother's day is in many places observed during May.

I believe most of us would like to honor our parents or their memory together on the same day. May we therefore suggest that the program committee of our Young People's societies take this matter under advisement and possibly at some future day give a special Parents' day program under the auspices of each of our societies. The programs had then ought to be given by the members of the societies themselves. However, the best way that we can honor our parents is that we every day live as true Christians and honorable citizens in that community and at the task which we have been given to perform.—Rev. Jordan.

Some one has said that to say "tomorrow" when God says "today" is fatal, because man's tomorrow and God's today never meet. The reverse is also true. Thus it is evident that "being timed right" is quite important. Let us set our "watches" according to God's New Year!

A man landed on the station platform one day just as "his train" was

pulling out. Undaunted, he snatched up his grip and raced after that snorting iron monster. For a short distance he actually gained and the interested onlookers cheered him as he sped by. Even the end of the platform could not stop him. For a hundred yards he chased the last car, but just as he was within a few feet of the steps the train had swung into a momentum equal to his own furious pace and the distance between him and his goal slowly widened. He had been just one second too late! Everybody was sorry for him, because he tried so hard to make that train. But when he returned, vilely abusing the railroads for being so exasperatingly punctual, he soon lost all the sympathy he had first gained. Someone suggested that there was a proverb which ran: "The road of By-and-by leads to the house of Never." Wonder why he didn't start just five seconds sooner?

In each man's life there comes a time supreme,
One day, one night, one morning or one noon,
One freighted hour, one moment opportune,
One rift through which sublime fulfilments gleam,
One space when fate goes tiding with the stream.
One Once, in balance twixt Too Late, Too Soon,
And ready for the passing instant's boon
To tip in favor the uncertain beam.
Ah, happy he who, knowing how to wait,
Knows how to watch, and work and stand
On life's broad deck alert, and at the prow
To seize the passing moment, big with fate,
From Opportunity's extended hand,
When the great clock of destiny strikes now!

—Dr. D. J. Burrell.

1927

With the first issue of the new year the "Hold-over Committee" takes charge of the Young People's section of The Mennonite. It is a little over three years since The Sower was given space in this publication. We hope that with the reorganization of the Committee, giving the Young People's conventions of the six Conference districts an opportunity each to select its member on the Central Committee, that the interest will become more general, and that this will be reflected by a more general participation from all sections.

Herewith we hand the Quill to our successors and wish them God's richest blessings in their efforts to spur youth on to a functioning Christianity based on the everlasting truths as recorded in the old Bible.

C. E. K.

NOT COPYRIGHTED

"He wasn't rich as far as dollars go.
He didn't have a pile of dough,
He didn't own a motor car,
He couldn't often travel far,
He couldn't dress in costly style,
He just possessed a kindly smile."

SPEAK NO ILL

Nay, speak no ill; a kindly word
Can never leave a sting behind.
And, oh! to breathe each tale we've heard,
Is far beneath a noble mind.
Full oft a better seed is sown
By choosing thus a kinder plan,
For if but little good be known,
Still let us speak the best we can.

—Author Unknown.

AN APPRECIATION OF THE LIFE AND WORK OF REV. JOHN OBERHOLTZER

(Address given at the Celebration of the 200th Anniversary of the Mennonite Settlement in Milford, Bucks County, Pa. Held in the West Swamp Church, Milford Square, Penna., Nov. 28, 1926. By Silas M. Grubb.)

(Continued.)

In our time we wonder why the awakening of the community made so little impression upon the fathers of the church and that they saw so much against which to protest in the mass movements that were continually giving evidence of the moving of the Holy Spirit. The Mennonites were not alone in the unfriendly attitude shown to evangelical methods. The literature of the community before the latter half of last century is full of studied efforts to discredit and denounce such things as camp meetings, prayer meetings, Sunday schools. Mennonites of that day largely patronized the local religious literature that came from conservative scources and these publications were more often intolerant than were the enthusiasts who resorted to emotionalism for the expression of their religion. Resolutions that Mennonites might have passed in their conferences could not silence the emotional preachers who were heard everywhere, neither could they prevent people from thinking and talking about these things. A time had come when the church must progress or begin its own extermination through inactivity or ultra conservatism. Fortunately for our church and for us, a leadership that stood for strangling everything that represented progress could not hold its power or maintain its autocratic rule forever. People began to think for themselves. Railroads were being built, machinery was being introduced to do the labor of the farm, the public school idea was budding and newspapers were getting regularly to the rural sections. There was something more to go by than tradition. But there is nothing that dies so hard as conservatism and battles so desperately against the innovations that dispute its reign.

I am inclined to feel that the political situation also had something to impress our fathers. The political anti-secret movement that gained impetus with the alleged murder of Morgan for his revelation of Masonic secrets reflected strongly in the church and an echo of it is even now to be found in its polity. The period before the Civil War was one of intense partisan strife. Partisanship cannot be confined to politics alone. Men who are inclined to feel strongly for the side of their sympathy and against opposing sides cannot be intense politicians and mild churchmen at the same time. One is as sure to be intolerant with the one who disagrees in religious matters as one is of another of an opposite pilitical camp. A time in which one is fed up on political extremes and in which religious intolerance is appealed to is sure to be a time when there is something doing—and it will not be done in a lady-like fashion either. With anathema the word in politics and religion something is bound to happen—and it did happen.

The immediate cause of the disturbance that led to the expulsion of the Oberholtzer faction was John Oberholtzer's new coat! Mennonites divided on many silly things very often, much to our mortification. Fifty years before Oberholtzer's time there was a brother by the name of Herr in Lancaster county who got the advantage in a horse swap with another brother. He was expelled from church for it and chafing under this discipline he organized another Mennonite church which we know as the Herrite church. Several hundred years before that in Holland two brothers had some trouble in a transaction in which real estate was involved. Just what the particulars of the scrap were no man knows, but we do know that the church was divided into two great parties, the House-sellers and the Contra-Housesellers. We know that in Switzerland the matter of men wearing buttons and the matter of wearing hooks and eyes instead of buttons emphasized the difference between the Mennonites and the Amish trouble ran true to type, the mole hill became a mountain. The unsaved world was going on to its doom but the fathers had to stop to fight about the cut of a garment. The country was even then drifting on to a dreadful civil war. With the grandest of messages, the message of peace that they owed the world—these Mennonites were letting a coat become an occasion for a war among themselves. The cat was so intent upon watching the mouse that she did not see the elephant go by. Why must Christians quarrel about trifles? Since the primitive days when all Christendom divided itself over a dyphthong to the present hour there are those who prefer to be wasting energy and opportunity that way. In the meanwhile the forces of iniquity go on unhindered and unrebuked.

When we consider the background of our General Conference let us not forget that, like many other men of vision, John Oberholtzer began life as a teacher. There are many kinds of men who leave their mark on the world, but the personality of the teacher has always been the mighty factor that made a nation great, and useful. China had its Confucius, India its Buddha and Greece its Socrates. There were great statesmen and warriors in those nations but their teachers, with nothing but the respect and loyalty of a handful of followers, outshine them all. There is added lustre to the name of our Lord because He was the Great Teacher. Paul had the privilege of sitting at the feet of the greatest teacher of his nation to get his preparation for the world-wide mission that Providence had in store for him. It adds glory to our Conference that the man who was primarily its founder was a humble rural teacher who from impressing his personality upon boys and girls developed to a leader of thought among his brethren.

I distinctly recall hearing Father Oberholtzer tell of the school that he taught in Berks County. It was held over a pigpen and the boys sometimes thoroughly demoralized the sessions by going down and stirring up the swill-barrels, exciting the hungry animals to a noisy demonstration that compelled a recess of the school. A man who could successfully conduct school under such a handicap had in him the stuff that fitted him for larger things. In a private memorandum he tells of making friends among his pupils and patrons everywhere. When called to the ministry these friends, not Mennonites, had him in great demand for conducting services in school houses, chapels, etc. In those days when the lines of sect were so tightly drawn even this readiness to respond to opportunities for preaching the gospel was looked upon with suspicion. We cannot understand the narrowness of those days, but we are not living in those days and in years to come our successors will no doubt find many things in our own conduct that they will not readily condone.

Dickens, it was, I think, (or was it Thackeray?) who said that the Americans were a nation of shop keepers. And we have no reason to feel ashamed on account of that reputation. So too, with the Mennonite people. They have been and are growing more and more into a people who take to

the art of teaching. Read the story of our Conference and you will find that school interests enter largely into it. Ask where our best material is drifting and the answer will be in the teaching profession. Seek for the most outstanding problems that are concerning us today and you will find them in our schools. The earliest Mennonite literature in America has the distinction of including the first American treatise on the science of teaching. Next to what their parents make of them men and women will be what their teachers help them to be. So it is no mean distinction for our General Conference to have had its beginning in the vision of a country school teacher.

The Prophet Joel whom Peter quotes spoke of the time when the young men shall see visions and old men shall dream dreams. Oberholtzer was a young man when the force of circumstances brought him into notice. But he was more than a mere victim of circumstances. The occasion only brought out what was in him and gave him the opportunity he needed to make an impression upon the age in which he lived. He was a seer. You know a seer is one who sees—a seer of visions. Now there are men of vision and men of vision. There are those who have excellent visions but their visions never get beyond the dreaming stage. They are simply useless, if not helpless, visionaries. Then there are those who sees visions and have the energy and faith to make them come true. It was such a man who could make his visions come true that Father Oberholtzer was. He rose from his dream to leadership and achievement.

(To be continued)

THE S. S. LESSON

January 2, 1927

The Christian a Follower of Christ

Mark 1:16—20; 2:13—17;
I John 2:6.

Golden Text: "He saith unto him, 'Follow Me'. And he arose and followed Him." Mark 2:14.

Jesus walked along the sea. It is interesting to note that Jesus is passing along where men are and observes them at their occupations. It was the purpose of His coming to be among men that they might learn of Him **and, now as then,** He is among men observing them at their daily occupations. If we only realized how much we are under the eye of God we would be more careful even in our daily tasks. The best way to meet the approval of our Lord is to be faithful and true in whatever position we happen to be. The way we do our common tasks is the evidence of our fitness for better things. Note how often in the Bible great men were called from their common tasks to enter a larger and better field. These disciples had already a knowledge of Christ and believed in Him, but this call was to discipleship. They were casting their nets. This involved skill acquired from practice and the patience that goes with the calling of fishermen. All these abilities which they possessed were required in the larger work of winning men to Christ. He called them to be fishers of men. The fisherman must know fish, their habits, their likes and dislikes. He must go where the fish are. He must have the bait that attracts them. In some cases it is important that the fisherman keep himself out of sight and, in fishing for souls, self must be kept out of sight to the end that God be glorified and souls saved. Simon and Andrew were brothers and in partnership but they were advanced to a nobler business, still to be partners, indeed. We must all work together to the glory of God. Notice that they straightway followed. There was no hesitation, no consideration of worldly ties and business. They recognized the call and immediately responded to it. That decision not only changed their lives, but it changed the whole course of history. Had they, or James and John, hesitated, who can tell how much the world would have missed and how different things would be?

Next, Jesus meets a trio, Zebidee and his two sons, James and John. In this case they were in the boat with the hired help. Evidently this family was one of some substance. They had more to lose than the nets of the others. Yet here too comes the call to become fishers of men. Here, too, they respond straightway. We note, however, that the father was left behind to continue the work the two had given up. God always has a way of providing some one to take the place of those who respond to His special calling and their work goes on even though they are absent. Here, too, we see that a separation was involved. They had to leave their father. Yet he permits them to go without so much as a protest. It must have been a worthy father who brought up two such boys and, being worthy, he would be the last to place anything in the way of their following Jesus and doing His bidding. How many fathers would go that far? How many boys and girls do not grow up to be mighty men and women of God because parents set hindrances before them or do not early lead them to walk in the ways of God?

While selecting His followers, the Lord found time to teach the multitudes. He came into the world to be the saviour of all kinds and conditions of mankind and He always showed a sympathetic attitude toward the crowds that thronged about Him. It was from such gatherings that He won His believers. The Gospel is a message for all the world and wherever men gather there is a field where its seeds may be sown. Some of the crowd were there out of curiosity, but curiosity may be a means for drawing men nearer to God. Some were there because they needed the help of a divine Master to relieve them of their distresses, to them He was the Great Physician. All such He invited to come to Him. Others came because they were soul hungry, in Him they found rest for their souls.

Next we find Him calling Levi (Matthew) also from his occupation, but this occupation was not an honorable one and he was despised by everyone on account of it. The publican's business was to collect taxes for Rome and sometimes he was unjust in doing so and often he called in the Roman soldiers to help him. He was classed with the sinners, a little worse if anything. But Jesus calls men from their sins and opens up to them the honorable occupation of bringing men to God. There is a possibility of every sinner becoming a worker for God if he gives up his sins, follows his Lord and obeys Him. This is what Levi did. He was not ashamed of his calling, for he called in his publican friends in a farewell feast. Jesus joined Matthew in this feast, for He appealed to the others as well as to Matthew. He recognized that they needed Him and acknowledged it. His critics complained because of the company he kept, but they missed the chance to become His companions. They were too self-righteous and believed that they did not need Jesus, therefore He made reference to them that are whole not needing a physician.

Dr. Elmer Johnson gave a recent Vesper Address at Bluffton College on the subject: "Requisite Collegiate Preparation for Religious Leadership". Among other things, he said: "One cannot expect to attain religious leadership by the study of the Bible and religious education alone. A well rounded education is needed here as much as in any other field and perhaps more."

CONTRIBUTIONS

Emergency Relief Commission for November, 1926

For Russia:

Rev. P. H. Richert, Goessel, Kansas, $5.00; Nick D. Esau, Buhler, Kansas, $34.00; Christian Church, Moundridge, Kansas, $46.00.

Germany:

H. Froese, Inola, Okla., $12.50; Susie Ruediger, Great Bend, Kansas, $7.00; Mr. and Mrs. H. P. Unruh, Meno, Okla., $5.00; Mrs. K. Busenitz, Newton, Kansas, $110.00; Wilhelm Busenitz, Newton, Kansas, $100.00; Rev. Bern. Regier, Newton, Kansas, $10.00; Anonymous, Newton, Kansas, $10.00; Kathr. Janzen, Whitewater, Kansas, $10.00.

Gen. Fund:

Herold church, Clinton, Oklahoma, $5.52; Emmaus church, Whitewater, Kansas, $14.00; Eben-Ezer church, church, Mt. View and Gotebo, Oklahome $23.00; Immanuel church, Los Angeles, Calif., $138.94; Deer Creek church, Deer Creek, Okla., $14.66.

Siberia:

Bethel church, Inman, Kansas, $30.80; Sichar church, Cordell, Oklahoma, $6.21.

Canada:

J. P. Habegger, Berne, Ind., return of money advanced for Canada trip, $93.52; Bruderthal church, Hillsboro, Kansas, $42.00; A. P. Neufeld, Inman, Kansas, $35.00; Bergthal Sew. Soc., Pawnee Rock, Kansas, $15.00; Miss Lena Stucky, Moundridge, Kansas, $25.00; Bergthal church, Inman, Kansas, $20.00.

Mexico:

First Mennonite church, Upland, Calif., $44.32; Hillsboro church, Hillsboro, Kansas, $56.50; San Marcos church, Paso Robles, Calif., $21.23; Eva Ramseyer per Alb. Claassen, Los Angeles, Calif., $50.00; Friedensstal church, Tampa, Kansas, $16.29; C. H. van der Smissen, Sunday school class, Berne, Ind., $25.00; Buhler Mennonite church, Buhler, Kansas, $34.85; Lena Neimann, Halstead, Kansas, $15.00; Hoffnungsfeld church, Moundridge, Kansas, $70.50; West Zion church, Moundridge, Kansas, $25.00; Bergthal Sew. Soc., Pawnee Rock, Kansas, $15.00; a sister, Friedensthal church, Tampa, Kansas, $5.00; Bruderthal church, Hillsboro, Kansas, $21.63.

Armenia Earthquake Sufferers:

Pratum church, Pratum, Oregon, $48.00.

Near East Relief:

Halstead Mennonite church, Halstead, Kansas, $14.21.

Bal. Nov. 1st, 1926	$ 8.26
Received for:	
Russia	85.00
Germany	264.50
Gen. Fund	196.12
Siberia	37.01
Canada	230.52
Mexico	400.32
Near East Relief Earthquake	62.21
Total	$1,283.94
Paid out during month	$1,272.30
Balance Dec. 1st, 1926	$ 11.64

Gratefully acknowledged,
C. F. Claassen, Treas.

FOR PUBLICATION

Mrs. Jacob Krehbiel, Clarence Center New York. $2.00
Gratefuly acknowledged.
Mennonite Book Concern.

JOTTINGS

The Springfield Mennonite church, Pleasant Valley, Pa., combined with the Sunday school in the celebration of Christmas with special exercises last Sunday.

Dr. J. W. Kliewer of Bethel College was in Mt. Lake, Minn., last week, conducting services in the First Mennonite church. He also spoke in the high school on Tuesday.

Last Sunday the Berne, Indiana, church held its annual consecration service for children. It is estimated that there are about 40 children born into this church during the year, which numbers a little over a thousand members.

The Ladies' Missionary Society of the First Church, Bluffton, Ohio, held their Annual Mite Box Program on Sunday, Dec. 5. An illustrated lecture on the American Indians was given by Missionary Alfred Habegger.

A number of people of the Alexanderwohl church, Goessel, Kansas, are interested in the Eden Valley Irrigation project. Rocky Springs, Wyoming. Rev. P. H. Unruh and a party of eight recently visited the site on a tour of investigation.

Missionary Alfred Habegger spoke at the St. John's church, Bluffton, O., last Friday. In the evening, Grace and St. John's churches held a joint meeting when Rev. Habegger showed his slides of the work among the Montana Cheyenne Indians.

Among the recent appearances of the Mennonite Male Choir of Berne, Indiana, was the one at the Portland United Brethren church, when an inspiring program was rendered.

Though for some reason or other the lights went out several times, the program of the Women's Mission Society of the Salem church, Dalton, O., was successfully carried out and appreciated by the audience. The Mission Society elected the following officers: President, Mrs. N. G. Fankhauser; Vice-President, Mrs. L. Zuercher; Treasurer, Miss Estelle Gerber.

Freeman College, Freeman, S. D., began its second quarter by moving into its new building on December 11. The new building adds an improvement to the equipment of the college which was cramped for room in its old and antiquated main building. The present structure is modern in every respect and offers room for a larger student body. Two new courses will be offered in Mennonite History and Mennonite Doctrine. The instructor will be Rev. W. S. Gottshall.

A Christian Workers' Institute is to be held for District 2 of the Central Conference in the Normal, Ill., church, December 28 to January 2. The leaders of the courses will be Dean Byers of Bluffton College on the subject: "Peace, Sunday School Problems Christian Life"; Rev. W. B. Weaver, pastor of the North Danvers church, on the subject: "Mennonite History, Bible", and Rev. W. H. Grubb, pastor of the Normal church, on the subjects: "Christian Missions", "Mennonite Missions".

Prof. Kreider of Witmarsum Seminary and Missionary Ed. Kaufman of China are booked to give addresses in the Sugar Creek, Ohio, Mennonite church during Christmas week. Prof. Kreider will speak on the Epistles of Paul, and Rev. Kaufman on China.

The following officers were elected by the First Mennonite Sunday school of Bluffton, Ohio: Supt., E. J. Hirschler; assistant, D. W. Bixler; secretary-treasurer, Albert Winkler; assistant A. I. Niswander; Librarian, Elvira Niswander; assistant, Cora Lapp; chorister, J. S. Schultz; assistant. Samuel Bixler; pianist, Wilhelmina Bixel; assistant, Lucille Amstutz.

It is expected that about 1,500 Mennonites will arrive in Canada from Russia before New-year. Next year a larger number than heretofore is expected. Most of the Mennonites in Russia for whom immigration is possible will make Canada their home, preferring to live and bring up their children in a land where it is possible to worship God according to the dictates of their consciences.

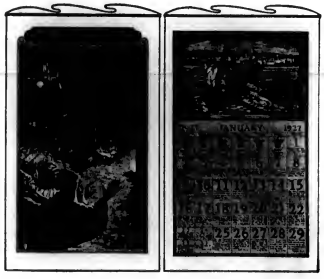
On December 7, the local relief committee of Mt. Lake, Minn., sent another shipment of clothing to Canada for the relief of recently immigrated Mennonites, who are continually increasing in numbers and are in need of warm clothing. The recent shipment consisted of clothing packed in 43 sacks, 31 larger ones and the rest of smaller size. They represented a total weight of one ton and an estimated value of $2,604.10. In the shipment was a good assortment of overcoats and shoes.

Last Sunday, one hundred and fifty voices sang Handel's Christmas masterpiece, "The Messiah", in its annual rendition in the Bluffton College gymnasium.

The Annual Bible Lectures at Bluffton College will be held this year during the week of January 30th to February 4th, and will take the form of an institute of applied Christianity. Two speakers of national renown who are devoting themselves to this field of endeavor have been secured. Rev. Kirby Page of New York City, secretary of the Fellowship of Reconciliation and editor of the magazine, "World Tomorrow" will discuss the problems of peace and international relationships with reference to the European situation. He has been associate director of the Sherwood Eddy commissions that have studied Europe during the past two summers. Rev. Alva W. Taylor, Indianapolis, Indiana, social service secretary of the Disciple Church, was director of a Good Will mission that made a special study of the Mexican situation during the past summer and was in that country when the government confiscated the property of the Roman Catholic Church. He will discuss the relation of the United States as a Christian nation, with Mexico. Kirby Page has written a great deal of race and industrial problems and will discuss these, while Dr. Taylor will present various types of social welfare service. These discussions of timely problems by those who have had unusual opportunity for experience and study promise to be exceedingly interesting and valuable.

Scripture Text Calendar

For 1927



The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the homa.

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Prices: Single Copies, 30c; 5—$1.40; 12—$3.00; 25—$5.75; 50—$10.00.

The Mennonite Year Book and Almanac

1927

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

DAILY TALKS WITH GOD

A Calendar of daily devotions for family worship. Block has 365 leaves, one for every day in the year, printed on both sides. The block is fastened to a back with a relief embossed Biblical picture. (Published annually in fall for the following year.)

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